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Church of the Brethren January 1993

Messenger

Yes to Years!

Older adults meet to affirm their place in church and society

From the Editor

At the National Older Adult Conference (see page 18) last October, I ran into a lot of mothers, fathers, and believe it or not even some grandparents. My first impression was that it was like one big family reunion. As I met people, I began to hear what seemed to be another series of faceless names. But, I heard how this person connected with that one, or vice versa, and then met that person. As the newly found friends continued to tell the stories of their family, I longed for the stories my mother would tell me as a child—stories of the things she did as a child and of the people I never knew or saw. As I was growing up, she told me stories about my family. Many of the stories were a series of faceless names of aunts, and uncles, and cousins whom I had never met and thought I probably never would. If only I had listened and remembered all those stories. The quick acceptance by the "older adults" made me miss not having my grandparents around for a large portion of my life. I really did not get to know them as I would have liked, and I miss the potential chronicles they could have told me. My mother is now a grandmother, and my niece and nephews will be blessed with those stories.

I learned that stories such as these (handed down from generation to generation like a piece of jewelry, or a photograph, or a worn piece of clothing) not only were made up of words, but of history, emotions, and memories.

Don't you remember the fragmented pieces of that one tale someone in your family told you over, and over, and over again? Isn't there one that you wish you could remember, and would be able to pass to your child or grandchild, had you paid close attention?

So, the next time a parent or grandparent goes into a storytelling mode, pay close attention. Think twice before tuning the storyteller out. You may wish to hear it when it's too late. These stories and tall tales are a part of the wonder of growing up. They make for laughter and warmth.

I'll learn oodles of Brethren history from the books I have. But, I've also picked up much intangible history from five days in North Carolina with some "older adults." After all, aren't stories part of the learning cycle? And isn't learning what life is all about?

Eric B. Bishop

COMING NEXT MONTH: Annual Conference preview, a profile of moderator Chuck Boyer, and a look at how the job of Annual Conference manager has changed.

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Cover story: *The first ever National Older Adult Conference at Lake Junaluska, N.C., in October gave Brethren the opportunity to get acquainted with each other during various activities including square dancing. The account of that conference begins on page 18.*

In Touch

See Jane play soccer

"Fantastic player," "wise beyond her years," and "World Cup in the future" are just a few of the phrases that coaches have used to describe **Jane Byers**' soccer prowess.

Jane Byers' goal in soccer is to play on the World Cup or Olympic team someday. Her parents, Irene and Jim Byers, support her in her dream.

Jane, a high school senior and member of St. Petersburg (Fla.) Church of the Brethren, has earned a nationwide soccer reputation. She has been flooded with recruitment letters from universities such as Duke, North Carolina, Yale, and Dartmouth.

Jane credits family support with her start in soccer. Her older brothers both played in a league, and when she showed interest in the sport, her adoptive parents signed her up for a team as well. Jim and Irene Byers adopted Jane and her three siblings 11 years ago following the loss of their biological mother to cancer.

Jane's strong desire, however, has kept her going in the sport—coaches say that it's her strongest asset.

"Soccer's not an easy sport," says Jane. "There's a lot of physical contact. It might sound strange, but I really like going out there and being tough and getting knocked around."

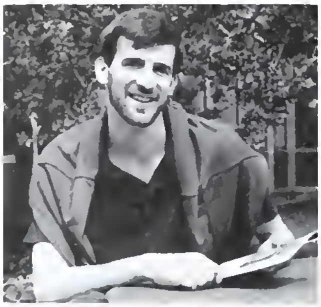
For role models, Jane looks to young women playing at the college level. She was inspired by seeing the US win the Women's World Cup this year.

"I'd really like to play on the World Cup or Olympic team someday," she says, "and when I get older, maybe coach a little girls' team."

As the 1991 Orange Bowl Most Valuable Player and a member of the Olympic Developmental Squad, Jane is already well on her way to achieving those goals. —SUELLEN SHIVELY

Coming to America

There's a saying among Brethren Volunteer Service (BVS) workers that "BVS ruins you for life." Former BVSer **Andreas Boueke**, a native of Bielefeld, Germany, learned so much from the cross-cultural experience that began with his year in BVS that he's written a book about his "ruination."



Andreas Boueke

Betr.: Amerika—Ein Kontinent von unten erlebt (Re: America—A Continent Experienced from Below) gives personal description as well as political analysis based upon the two and one-half years Andreas spent in the United States and Latin America.

"I wanted to show the great influence that the US has on Latin American countries and what that means for the people there, especially those on the bottom of the social structure," he explains. "The injustice needs to be highlighted."

Andreas, now a student of sociology in Berlin, encourages his readers to do international peace work through EIRENE (the organization that puts overseas volunteers in contact with BVS).

"Volunteers can experience a view of a country very different from a tourist's," he says. "It's important to get beyond what you hear in the media."—SUELLEN SHIVELY

Here's the beef

When he was in fourth grade, **Raymond Thralls'** grandfather gave him a registered Angus heifer. That gift has led to a shelf full of awards for the Billings, Okla., youth.

This past November he placed second in the nation in meat judging at the American Royal competition

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Raymond Thralls exhibits his prize-winning Angus.

in Kansas City. For that, he won a plaque and a $750 scholarship. Many of Raymond's awards have been won by exhibiting his Angus. It was grand champion at the Noble County (Okla.) Fair in September.

Raymond assists his father in farming 900 acres and milking a 62-cow dairy herd. He has his own herd of five cows, five calves, a heifer, and a bull. This year he added 30 stockers (weaned calves) to graze on the farm's winter wheat.

In the Antelope Valley Church of the Brethren, Raymond served on the Education for Shared Ministry committee, which sponsored pastor Gerald Klaus as he studied for ordained ministry.

If all that leaves the reader speechless, such is not the case for Raymond. Last year he placed fourth in the dairy division of the Oklahoma State speech contest. And this spring he will run for statewide FFA office. No need to ask this go-getter "Where's the beef?"—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

He's a conservative

Alvin Fishburn, a member of Lone Star (Kan.) Church of the Brethren, farms land that his grandfather bought from an early settler. Alvin was the first landowner in Douglas County to implement a newer method of planting grass strips in his fields to conserve soil. The Fishburn farm was a featured stop on the US Department of Agriculture's Neighbor-to-Neighbor Conservation Tour this past summer.

Farmers across the nation are required to establish a soil conservation plan by 1995 in order to remain eligible for federal programs and assistance. In 1990, Alvin, without tilling, drilled fescue seed into parallel contour strips through 35 acres of alfalfa sod.

"We tried it because it seemed to be a workable conservation method," Alvin explains. The grass strips slow the velocity of water running off a field so it carries away less soil.

Since farmers generally can use the grass grown on the strips for hay, this conservation method is cost-effective. Alvin's dairy herd of 80–90 Holsteins consumes the hay from his strips.

Alvin's 900-acre farm supports 14 people, seven of them his grandchildren. "Farm life isn't easy," says Alvin's wife, Angie. "But it's a wonderful place to teach children about responsibility, animals, and plants, and to establish communication with the Creator."—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, from Lawrence, Kan.

Names in the news

When **Cora Fisher** celebrated her birthday last September 27, she didn't make any big fuss. It was Sunday, and she taught the adult Sunday school class, as usual.

What is *unusual* is that it was Cora's 96th birthday, and she has taught Sunday school for 81 years. Cora is a member of Covington (Ohio) Church of the Brethren.

- **Tom Downey**, a member of Washington (D.C.) City Church of the Brethren, lost his re-election bid to continue serving as a member of Congress from New York (Long Island). He had been in Congress since 1974.
- **Dan Fitzkee**, a member of Chiques Church of the Brethren, in Manheim, Pa., had at least 15 minutes of fame this past fall when he discovered that he had grown an apple that beat the *Guinness Book of World Records* champion. His 2-pound, 11.2-ounce super apple grew on a Stark Jumbo tree. The cantaloupe-size fruit was featured on Philadelphia-area TV, and radio commentator Paul Harvey told about it on his broadcast.
- **Mark Ebersole**, President Emeritus of Elizabethtown (Pa.) College, has written a book titled *Hail to Thee, Okoboji U! A Humor Anthology on Higher Education*. Okoboji U., a fictitious university, was "founded" six years ago when an Iowa clothing store owner began producing and selling T-shirts with "Okoboji U" emblazoned on them.
- **Leona Ruth Jones**, a member of Ephrata (Pa.) Church of the Brethren, has been writing poetry for 50 years. Her poem "Peace" has been incorporated into *The World's Largest Poem for Peace*, a compilation of poems urging global peace. It recently was presented to the United Nations Secretary General.
- **Mary** and **Bob Baucher**, members of Modesto (Calif.) Church of the Brethren, won the 1992 Friend of Peace award from the Modesto Peace/Life Center. The Bauchers have been active in the center since 1970.

Remembered

Reba O. Steck (1898–1979) has been remembered by an elementary school in Aurora, Ill., being named for her. In a teaching career that spanned the years 1914–1962, she taught in and was principal of several area schools. She was a member of Naperville (Ill.) Church of the Brethren.

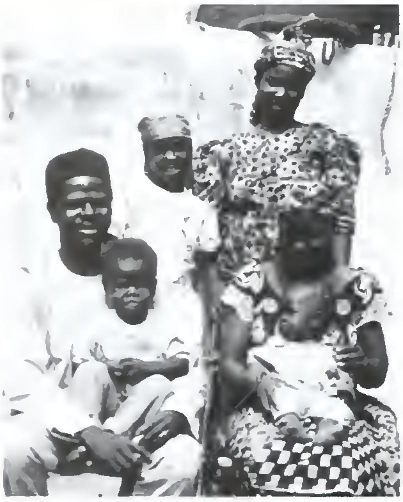
Close to Home

Reaching the Fulani

Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) is reaching out with the gospel to one of the most difficult groups to work with—the nomadic Fulani people.

The difficulty lies not in the Fulani's receptivity to the gospel, but to their transient life as they roam the land with their cattle herds.

This nomadic Fulani man is one of the members of his tribe to whom EYN evangelists have brought the gospel. The Fulani are more difficult to reach than other Nigerian tribes because they constantly are on the move.



Evangelist Abdu and his wife, Persis, pose with their sons Victor and Silas (on laps), daughter Beatrice (behind her father), and a cousin, Denna.

But we are working to overcome this. I organized a seminar in each of EYN's 16 districts, with representatives from each district's congregations attending. In addition, I held a one-week seminar at Kulp Bible College for the graduating class. At these seminars we train people in ways to minister to the Fulani.

In 1992, we had four Fulani families in baptism class, who readied themselves to become followers of Christ. We hope that our sisters and brothers in the United States will rejoice with us and support our evangelism efforts with their prayers.

—ABDU D. DZARMA

Abdu D Dzarma is an EYN evangelism worker from Mubi, Nigeria

Campus comments

The 15th annual Midwest Retreat for the Fellowship of Reconciliation (FOR) was held at Camp Mack, Milford, Ind., November 20–21, working with the topic "Reducing Racism." The retreat is sponsored by the **Manchester College** Peace Studies Institute and FOR groups in Fort Wayne, Huntington, and North Manchester, Ind.

- At an October 15 banquet, **McPherson College** honored Paul Hoffman for his 16 years as the school's president. He has had the longest tenure in McPherson's history. Tributes were heard from representatives of the college board, the college community, McPherson community, the Church of the Brethren, Kansas Independent Colleges, and Brethren Higher Education.
- Arun Gandhi, grandson of Mohandas K. Gandhi, spoke at **Manchester College** October 31. He is founder of the M.K. Gandhi Institute for the Study of Nonviolence.
- The Flame Spirit Run made its way through McPherson, Kan., October 5, with the **McPherson College** track team accompanying the runners through town. Twelve Native American runners were the primary torch bearers on the Kansas to New Mexico route, one of four routes beginning at Lawrence, Kan., and fanning out to the borders of the United States. The run is a torch relay promoting peace among nations.
- Shantilal Bhagat, of the Church of the Brethren national staff, was the featured speaker for **Manchester College**'s Focus on Faith Week, November 15–21. Staff for eco-justice and rural concerns, he gave his opening talk on "God and the Big Blue Marble."

November 19 was Hunger Relief Day, with the faculty, staff, and students giving up a meal and donating the cost of it to Heifer Project

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

International, a hunger relief program founded by a Manchester alumnus, Dan West.

- **McPherson College** professor of religion and philosophy Herb Smith has published an article, "Tillich's Tragic View of Life" in the 1991–92 issue of *Harvard University Bulletin*.
- **Manchester College** marked the 30th anniversary of the Brethren Colleges Abroad (BCA) program November 8. Al Deeter, executive director of the program, was host for the celebration, which highlighted the nine study sites of BCA. The sites are Athens, Greece; Barcelona, Spain; Cheltenham, England; Marburg, Germany; Nancy and Strasbourg, France; Quito, Ecuador; Dalian, China; and Sapporo, Japan.

The power of a hymn

When **Pinecrest Manor** (Mount Morris, Ill.) resident Elizabeth Bartow watched TV coverage of Hurricane Andrew, a line of hymn 142 in the new *Hymnal* came to her: "Sisters and brothers of mine are the homeless, who wait without shelter from wind and from rain."

Those words by Ken Morse inspired Elizabeth to send a donation to help Andrew's victims. Her gift, in turn, inspired Pinecrest's other residents to rally to the cause. They gathered, sorted, and boxed enough relief goods to fill a truck, which a volunteer drove to Florida. Monetary gifts were sent to Brethren Disaster Services.

"It's only a drop in the bucket," observed Pinecrest's director of human resources, Mary Lou Garrison. "But, at least, it's a start to filling up the bucket."

Pinecrest residents Mary Jane Stees and Elizabeth Bartow prepare relief clothing for victims of Hurricane Andrew.

A frolicsome roof job

When **Center** Church of the Brethren, in Louisville, Ohio, needed a new roof, ways and means were the first concern. Moderator Pete Kaltenbaugh suggested what he called an "old-time frolic" (community work day).

The result was "thrilling and amazing," according to co-pastor Jan Long, remarking on the time, money, materials, food, equipment, and work donated by area churches, businesses, and individuals.

The **Hartville** congregation gave a grant of $1,800, plus volunteer labor. Center church, with a chili supper and auction, raised the remaining funds. **East Nimishillen** Church of the Brethren served breakfast on the "Roofing Day." **Freeburg** Church of the Brethren helped provide lunch.

There were work opportunities for everyone, not just for roofers and kitchen help. Volunteers toted and fetched. Others cleaned up trash. Some simply "offered the cup of cold water" (in 85-degree weather).

Now that Center's roof is on, one question remains for the congregation: What do they value most from the project—the new roof or the rediscovered sense of Christian love and unity? As Jan Long says, that love and unity leads Christians "to go beyond one's own agenda and needs to support and care for others in the body of Christ."

Putting on a roof, even in 85-degree weather, is a job made easier when it is undertaken in a spirit of community.

Let's celebrate

When **Community** Church of the Brethren, in Hutchinson, Kan., celebrated its 75th anniversary in October, one of its activities was a tour of the nearby Darlow site of Pleasant View Church of the Brethren (disorganized in 1967), of which Community was an offshoot.

- **Mount Morris** (Ill.) Church of the Brethren concluded its 125th anniversary year November 1, with former pastor Dean Frantz as guest speaker.
- **Mount Carmel** Church of the Brethren, near Milam, W.Va., celebrated its 100th anniversary October 4, featuring an all-day hymn sing, using the 1901 Brethren hymnal.
- **Prince of Peace** Church of the Brethren, Sacramento, Calif., celebrated on September 27 the 100th anniversary of its beginnings as a community Sunday school.

News

District executives examine issue of clergy misconduct

The Council of District Executives (CODE) discussed the issue of sexual abuse in ministerial relationships at a November 1-3 meeting in New Windsor, Md. The seminar was led by Marie Fortune, executive director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Wash.

The seminar provided a framework of understanding to prepare district executives for identification and prevention of unethical conduct by ministers. The group also discussed the implementation of the Ethics in Ministry paper passed at Annual Conference (see August/September, page 17).

"This issue is really on the front burner in a lot of denominations," said Robert Faus, denominational consultant for ministry. Following the seminar, Faus met with the National Council of Churches' Professional Church Leadership unit, which is planning three training sessions in the next year for dealing with clergy misconduct.

CODE members responded positively to Fortune's seminar. "This was relevant and timely to prepare executives for something we'll all have to deal with at some point," said Carroll (Kaydo) Petry, South/Central Indiana executive.

"Everyone who is working with this needs to have an educational component like Fortune's seminar in their training," said CODE chairwoman Pam Leinauer. "Our goal as CODE is to implement the process stated in the ethics paper in a way that supports and values all people concerned."

Marie Fortune led a seminar for district executives on the issue of misconduct by ministers. She is shown above at a Brethren meeting on "Violence and Abuse: Challenge for the Church," held before Annual Conference in 1991.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Atlantic Northeast struggles with issue of homosexuality

At its conference in October, Atlanti Northeast District returned a congregation's query on homosexuality, but attached an amendment saying th district desires "to support Christ-centered ministry which seeks to help people stop practicing homosexuality."

The district conference returned the query to the West Green Tree Church of the Brethren, Elizabethtown, Pa., at the recommendation of the district's Discipleship and Reconciliation Committee.

"The (Discipleship and Reconciliation) committee is questioning whether the amendment can stand

Calendar

Nationwide teleconference: "Making News and Sharing It: Promotion Planning for Congregations," designed to improve communication in the congregation, downlinked to 100 locations throughout the US [contact the General Board's communication team, (800) 323-8039].

Interfaith IMPACT Legislative Briefing focusing on the impact of women and people of color in the new US Congress and administration, at the Church of the Brethren Washington (D.C.) Office, March 14–17 [contact the Washington Office, (202) 546-3202].

National Campaign for a Peace Tax Fund legislative seminar and annual meeting, at the William Penn House in Washington, D.C., April 21–23 [contact National Campaign for a Peace Tax Fund, 2121 Decatur Place N.W., Washington, DC 20008, (202) 483-3751].

Shenandoah District disaster response auction at the Rockingham County Fairgrounds near Harrisonburg, Va., May 21–22 [contact Elzie Morris, (703) 249-3417 or Carlton Ruff, (703) 896-9326].

Camp Swatara 50th anniversary celebration at Camp Swatara, Bethel, Pa., July 3–6 [contact Melisa Wenger, (215) 933-8510].

one" when it is attached to a motion to turn, said chairman Mark Bushong.

In returning the query, the district llowed the action taken this year by nnual Conference regarding a similar iery from a church in Virlina District ee August/September, pages 17-18).

The West Green Tree query originally ıme to the district in 1991, asking Anıal Conference "to clearly state, is the actice of homosexuality sin?" The disct conference referred the query to its iscipleship and Reconciliation Comittee, which this year recommended at the query be returned. The district onference voted to return the query, but so approved by a small majority an nendment proposed by West Green ree pastor James Eikenberry.

The full amendment follows: "In light of the Scriptures and the 1983 and 1992 actions of Annual Conference in regard to homosexuality, we of the Atlantic Northeast District desire to support Christ-centered ministry which seeks to help people stop practicing homosexuality, and we will not support anything which promotes accepting the practice of homosexuality as a lifestyle that is approved by God."

The action came at the end of a celebrative meeting in which the district received four new fellowships—the Brooklyn Korean Church; the First Haitian Church of the Brethren, Brooklyn, N.Y.; Templo El Aposento Iglesia de los Hermanos, Lancaster, Pa.; and Liberty Tabernacle Bible Fellowship, Philadelphia, Pa.

Withdrawal of federal funds affects Haitian refugees

Cuts in federal funding have caused a Haitian refugee resettlement program operating at the New Windsor (Md.) Service Center to end as of December 31.

In November, the Justice Department announced the end of a program that provided funds for resettlement and services for Cuban and Haitian refugees. The New Windsor program was funded primarily by federal money.

Most Haitians in the Brethren program are already employed, said refugee coordinator Donna Derr. "But no one knows what will happen to the single mothers and those with health problems that prevent them from working." Staff at New Windsor are looking for ways to continue providing services to the Haitians.

licrofilm records survive ıtomic blast-proof' fire

rethren microfilm records stored in an ıtomic blast-proof" vault have been ımaged by a fire in the cave where the ıult is located.

The rolls of microfilm, which were lled with smoke and soot by the fire and ımaged by humidity, primarily contain rethren Service Committee records of ivilian Public Service work. The 342 5-millimeter rolls stored in the Ameriold vault near Kansas City, Kan., also ontain annual reports dating from 1921 ı 1967.

The records center is located in a 500-cre limestone cave, 175 feet underround.

"The irony is that this place was where 'e stored them for safety," said Ken haffer, director of the Brethren Historial Library and Archives. "An incident ke this lets you know how important it ; to have two sets" of such records, haffer said. A second set of the microlm is located in the church archives in lgin, Ill.

The cost of cleaning the microfilm deends on the process used. Shaffer anticıated having the microfilm retrieved nd cleaned by this month.

The pre-committee study committee authorized to determine if the name of the Church of the Brethren should be considered for change met recently in Elgin, Ill. Members are Ruth Gunn, LaVon Rupel, Donna Ritchey Martin, Harold Bomberger, and Shawn Replogle. Comments or suggestions regarding a name change may be directed to any of the committee members or to the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

Haitian women bathe their children and wash clothes in the capital city, Port-au-Prince. Haiti is one of the poorest countries in the western hemisphere.

Haiti's suffering continues say Christian peacemakers

"Repression takes many forms under the present regime" in Haiti, reported Elaine Stoltzfus, a Mennonite from Ages, Ky., and one of two members of the Christian Peacemaker Teams to visit Haiti in the fall with a delegation from the Chicago Religious Task Force.

Christian Peacemaker Teams (CPT) is made up primarily of Brethren and Mennonites.

In Haiti, "anyone can be arrested, beaten, jailed, or even killed without reason," Stoltzfus said. "Extortion is rampant, with people having to pay in order to reduce the number of blows they receive. If a person is discovered with a tract or poster with (ex-president Jean-Bertrand) Aristide's name or picture, that person will be beaten or killed. The military can enter and search anyone's home at will to look for such material."

Since the coup that overthrew Aristide in September 1991 (see November 1992, pages 19-21), over 3,000 Haitians have died, 50,000 have tried to flee the country, and 400,000 are internal refugees, CPT said.

"Any group that supports economic, political, or social change is a target of repression," a CPT statement said. "Groups larger than three in number are actually forbidden to meet."

Both CPT delegates—Stoltzfus and Gordon Hunsberger, of St. Jacobs, Ontario, Canada—said the embargo imposed on Haiti by the Organization of American States is not working. The embargo was intended to force the country's new leaders to negotiate with Aristide, but supplies are "readily getting through," Stoltzfus and Hunsberger said. Those in power are even taking advantage of the embargo to make money from inflated prices, they said.

Haitians are asking for continued visits by North Americans, Stoltzfus said. "Hope increases as we return to our countries and testify on behalf of the suffering Haitian people, putting pressure on our governments to support democracy," she said.

Other CPT members have also traveled to Haiti in the last several months, including Church of the Brethren member Cinny Poppen, who also coordinated the most recent delegation. Poppen visited Haiti in June with a group from Pax Christi, a Catholic peace organization.

"The terrible inequities resulting from the colonial model are at the root of the problems in Haiti," Poppen said in her report. "The people fight against misery and poverty, but their main fight is for dignity and a place in political life."

Brethren workshop looks at junior high ministry

There are only two requirements to wo with junior high kids, according to Da Stone. You have to love the Lord. You have to like kids.

Stone, a United Methodist pastor wh heads the Youth Ministries Television Network, was speaking at the first Church of the Brethren workshop on junior high ministry

Sponsored by the General Board's youth/young adult ministry office, the event was planned by the junior high task force. About 130 Brethren attende from 11 districts.

"How do you want kids to see God?" asked Stone. Stressing the importance expressing unconditional love to the youth, he said, "We are the curriculum.

The emphasis should be on relating personally to youth rather than plannin elaborate programs, according to Stone. For example, 70 percent of youth ministry should be on the youth's turf—in their homes or schools.

Stone presented sobering statistics: 4 percent of junior high youth use drugs, 50 percent drink regularly, and 20 percent are having sexual intercourse.

Throughout the day-long workshop, Stone modeled the techniques for working with junior highs. He had the crow doing a version of the bunny hop one moment, and then sitting knee to knee listening intently to one another in smal groups the next. This "sandwich approach" keeps the serious stuff surrounded by fun, and keeps the session moving.

Stone had advice for churches as well as youth leaders. "It's important for the church to minister to volunteers, or else the volunteers can't minister to the kids," he said. Churches can provide babysitting so parents can be youth leaders, for instance. Congregations should also seek out youth leaders with as muc care as they seek the leaders of their major fundraising campaigns.

Videotapes of the workshop can be borrowed free from Chris Michael, 145 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

Roy Johnson

Lauree Hersch Meyer

General Board, Bethany announce staff changes

Roy Johnson, planned giving officer for he northeastern part of the US, has reired effective December 31. He has held his position since 1987.

Lauree Hersch Meyer has resigned from the faculty of Bethany Theological Seminary effective February 28. She has served as professor of biblical theology since 1979.

Brethren Volunteer Service (BVS) Unit 204 completed orientation at Camp Fincastle near Roanoke, Va, October 25-November 14.

Members are: **(front row)** Rolf Hartmann, Andrea Beck, Alice Blair, Lalena Parkhurst; **(second row)** Barb Sayler (orientation assistant), Jennifer Barr, Peter Neilson, Stephen Enoch, Laura Nghiem, Suzanne McKenzie, Janice Baker, Bryan Gustafson; **(third row)** Tara Mathur, Tammy Krause Riddle (orientation coordinator), Chandler Poling, Jeff Carter, Chris Forney, Sharon Snyder; **(fourth row)** Gertrud Hartmann, Gloria Gochenour (assistant to BVS director), Virginia Cain, Holly Kreider, Christine Schuetz, Jan Schrock (BVS director); **(fifth row)** Becky Osborne, Annika Mihr, Thia Howard, Marilee Warren, Sigmar Petry, Jaime Canizares, and Bob Etzweiler.

Ministry of Reconciliation begins to set new course

A transition committee for the Church of he Brethren Ministry of Reconciliation MoR) has met to "set the course of the ministry for the next few years."

Six members of MoR and two staff members of the On Earth Peace Assembly met in Louisville, Ohio, to decide on main items to be addressed and to form task teams.

Planning the Ministry of Reconciliation's new course are Wray Nye, Enten Pfaltzgraff Eller, Janice Kulp Long, Phyllis Senesi, Jeff Quay, Marty Barlow, and Bob Gross.

One team is addressing discipleship and reconciliation committees that deal with conflicts within congregations, putting together a curriculum for training sessions. District executives "called for more training opportunities," said committee member Enten Pfaltzgraff Eller.

A second team is preparing a Discipleship and Reconciliation Handbook to be distributed to the districts. The book will include guidelines for accountability, how to handle conflicts, how to do follow-up, and how to report to district executives. "The handbook was needed because districts were left on their own to come up with their committees," Eller said. "The task team has been talking with district executives to see what has worked."

Another team will deal with MoR administration.

MoR is also planning two tracks of skills training for a pre-Annual Conference meeting this year, the first in basic conflict resolution skills and the second, more advanced track, teaching assessment of conflict situations using a systems theory.

Worldwide

The Church of England voted in November to ordain women to the priesthood. The "historic" vote was considered by opponents to be a break with tradition and the Scriptures. Supporters said it represents new life and hope. The vote ends a 20-year struggle by supporters of women's ordination, said Episcopal News Service.

Reports of torture and abuse in African National Congress-controlled detention camps have been received with "regret and sorrow" by the World Council of Churches. "None of this affects the relationship between the ANC and the churches," said WCC head Emilio Castro, who added that the churches have never fully approved of everything the ANC does. The abuse "cannot be condoned no matter what the circumstances are," said the South African Council of Churches. ANC president Nelson Mandela said the ANC accepts responsibility for the abuses, but said they must be understood "in the context in which they occurred" and did not say whether the ANC would purge wrongdoers from leadership.

The reform of social welfare policies in the US is the goal of a new interfaith effort by the National Council of Churches, the Synagogue Council of America, and the US Catholic Conference. The effort is called "The Common Ground for the Common Good."

Heifer Project founder Dan West's grandson, Daniel West, was introduced at 50th anniversary celebrations by HPI executive director Thomas Hemphill, who has since resigned. Jo Luck Cargile is Heifer Project's interim director.

Daniel West, grandson of Heifer Project International (HPI) founder and Brethren hero Dan West, was introduced at HPI's 50th anniversary kick-off last year. Celebrations will continue through 1994 The entire Dan West family attended the event, including his widow, Lucy West Rupel, and his daughter, Brethren Volunteer Service director Jan Schrock. "I think this heifer may be the cow that jumped over the moon!" Rupel said . Following in his father's footsteps, Steve Wes has begun work as HPI director for the southwest region of the US.

The VISN network challenges new cable television law

A complaint has been filed in a US district court against the Cable Television Consumer Protection and Competition Act by the Vision Interfaith Satellite Network (VISN).

In a First Amendment challenge, VISN claims the new law requires that cable systems carry local religious television stations. Because cable systems have a limited capacity, the law may force VISN and other religious networks off the air.

VISN claims its "ability to disseminate its diverse religious message will be limited and reduced solely by reason of governmental regulation."

The network is sponsored by a coalition of 28 groups representing 54 different denominations and faiths, including the Church of the Brethren.

VISN also recently joined the American Christian Television System (ACTS) on a single cable television channel. ACTS is owned and operated by the Southern Baptist Convention.

The new channel, called VISN-ACTS, the Faith and Values Channel, reaches more than 20 million households. The two networks program separate times on the new channel.

Bible study emphasizes diversity and inclusion

A new Bible study for the People of the Covenant program focuses on ethnic diversity and inclusion in the church.

"Many Cultures: One in Christ" will be available in February. The 10-session study is "a very special, one-of-a-kind resource," said June Gibble, General Board staff for congregational nurture. "It is the spring Bible study for People of the Covenant, but its importance extends well beyond the Covenant program."

The study grows out of the 1989 Annual Conference paper on "Inclusion of Ethnics in the Church of the Brethren." Writers are Stephen Breck Reid, Julie Garber, LaTauyna Bynum, Phillip Hoyle, Donald Miller, Frank Ramirez, Charles Kwon, and Olga Serrano.

The cost is $4.95; for 12 or more, a 20-percent discount applies. Order from Brethren Press, (800) 441-3712.

Brethren give $38,000 in aid following storms, earthquake

An Emergency Disaster Fund grant of $20,000 has been given in response to hurricane damage in Hawaii, for disaster assessment and 22 workers who care for over 1,200 children.

In response to an earthquake in Egypt, a grant of $10,000 was made to assist 4,500 families who lost their homes.

A grant of $8,000 was given to a long-term project to rebuild homes damaged by tornadoes in Pinellas Park, Fla.

Hurricane Andrew rebuilding project declared long-term

Three months after Hurricane Andrew hit Florida and Louisiana, Brethren disaster coordinator Donna Derr identified relief work there as a long-term project.

Rebuilding of homes will continue indefinitely in Dade County, Fla., and Franklin, La. The child care program ended with 8 workers caring for 500 children in Louisiana, and 92 workers caring for over 5,000 children in Florida

Getting to know each other: 3ethany board meets at Earlham

y Eric B. Bishop

early 300 miles southeast of its Oak ook, Ill., campus, Bethany Theological minary's Board of Trustees held its ovember meeting on the campus of rlham College in Richmond, Ind. It t independently and in joint sessions th the Board of Advisors from the rlham School of Religion (ESR).

The Bethany board acted on a proposal garding its new building on the ESR mpus and the sale of the seminary's k Brook property. Much of the cussion in the board meeting was ne with the realization that the cisions will affect many of the questions, concerns, and needs for Bethany's ove to Richmond, and affiliation with rlham School of Religion in 1994.

Joint Meeting. The Bethany board ld a joint meeting with the ESR Board of Advisors to "get to know each other" and discuss joint interests. Together they talked of the commonalities and differences of the two bodies. Members of both groups expressed the need and importance of each seminary to be a place of community. Together they worked through the new architectural program, the need for residential housing for the students of both schools, and the beginning stages of a cultural study of the two groups. "The purpose of the cultural study is to describe and understand each place, to understand each other and each other's heritage," said consultant George Kuh.

New Building. Following a presentation of plans, and a raising of questions and concerns, authorization was given by the board for "the (Bethany) administration, with the approval of the Executive Committee and legal counsel, to negotiate and enter into a contract for architectural services."

The architect, Gerald Harley of Harley-Hollmann Associates, plans for detailed drawings to be ready this month. The program calls for a building of approximately 19,000 square feet adjacent to the ESR classroom building.

A house sitting on the development site currently is the home for some ESR students and would need to be moved or demolished. Student representatives from both schools made this a major concern by raising the question of losing their community environment. Dick Wood, president of Earlham, said that there was a previous commitment to move the house, and that it would not interfere with Bethany's plans. During the discussion, it was pointed out by some board members that Bethany's new location also could benefit students

thany Seminary's board chairman, Lowell Flory, and president, Gene Roop, talk with ESR's dean, Andy Grannell.

working with a Richmond-area congregation who may desire to live near their congregation and commute to Bethany.

After doing preliminary measurements and holding discussions with both schools, Harley presented a schedule of costs, space, and time for constructing the Bethany building. He said there is a time crunch in having the building ready for its fall 1994 opening. The Board agreed to move ahead into the design stage.

Following discussion of the value of owning or leasing the building, the board created a committee to negotiate an agreement with Earlham College to provide for the real estate necessary to build on the ESR campus.

Capital Bonds. Bethany's board authorized, following much discussion, its Financial and Business Affairs Committee to explore the following alternatives to finance the relocation to Richmond, and construction costs: "The sale of approximately $4 million of capital appreciation bonds, including costs of issuance, at the optimum rate of interest, with a 10-year maturity, callable in five years, secured by the Oak Brook property, and marketed to a) any combination of qualified Brethren individuals, institutions and/or agencies; and/or b) the over-the-counter market if required."

The board also authorized exploration of "other means of financing that would provide similar benefits to Bethany Theological Seminary at lower costs." The committee had explored both capital appreciation bonds and current interest bonds, and judged that capital appreciation bonds were in the best interest of the seminary. The capital raised will give the seminary the necessary financing to complete its relocation until the sale of the Oak Brook property.

In other business, the board worked on a capital fundraising campaign. Alford, Ver Schave, and Associates recommended as part of a feasibility study that the school 1) initiate a President's Advisory Council to enhance the number and scope of leadership opportunities at the highest level; 2) enhance and broaden the current Area Council structure to develop closer ties to constituent groups and to penetrate the church's grass roots; 3) intensify communications throughout the denomination to build a better understanding of Bethany and enthusiasm for ensuring its success; 4) organize a strong program of peer-to-peer cultivation and solicitation to raise the sights of major donor prospects; and 5) strengthen internal resource development systems and procedures to create more personal approaches and to focus resources on highly strategic activity with key prospects and constituent groups.

Also approved was a charter statement, a 1993 budget, and an opening for a director of Bethany's new Susquehanna Valley Satellite. Other recommendations approved by the board included a long-range educational plan and a shift of the administrative center of Bethany Academy from the Parish Ministries Commission of the General Board to the seminary.

Acting on recommendations from the Financial and Business Affairs Committee, the board authorized the treasurer to transfer funds to the Brethren Foundation for investment and management. It also decided not to raise the price of tuition for the 1993–94 academic year. Graduation fees were raised to approximately $65 to cover costs, and student housing fees were raised. A dormitory room will go from $176 a month for 1992–93 to $183 in 1993–94. The 1992–93 tuition had already been increased 11.3 percent over the previous year.

A mission statement was also adopted by the board, which reads in part: "Bethany Theological Seminary as a graduate school and academy seeks to prepare people for Christian ministry and to educate those called to witness to the gospel of Jesus Christ in the cities and communities of the world. Bethany's educational program bears witness to the beliefs, heritage, and practices of the Church of the Brethren in the context of the whole Christian tradition." Among its values and goals, it lists "Bethany Theological Seminary features the Brethren testimonies of peace, justice, community, reconciliation, service, and simplicity."

Logistic

by Eric B. Bishop

Bethany Theological Seminary is mo forward. Forward to Richmond, Ind., where in the fall of 1994 it will open doors to students in a new location— that affiliates the seminary with the Earlham School of Religion (ESR) or the campus of Earlham College. It's location that will offer greater contac with Brethren congregations.

"Is it a new Bethany or Bethany in new place?" is one of the most asked questions, said one of the consultants performing a cultural study of the tw institutions.

"We will be working to ensure that the education process continues to ground Church of the Brethren stude in their own heritage and prepare the for ministry in the denomination," sa

Rick Gardner, in addition to serving dean of Bethany Seminary, continues director of ministry training on the Church of the Brethren national staf

Rick Gardner, academic dean. "One the most exciting features of the mov the opportunity for the seminary to h a closer relationship with congregati and that will help strengthen ministr training."

Along with Bethany's physical mo

f a journey

ere will be curricular changes and her adjustments. A joint curriculum ill be in place allowing students to oss-register for courses from each minary. The affiliation brings with it ared resources and services at several vels including the curriculum, library sources, and some administrative rvices that will be done jointly.

"The resources of Earlham will be very lpful, and will strengthen the overall ademic program," said Gardner. "In ldition, the fact that we are both peace urches—two of the three historic peace urches—may open the door for a joint ogram in peace studies."

Gardner also indicated that there is down side to the move to Richmond. Ve will lose some of the richness of e Chicago metropolitan area, including s cultural diversity and the resources of e Chicago-area theological schools," e said. "We will need to be much more tentional in building a multi-cultural ogram in the Richmond-Dayton hio) area."

ESR was one of four schools looked at y the committee before the selection. As Quaker school, ESR shares some milar values, such as the idea of respect f other views and traditions. Both hools are roughly the same size, and ethany will not be swallowed up as it ould be by a larger school. Each school an relate to the other with mutual espect and trust. And Earlham is located latively close to a number of Church of e Brethren congregations.

The Richmond Church of the Brethren about a mile from the campus. ogether, South/Central Indiana and outhern Ohio Districts have 113 ongregations. Two committees are in lace to form the relationship with the istricts. The Joint Educational Program ommittee is designed to work on how e churches and districts will get volved in the program, for example, e courses to be taught in the congregations, and field education. The Joint upport Committee's role is to help welcome the Bethany community to Richmond. It will be assisting with finding jobs and housing and helping the people of Bethany get settled in.

The specific relationship with congregations is still being worked out. "There will be a high degree of interaction between the seminary and the congregations," said Gardner.

Left behind will be the property in Oak Brook, Ill. The land and buildings that currently house the seminary will be sold. The Charles H. Shaw Company has been hired to market the land and oversee the sale.

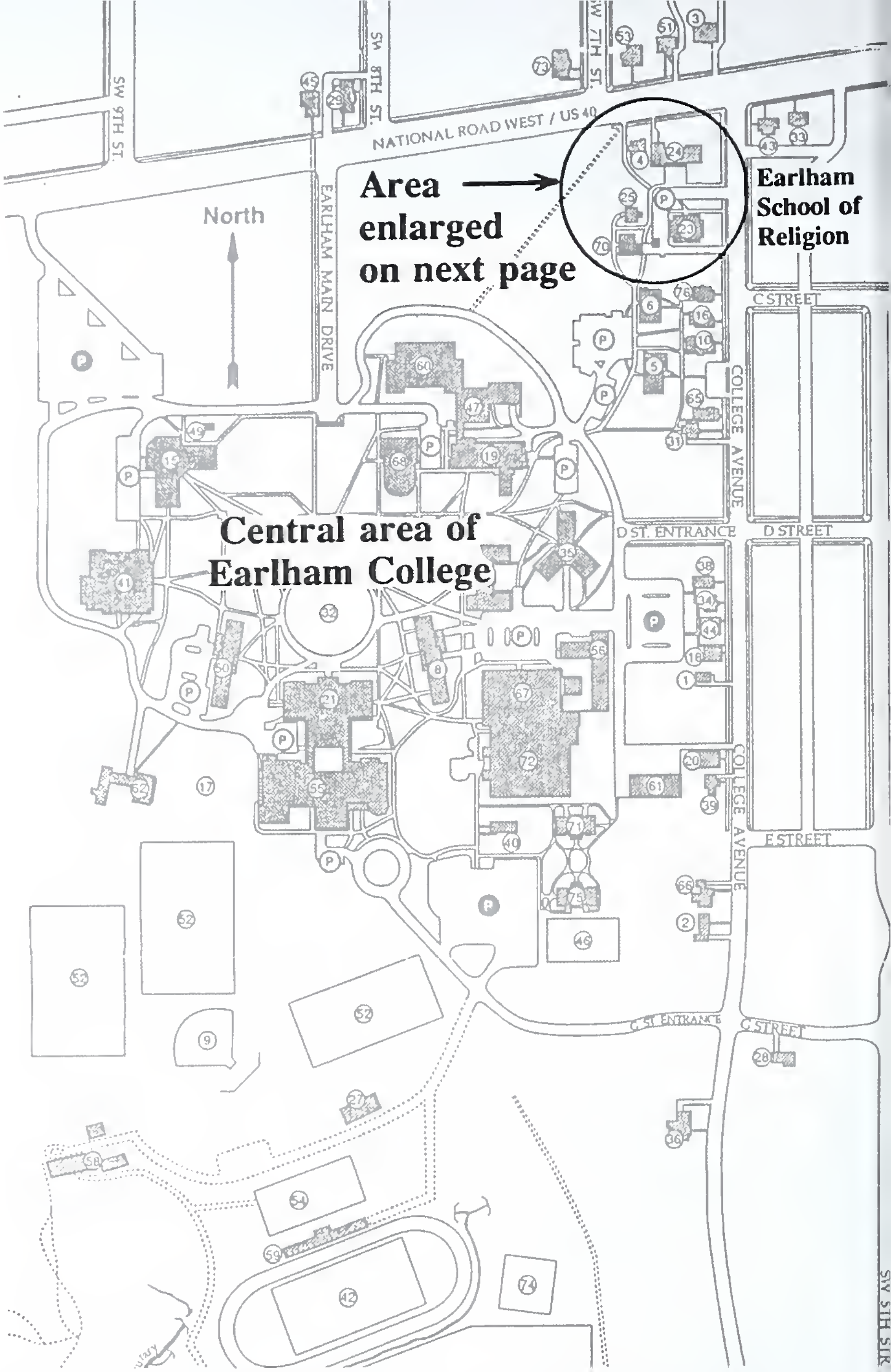
Taken along to Richmond from the Oak Brook property will be library resources such as books that are special to the Brethren. These include works on the denomination's background. The historic chapel windows will also be moved, along with cornerstones, and some of the furniture. Still to be determined are the disposition of the bell tower, chapel furniture, and other library books.

To finance the move and the construction costs, the Board of Trustees of Bethany has authorized the exploration the sale of $4 million in Capital Appre-

Mapping out Bethany's move to Richmond, Ind., is a chore filled with decisions. What's being built? What's being taken along? And what's being left behind?

No one argues about which will be the closest Church of the Brethren congregation to the "new Bethany." It's Richmond, just a stone's throw from the campus. The districts of South/Central Indiana and Southern Ohio have over 16,000 members, with 58 congregations located within a 90-minute drive from Richmond. Indianapolis and Dayton, each with an international airport and educational resources, are within an hour's drive.

20
CHURCH OF
THE BRETHREN
WORSHIP 9:00A
SUN SCHOOL 10:00
GOD HAS NO
PITY PARTIES
: HE LOVES YOU
PASTOR CLYDE HYLTO



ciation Bonds. It is estimated that the cost of the relocation will range between $4.5 and $5 million, including the construction of the new building.

The Richmond facility is projected to be approximately 19,000 square feet and will be adjacent to the ESR building. It will house classrooms, faculty offices, meeting rooms, a chapel, administrative and support staff offices, storage space, and workroom facilities. Gerald Harley of Harley-Hollmann Associates has been hired by the board to design and construct the building. Harley plans to have detailed drawings ready this month.

One area that has raised concern from members of both Bethany and ESR is residential housing. Since ESR has only one house for residential students, many live in the community and rent space. The Lawrence House now sits in the space to be occupied by the Bethany building. Earlham College President Richard Wood told the boards of both seminaries that there was a previous commitment to move the house and that it would not affect the plans.

Bethany "won't be (residential) in the sense it is here (at Oak Brook), with our own set of buildings," said Gardner. "We and ESR will try to identify student housing in the area to help work at the sense of community our current residences have."

A challenge at Earlham will be to keep "community" alive. Gardner indicated that community is highly valued at the Oak Brook campus and that it will be just as important in Richmond. "The challenge is to design experiences to bring together the very diverse student body."

The transfer of faculty to the Richmond area is also an issue that is still undecided. The faculty size is anticipated to be the same. The administration expects that several of the present faculty members will move with the seminary, while several are still undecided. It is also foreseen that administrative staff will be reduced.

One goal of the move and affiliation is to alleviate Bethany's current financial burden as a free-standing institution. In its preliminary figures, the projected budget for the first year of operation in Richmond could be 20–27 percent less than the 1992–93 budget.

It is projected that the majority of students moving with Bethany will be Church of the Brethren students. While this will show a reduction in income, it is believed that the reduction in operating expenses will be larger than the income reduction.

The institution will assist students from other denominations and students not planning to move with Bethany to complete their studies at other Chicago-area seminaries. According to Gardner, one factor that will play a role is the point where these students are in their academic program. "We're advising them, being clear about our decision to move and what it will mean in their curricular program," he said. "If they are planning to stay (in the Chicago area), we will look at other catalogs as references, so their work at Bethany will transfer."

Faculty members consider themselves already in a transition time and are trying to complete the current programs while developing new ones. The first couple of years in Richmond are anticipated to be a testing time for the seminary.

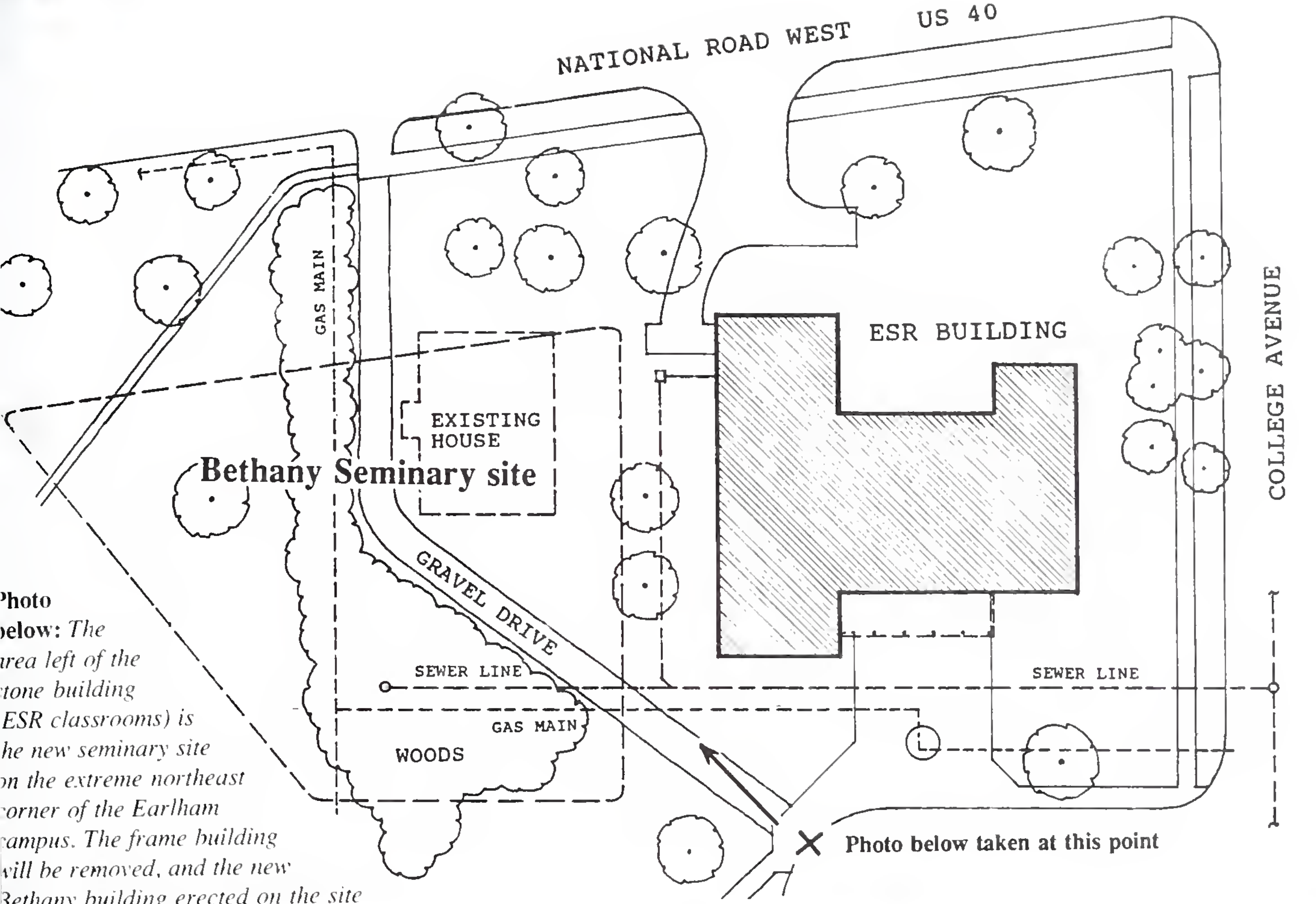
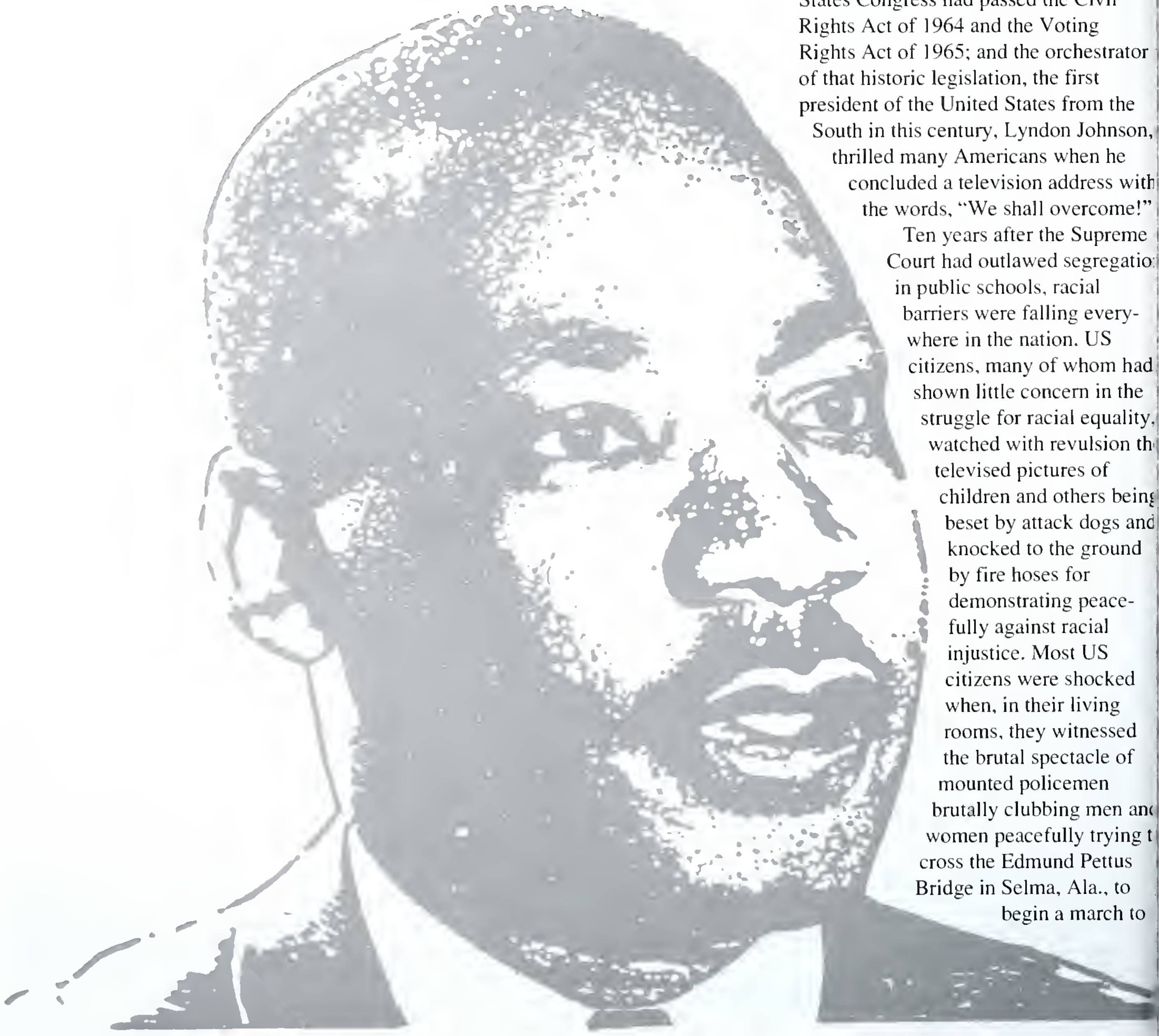

NATIONAL ROAD WEST
US 40
COLLEGE AVENUE
ESR BUILDING
EXISTING HOUSE
Bethany Seminary site
GAS MAIN
GRAVEL DRIVE
SEWER LINE
SEWER LINE
GAS MAIN
WOODS
Photo below taken at this point

Photo elow: *The rea left of the tone building ESR classrooms) is he new seminary site n the extreme northeast orner of the Earlham ampus. The frame building vill be removed, and the new Bethany building erected on the site y the fall of 1994.*

Can anyone still remember the dream?

by Robert E. Burns

We thought we had solved the problem. A whole host of problems. The United States Congress had passed the Civil Rights Act of 1964 and the Voting Rights Act of 1965; and the orchestrator of that historic legislation, the first president of the United States from the South in this century, Lyndon Johnson, thrilled many Americans when he concluded a television address with the words, "We shall overcome!" Ten years after the Supreme Court had outlawed segregatio in public schools, racial barriers were falling everywhere in the nation. US citizens, many of whom had shown little concern in the struggle for racial equality, watched with revulsion th televised pictures of children and others bein beset by attack dogs and knocked to the ground by fire hoses for demonstrating peacefully against racial injustice. Most US citizens were shocked when, in their living rooms, they witnessed the brutal spectacle of mounted policemen brutally clubbing men an women peacefully trying t cross the Edmund Pettus Bridge in Selma, Ala., to begin a march to



e state's capital.

This 1960s struggle was sanctified by e blood of martyrs in the cause—four rls in a bombed Birmingham, Ala., urch; three student voting-rights ganizers in Mississippi; Detroit ousewife Viola Lizzo; civil-rights ader Medgar Evers; and, of course, artin Luther King Jr. But this battle as won, wasn't it?

True, in 1968 a commission of stinguished citizens had comprehen-vely studied race relations in the US d concluded that the country remained wo nations, black and white." But the erner Commission lauded the great ogress that had been made in a little ore than two decades. None were olish enough to suggest that legisla-on, no matter how effective, could rge racial bias and bigotry from man hearts. But we were on our ay to a new era of racial harmony, eren't we?

Yet, 25 years after these ground-eaking accomplishments, the evidence racial prejudice, whites against blacks d blacks against whites, continues to ound. Racial bigotry has changed its ape during the years that racism has en declared out of bounds. Where once was considered acceptable to assume e superiority of whites and the inferior-y of blacks and act accordingly, it is cessary today to impute "reasons" for cial prejudice however spurious they ay be. But the old racial stereotypes, we w realize, never really disappeared. hey merely went underground.

In an incredibly enlightening book led simply *Race*, veteran reporter uds Terkel probes and lays bare the ture of the American racial psyche. btitled "How Blacks and Whites Think and Feel about the American Obsession." Terkel's book is a compilation of interviews with US citizens of both races. And how accurate his word *obsession* is.

I find it hard to believe that any white US citizen could read *Race* without profiting from it. In view of the fact that xenophobia, fear of foreigners, is almost always a constituent element in racial prejudice, the views of people whose skin color differs from their own seem certain, at least, to open their eyes.

I don't know how black readers will react when they read what some white citizens have to say about them. I've often thought that if I were black in the United States, I would be a bomb thrower. It's fortunate, I guess, that nearly all black citizens are far more patient with injustice that confronts them every day than I think I would be. But they must be outraged nevertheless. Even so, readers of Terkel's book, whatever their color, are likely to come away feeling that they know some people on the other side of the racial fence better than before.

Some students of our society are puzzled (as am I) by the bitterness of racially bigoted expression often heard today. In the recent past verbal bigotry, more often than not, was reserved for interchange with like-minded people. Today there is a boldness to such expression that one commentator, using a basketball metaphor, calls "in your face racism." We could argue that this is less hypocritical, but that would be self-delusive—akin to saying an ax murderer is less hypocritical than one who insinuates arsenic into the cheese dip of his victim. (Hypocrisy, of course, still reigns in the political arena where code words loaded with racial implications can prove eminently useful to a candidate for public office.)

I noted the unquestioned fact that no legislation can root out racial bias and bigotry from human hearts. And while legislation guaranteeing rights is necessary to protect citizens from the bigoted actions of others, we surely cannot be satisfied that this is enough.

So we look to our schools and to our churches. What can schools do to change the views that students bring to their classrooms from their homes and, to a lesser extent, from their peer groups. Teachers, assuming they are open-minded, could shed light on the xenophobia that their pupils often carry with them. And they could destroy, or at least wound, the racial stereotypes by dousing them with facts showing that stereotypes are always wrong. The task of our churches is both simpler and more difficult. Simpler because the teaching of all religions is "love thy neighbor" and that every person created by God in God's own image is irreducibly precious, worthy of our greatest respect. But difficult, too, because in some places, a homilist who broaches the subject of racial prejudice—even in discussing the outcast Samaritan—will almost be able to hear the gears in the minds of many congregants clicking into "Park."

No one, however, promised those who preach, teach, or merely ruminate publicly a rose garden. Some would call it a dirty job but someone, please God, has got to do it.

Robert E. Burns is a contributing editor of US Catholic, *from which this article is reprinted, with permission.*

C. Kermit Phelps told conferencegoers in the opening plenary that age itself does not have a negative connotation.

Springtime in the heart:
National Older Adult Conference

by Eric Bishop

It was set against the autumn backdrop of North Carolina's Great Smoky Mountains. The participants hiked two and a half miles around the lake. They hiked up hill to the Lambuth Inn (one of two hotels set up for the conference), to an apartment complex, and camp ground. They came by car, bus, plane, and motorhome. They sang, danced, reminisced, told stories, attended worship and workshops, listened to forums and plenaries, and above all had a good time. The average age was not 17, but 70. "Youth is a work of nature, but old age is a work of art," said LaVon Rupel, while leading Wednesday's plenary. "How old would you be, if you did not know how old you are?"

They went away five days later confident that they are not obsolete in the Church of the Brethren. They believe that they still provide input, as well as have an obligation to impart to tomorrow's leaders the wisdom and experiences of today's. They left feeling that they are very important in the life and mission of the church.

Once, accidentally (though somewhat appropriately), the event was called the National Youth Conference. In contrast it was the first National Older Adult Conference (NOAC), held this past October. It was described by some as a mini-Annual Conference.

The "Yes to Years" theme was most fitting for the 621 older adults converging on the Methodist retreat center in Lake Junaluska, N.C. Many had been there previously, for the 1958 National *Youth* Conference. The statement of purpose easily fulfilled its goal of "getting together to *Celebrate Relationships, Stimulate Personal Growth,* and *Affirm Our Place in Church and Society.*" The conference was co-sponsored by the Association of Brethren Caregivers and the Church of the Brethren General Board.

A number of workshops were designe to discuss the aging process and life as an older adult. A major focus of the conference was health care. The discussion centered around a forum discussion and several of the workshops. The forun panel projected various points of view—of the patient, the hospital administrato the physician, and the legislator.

According to David Fouts, a physicia

ı Lutherville, Md., there are 37 million eople in the US who are uninsured or nderinsured. "Fifty-million people have overage that would leave them bankrupt ı the case of a major illness."

Currently it is estimated that 12 ercent of America's people are 65 years ld or older. By the year 2030, 21 ercent of the population will spring into ıat category. "During World War II, hen the price of butter went up, ousewives banded together and decided) use oleo," said C. Kermit Phelps uring the opening plenary session, iscussing the current generation of baby oomers who will begin turning 65 in ıe year 2000. "The use of oleo went up ıree times, and so did the birth rate."

While there were no age requirements ut on attending NOAC, the unofficial ord was "if you feel like you should be ere, then you should come." The ages panned five decades. One estimate, ıking the number of registrants with the verage age of 70, calculated that there ere 42,000 years of wisdom and xperience at the conference.

"We may have old voices, but we have mazingly young hearts," said Patricia elman during one worship. Inflexible, l, and feeble failed to show up at the onference as many of the participants ere up and about at 6:30 a.m. to "Meet ıe New Day" (a range of activities from ıeditation and Bible study to Tai Chi xercise and hiking).

During the day a number of special ıterest groups met and discussed topics ınging from long-term care insurance, lanned giving, managing chronic pain ıd/or depression, to whittling, and show and tell."

"We are a youth-oriented culture in hich old and obsolete have almost ecome synonymous," said Rupel. nflexible, ill, old-fashioned, feeble are l stereotypes of old in television and dvertising. Growth is a gift, like health a gift. Eighty-five percent of people etween 65–74 report being very happy, hile the 18–25 year-olds are at the ottom of the list."

"We had some older people who ought they were done," said one

Above: *The get-acquainted time allowed Mattie Jackson of Dayton, Ohio, and Raymond Hoover from Goshen, Ind., about two minutes to withdraw information from each other.*

Below: *A host of Brethren authors turned out for a book signing. Emmert Bittinger autographs his* Brethren in Transition, *and Bill Eberly autographs* The Complete Writings of Alexander Mack.

participant. "When I get back, I'm going to say Yes! Yes! Yes!"

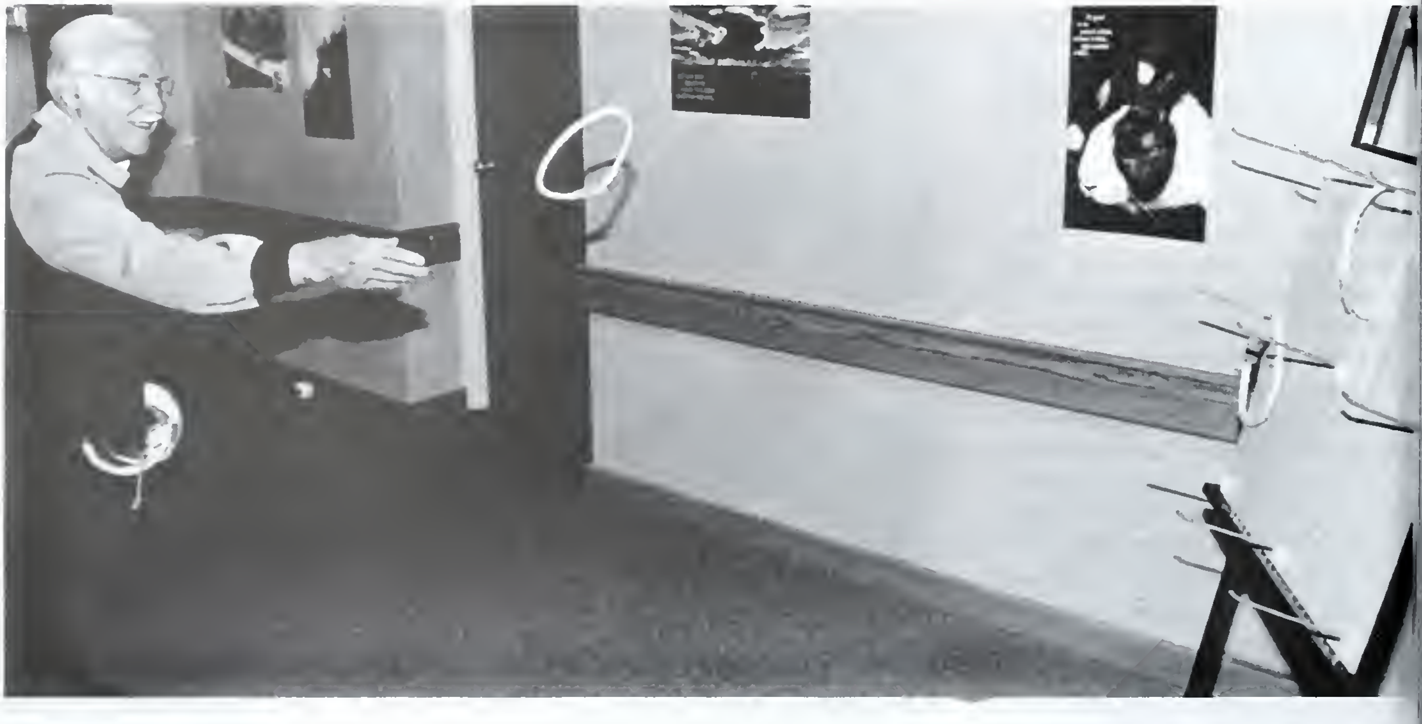
In an open forum, a number of issues were raised by conferencegoers, such as leadership, health care, and racism. They expressed a number of concerns as they looked to their future vision of the Church of the Brethren. These concerns included bringing African-Americans into the church, and dealing with the changing age structure of the denomination.

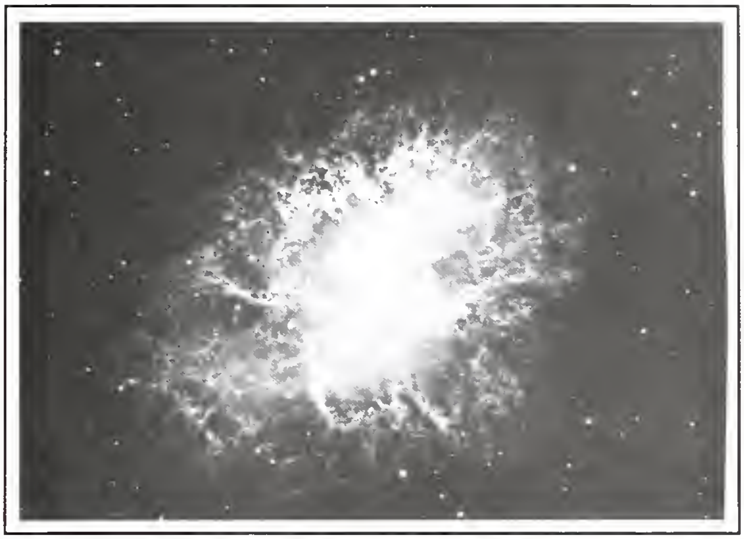
Also addressed were the need to challenge youth and young people, to learn to be more faithful stewards and to adequately commit resources, to learn to ask, to emphasize prayer, and to move people from rural areas to the cities and from north to south to help with new church development. Issues raised by the group included the name of the church, and the support of the group in calling out leadership and training people to become leaders. By the end, there was a air of confidence that these concerns an others could be addressed by the church at large and worked out.

Many of those in attendance were so enthusiastic, they want to hold NOAC every two years. Of the 434 conferencegoers who turned in evaluations, 223 want the conference more often than every four years. The conference planning committee will take those evaluations into account when planning the next NOAC.

As the leaves began to fall indicating the change in season, it was springtime in the hearts of those who attended this year's conference. And to this group of "older adults," the next NOAC can hardly come too soon.

Left: *Herta Freitag of Roanoke, Va., engages John Young of West Chicago, Ill., in conversation while the two whittl away their blocks of wood during one o the special interest groups.* **Below:** *Tic Tac Toe from seven feet away was easy for Robert Seese of Delphi, Ind., during an evening of games.*





Invitation to praise

by Charles Klingler

1.

I praise fathomless goodness and power; for I think they have brought
The cosmos, which overawes us, to its ah! so auspicious state.
No more than two score billions of earth-years have passed, it is thought,
Since the germ of all matter, all light, all time, all motion, all fate,
All freedom burst forth into flower, into flower, into flower, into flower.
Not soon, I am sure, will it close its chiaroscuro petals.
It spreads—as space itself spreads—encroaching on nothing. Hour
By hour it veers into vortices, gathers in globules. Metals,
Nonmetals squeeze from the brightness, grow colder, separate, harden.
Gases and moisture arise, tease down the hardness to soil—
Or rather, at first, to sand, which may then sustain a garden,
Whose flowers are sprung up by the winding down of the unflower's coil.
Its growth and decay bemuse us: We are of its kind.
We are a final fruit of it (how could we doubt of it?): Mind.

2.

I wonder if mind has appeared where never before mind was,
From the blind need of a blind force to be understood;
Or if it was there, in whatever beginning, as will and as cause,
And is there throughout, as mover, observer, declarer of good.
I mock myself if I say that the universe is a mirror,
In which the order I see is my own mind's mere reflection.
That way, followed too far, lie loneliness and terror.
I dream of a sure way back from the brink of such dejection.
The panorama of nature is itself, I think, sublime—
A thought which itself can save from this-and-that thought which oppress.
And you may not take it amiss (especially when you guess
That the latest folds—and those at the heart—of the flower of time
Are the human face and form, and love's all-explaining gaze)
If one should invite you to (it would be life and light to you!) praise.

Charles Klingler is a professor of English at Manchester College, North Manchester, Ind.

Refugees o

by Howard E. Royer

"Caution: 16,000 children ahead."

The sign at the guardpost to one of East Africa' newest settlements is both commanding and beguiling. To begin with, "children" in this instance is no the usual mix of the young

CAUTION!
16000
CHILDREN
AHEAD
SPEED
LIMIT
40 KPH

Twelve thousand of th "children" are boys, the majority ages 12 to 20, wh either were separated from family by the civil war in their home country of Sudan, or who were lured away by what was billed as "special education." The education, as it turned out, was heavily militaristic.

Even more, some of the youth were deployed into combat, if not as soldiers, as mine detectors. Th number and nature of their wounds testify to front-line action.

After a thousand-mile, five-year march across

The long march is over, but memories linger (above) of a war so brutal that comrades were used as cannon fodder. As bakers, the maimed turn out 200 loaves of bread daily in an oven converted from an ant mound.

e rebound

uthern Sudan, into Ethiopia, and back to Sudan,
e group arrived last May at Kakuma Refugee
amp in northwest Kenya, south of the Sudan
rder. Their next move, if given a choice, is for a
easure of stability in their nomadic lives.

How shall the minors, as the wandering band is
lled, be encouraged to relate to outsiders across
bal cultures? Or to their own families if they can
found? What in civilian life shall replace their
ilitary adventurism? As to the future, on what shall
eir lives be focused? And where?

These are underlying issues for the Lutheran
orld Federation, which is managing Kakuma
efugee Camp on behalf of the United Nations High
ommissioner for Refugees. It is a coordinating role,
orking with a whole lexicon of non-governnmental
encies, Church World Service among them.

Church World Service's contributions to
akuma in 1992 totaled $310,000. The money,
cluding $15,000 from the Church of the Brethren
nergency Disaster Fund, was used to purchase
ankets for the total camp population of 20,000. It
o provided grist mills for grinding corn, sewing

For the Sudanese youth, new and creative energies are directed to such vocational skills as construction and plastering (above) and to learning and performing the music and dances of their respective tribal groups.

machines for classes in tailoring, and cooking utensils and water jugs for every household.

One small group of young men is training as bakers. Others are training in carpentry, gardening, construction, and tailoring. The target is for Kakuma's refugees to gain practical skills and experience for living outside the camp.

As to educational levels, only one of the 17 schools in the camp extends beyond the primary grades. For older teens, being pitted against much younger children frequently proves discouraging when it comes to learning readiness. Camp leaders continually evaluate the most helpful way of grouping the boys, especially the 3,000 under 12.

Uncertainty surrounds the role of "the teachers' who accompanied the boys on the long march. Likely aligned with Sudan's rebel forces, the men may still have military designs on the boys. Kakuma's leaders work to offset such influence.

For example, the boys are encouraged to discover their cultural roots by performing the musi and dances of their respective tribal groups. Sunday afternoons are given to mass celebrations.

Much of Kakuma's population is of Christian

Kakuma is home to Omar Izaz Ossman, a Muslim, and his nephew Abas (above) and Omar's wife, Nadia Musa, a Christian. As tailors, Omar and Nadia teach others to sew on machines provided by Church World Service.

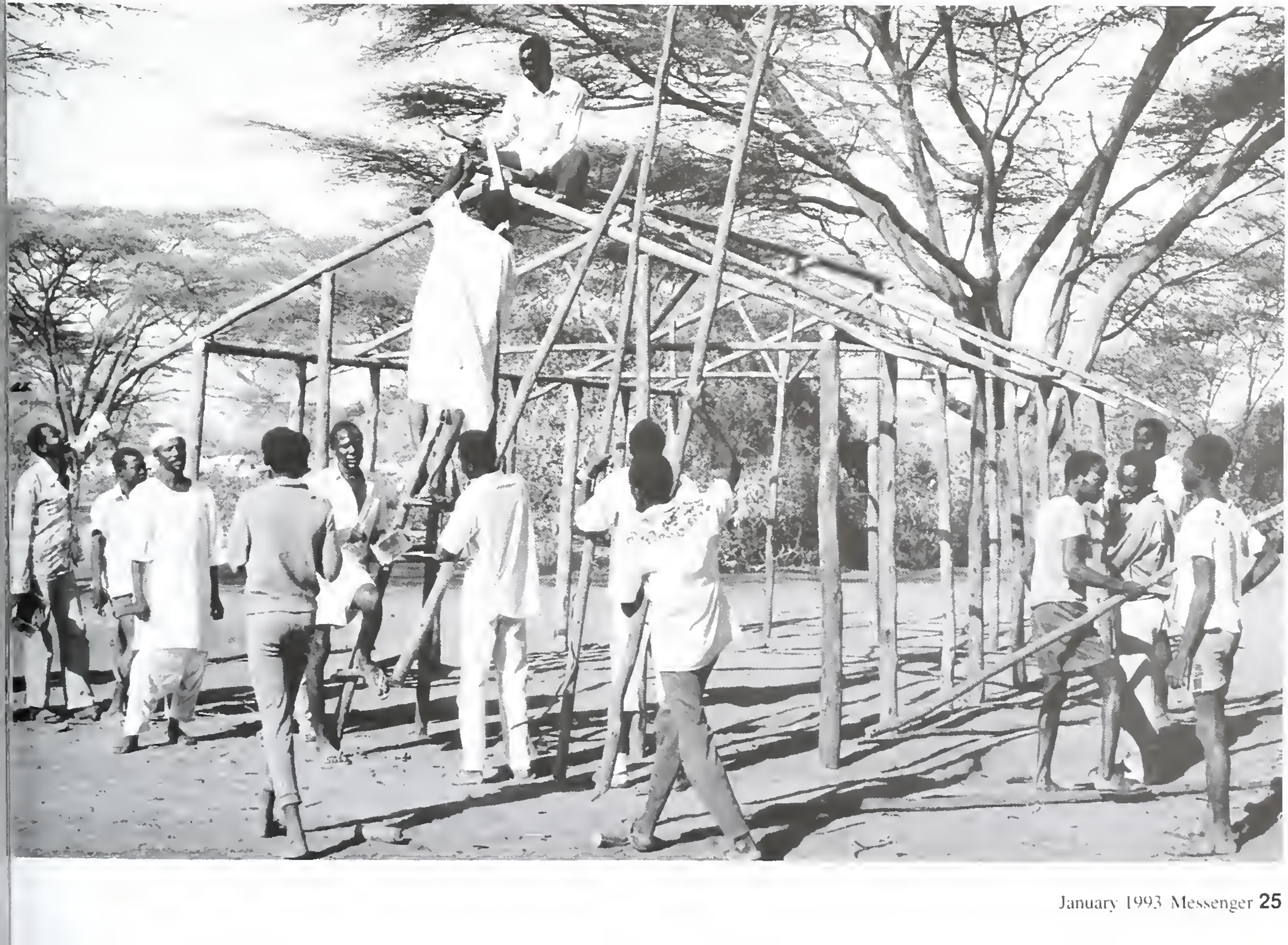
rientation. The Anglican congregation in the camp laims 6,500 adherents. Other congregations are Presbyterian Church in Sudan, Roman Catholic, and udan Interior Mission.

The refugees have their own infrastructure, eaded by Daniel Deng Dau Deng, himself a refugee or 10 years. Deng, 32, is a victim of war, having ost a leg in aerial bombardment in Sudan as a outh. Married and the father of three, Deng strives arnestly to relate to the minors and to deal with the onflicts that arise in the camp. "We are not all one," e makes clear. His goal is to keep the Kakuma ommunity "working in peace" and taking increasng responsibility for its own future.

The 57 sub-communities in which the minors nd adults are formed are busily engaged in conructing more durable housing, schools, community enters, and training centers. An entrepreneurial pirit is catching fire.

No one knows whether the southern Sudanese ill be encamped in Kenya 10 months or 10 years. owever long, due to strong support internationally nd determined leadership internally, akuma's refugees are on the rebound.

Encouraging the refugees to govern their own life and to take advantage of training opportunities is Kakuma's refugee chair Daniel Deng Dau Deng (above). Below, a tribal group builds its own community center.



stepping STONES

by Robin Wentworth App

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

My son loves cut-out Christmas cookies. I love them too . . . when somebody else makes them.

Don't get me wrong, I enjoy baking. And I'm all for holiday traditions. But I just don't possess the patience, skill, or large blocks of unscheduled time needed for the additional energy, finesse, and fussiness that cut-out cookies require.

I also don't possess, however, the emotional fortitude to resist two big, shining brown eyes and an angelic "Please, Mom?" So, once again this Christmas, we tackled the task of cut-out cookies.

What makes the project doubly frustrating for me is that, assuming the cookies are all evenly rolled, each transferred to the cookie sheet in one piece, and none burnt around the edges during baking, by the time the frosting is on them, they are virtually unrecognizable.

While wrestling with this "Baker's catch 22," I had a flash of inspiration and exclaimed: "Hey, Jameson, let's frost some of them on the *back* this time. That way, we can still tell what they're supposed to be."

My son's face looked about as enthusiastic as the fatted calf's must have been upon the prodigal's return. All he said was, "Not!"

You see, we had never done it that way before.

However, since I *am* still the mom, I pulled rank and we did it my way. And you know what? The cookies turned out okay.

They weren't the works of art you would find in a bakery. And they weren't as sharply defined as E.L. Fudge cookies. (I think the Keebler elves have more sophisticated equipment.) And they probably wouldn't have brought top dollar at the church bake sale.

But they were *recognizable*. The angels looked like heavenly host instead of heavenly ghosts. The familiar etchings on Santa's face remained visible so he didn't look like a warped daisy. I was especially pleased that the baby in the manger looked much more like a baby than a confectioner's rendition of E.T.

We altered a tradition. Maybe we even improved upon it. The earth didn't move. The sky didn't fall. We simply experimented with a different way to accomplish our mutual objectives.

The year *1993 is* here. The 21st century is closing in. So I suggest something for you to add to your list of resolutions: Experiment with a new way of thinking.

Consider, if only for a few moments, that "the opposition" on your pet issue has some valid points.

Consider that maybe, just maybe, your understanding on that particular passage of scripture (you know, the one you always whip out of the holster to prove your point) is not the only way to look at it.

Consider the possibility that your theology is a reflection of your biases, and not vice versa.

Consider that perhaps long held beliefs and attitudes are more a product of tradition than conviction.

Maybe your diet will flounder by Valentine's Day. Maybe this won't be the year you kick smoking. Maybe after a week of headaches you will reach for a cup of coffee. Maybe your new exercise regimen won't survive January's sub-zero temperatures.

But if all your other resolutions fall by the wayside, clear the cobwebs out of your attitudes. Try icing some cut-out cookies on the back instead of the front. It's just a teensy-weensy risk. If you do nothing else in 1993, try something you have never tried before, and allow yourself to be transformed by the renewing of your mind (Rom. 12:2).

Robin Wentworth App is a therapist from Nappanee, Ind. She currently is interim pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

alling for change

appreciated the November editorial on ith, "Hey! They're Playing My Song." Reading it reminded me of something I. Scott Peck wrote in his book *The ifferent Drummer*: "The profession of religious belief is a lie if it does not *gnificantly determine* (italics mine) ne's economic, political, and social havior."

Rachel Weybright
Syracuse, Ind.

ush invoking God's name

ead that general secretary Donald iller joined 22 other US church leaders appealing to President Bush and the publican Party to adopt campaign ategies that "make it very clear at God belongs to no one side" ovember, page 7).

I am not aware that the president at ytime invoked God "to assert moral periority of one people over another, or e political party over another." He has, wever, on many occasions, said "God ess America." President-elect Clinton s done the same.

Such a benediction is appropriate. It ould not be considered offensive. I pe and pray that God will, indeed, ess America and its people.

Howard B. Bomberger
Canfield, Ohio

The church leaders were not referring candidates for national political office oking the familiar "God bless nerica." The remarks that led to the urch leaders' appeal were those made by President Bush at an August 22, 1992, "National Affairs Briefing" in Dallas, Texas. There he said that the Democrats' platform "left out three simple letters, G-O-D," the implication being that God was on the side of one party—the Republicans.—Ed.)

opinions expressed here are not necessarily se of the magazine. Readers should receive them he same spirit with which differing opinions are ressed in face-to-face conversations.

etters should be brief, concise, and respectful of opinions of others. Preference is given to letters respond directly to items read in the magazine. e are willing to withhold the name of a writer when, in our editorial judgment, it is ranted. We will not consider any letter that ies to us unsigned. Whether or not we print the r, the writer's name is kept in strictest fidence.

ldress letters to MESSENGER *Editor, 1451 ndee Ave., Elgin, IL 60120.*

Why am I shunned?

I want to be a Church of the Brethren pastor, but I feel that I am "shunned."

It has been just over a year since my divorce was finalized. I now am a single parent with custody of five children. I am working as a teacher's aide, the best job I have been able to find.

As a pastor, I had received affirmation for my efforts as preacher, counselor, example, teacher, and friend. Now I hear that "there is no interest in your profile." I am asked "Could you share a little more about your divorce?" I am told that "people don't feel you could do the work of a pastor with that number of children at home."

Why am I not good enough *now* to be a pastor? With all the openings in our denomination, and with the dearth of ordained Church of the Brethren ministers to fill them, why am I receiving no inquiries? Must divorce obliterate all of one's ministerial qualifications?

Steve Broache
Homeworth, Ohio

Apply ethics rules to all

I want David Kirchener (November, page 25), Annual Conference officers, and every delegate who voted for the Ethics in Ministry Relations statement (August/September, page 17) to hear my story:

The only time I was sexually harassed was while I was attempting to pastor a Church of the Brethren congregation. The harassment, perpetrated by a lay member of the congregation, continued for over six months.

I was advised not to confront this man because it would "blow up in my face." I was told that it was *my* problem and I

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should solve it discreetly. I tried that. The comments and physical harassment decreased, but never stopped. I was forced to resign.

This man, and several other persons with money and clout, successfully blocked my ministry at every turn. The church board chairman even apologized to a funeral director because the only pastor he had available to officiate at a funeral was a woman.

Until the Ethics in Ministry Relations statement applies to *everyone*, it is not worth the paper it is printed on. As it stands, it further victimized me. The districts involved in each case should be required to pay for therapy for the victim and the accused for as long as it takes to heal the wounds.

The Church of the Brethren has been scapegoating pastors for its sinful behavior for too long. I have known pastors guilty of sexual misconduct, so do not think they are above the law. Bu neither, however, are lay people. We must hold congregations and their officials accountable for their words an actions as well.

I call for an inclusive Ethics in Ministry Relations statement. On congr gational profiles for congregations in which pastors and staff members have been harassed or victimized, the fact should be noted.

I gladly sign my name because keepi silent has cost me too much.

Leah Oxley Harn
Morgantown, W.V

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No ignorant clods

Before MESSENGER edited my Novemb article, "Mudlick's Thanksgiving Feast the last paragraph read, in part, "Our little 'mission' here needs help, but we need the help like we got with this Thanksgiving dinner. We need help *to help us do our ministry to this part of t world that God has assigned to us.*"

The edited version that was printed gives the impression that we are "poor people" sitting around waiting for someone to give us something and do something for us. That is not the case. We are doing everything we possibly c think of to support our own ministry.

Our congregation, which meets at Fl Creek and Mud Lick, is working very hard to bring the love of our Lord Jesus Christ to every man, woman, and child in this community. We hold vacation Bible schools at both preaching points, with an enrollment above 70 at Flat Creek and 50 at Mud Lick. Mud Lick's Children's Program is attended by 25 t 40 children each week. Our members a very active in spreading the Good New in our area.

We are not ignorant clods sitting on our rotting porches waiting for someon up there to do something for us. We ar literate Bible-believing workers, doing 'erything we can to bring people into a ving relationship with Christ.

We may say things a little differently, ıt our language still is the language love that we see in the life of our ›rd. We may have to do things a little fferently because of the conditions re, but with the help and courage of ır Almighty God we always will tness of him.

As for the article, publicity, good or d, is publicity. But please help us to ange that stereotype that comes to ind when readers see the word "Ken-:ky."

Jimmy Saunders
Big Creek, Ky.

ood for the journey

ften disagree with the MESSENGER itorials. But as long as we can disagree d still carry on, loving Christ and our llowman, it must be okay.

MESSENGER continues to provide ormation indicating where the nomination is headed, information on ıat other churches are doing, and lots ›re. The faith journey takes many ns, and sometimes we are asked to e turns with which we cannot agree— ›se that I believe are not directed by Lord. It is at these turns that I need opinions and influence of others, nething with which to gauge my own ction, my own progress, and, perhaps, h which to determine the direction for to take.

Jean M. Winters
Eglon, W.Va.

arking the calendar

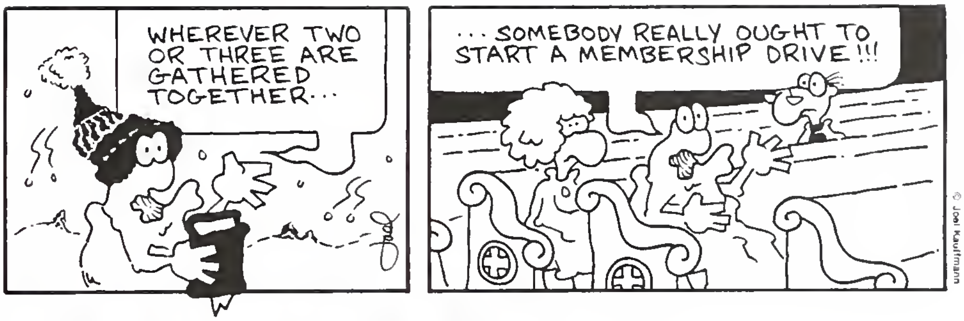
'as pleased to see in "Calendar" ›vember, page 6) the notice about the coming Connecting Families Retreat, nsored by Brethren and Mennonite nilies with lesbian or gay members.

Ve Brethren who are lesbian or gay in every congregation, so our families l appreciate this event. The support here.

Beverly A. Brubaker
Camden, Ohio

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*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Diane Feasenhiser, a senior at McPherson College, with her parents, Bethel and Ken, and brothers David and Dean.

"McPherson College has not only provided Diane with a good academic education but has also given her the opportunity to become involved with community service organizations such as Habitat for Humanity."

-Bethel '65 and Ken '65 Feasenhiser

Fruitland church of the Brethern
Fruitland, Idaho

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Letters

Appreciative of Taizé

I was pleased to read Cheryl Cayford's report on her Taizé experience (October, page 10).

I visited the Taizé community in France in 1966, when it was a perfect place for a spiritual retreat. I visited there again in 1977, when hundreds of European youth were there. While it had lost a little of its monastic charm, Taizé already was extending its mission and ministry to youth from around the world.

Also, I am glad that our new *Hymnal* includes music from Taizé (hymns 101, 103, 113, 152, 204, 242, 247, 294, 298, 348, 452, 471, 554, 562, for example).

Speaking of hymns, a newspaper article from Dixon, Ill., told how Pinecrest Manor residents were inspired to send Hurricane Andrew relief by the words of "an old church hymn," which turns out to be "Mine Are the Hungry." (See "The Power of a Hymn," page 5, this issue.) I am sure that Wilbur Brumbaugh (died 1977) would be as happy as I am to learn that our song, written just 18 years ago, has gained th
status of "an old church hymn."

Ken Mor
North Manchester, In

Hurrah for Spanish idea

Hurrah, John Forbes (November, page 29), for suggesting we all learn Spanish
I would add "or some other language."

And to your parallel-column, Spanisl
English New Testament, add an audio tape of a Spanish New Testament. Be sure the Bible version is the same for both the tape and New Testament.

Esther Mohler I
Hayward, Cal

CLASSIFIED ADS

WANTED—Oaklawn is actively recruiting psychiatrists to join our comprehensive inpatient and/or outpatient clinical services. Oaklawn sponsored by Mennonite Health Services. Over 30 years experience providing wide range of psychiatric services. Motto "Toward health and wholeness" exemplifies our commitment to addressing the mental, physical, social, and spiritual needs of people we serve. Located in beautiful farming country of northern Ind. We enjoy small town atmosphere of Goshen/Elkhart area. Close proximity to South Bend, Chicago, and Indianapolis. For further employment information and opportunities at Oaklawn contact Ray Hunsberger, Dir. of Human Resources, or Carl Rutt, Medical Dir., P. O. Box 809, Goshen, IN 46526. Tel. (800) 282-0809.

WANTED—Fine artists. Association for the Arts is featuring a *Juried Showcase* at 1993 Annual Conference in Indianapolis, Ind. A group of drawings and paintings will be selected for display in the *Showcase* from the works submitted. All other art pieces will be displayed as in past years. Brethren fine artists are urged to submit works for the judging. For further info. write Iona Lauver, 2044 E. Market, York, PA 17405.

WANTED—Displaced Brethren couple seeks fellowship of Brethren penpals. Also husband seeks job as church sexton, building & grounds maintenance, or security person. Please contact Joe Nolan, 1600-52 Rhododendron Dr., Florence, OR 97439. Tel. (503) 997-1752 (evenings).

WANTED—Camp manager or couple to manage Camp Colorado in Pike National Forest (40 minutes fr. Denver or Colorado Sprgs.) from Memorial Day to Labor Day 1993. Camp located on 85 forested acres. Features swimming pool, hiking trails, 6 dorms, dining hall, recreation bldg. Camp has 4 wks. of Brethren-sponsored camps and is rented remainder of season to Brethren churches and family reunion groups. Duties incld. purchasing supplies, cleaning, and repairing camp. Altitude of camp is 7,500. Applicants should be in good physical shape. Salary $1,000 per month. Inclds. 2-bdrm. cabin, utilities. Interested parties contact Ron Achilles, Rt. 1, Box 143, Quinter, KS 67752. Tel. (913) 754-2322.

WANTED—Faculty pos., Biblical studies, Bethany Theological Seminary. Tenure-track. Teach M.Div. and M.A.Th. students in one or more of following areas: Hebrew Bible/Old Testament, biblical languages, New Testament, biblical interpretation. Assist w/ ministry formation, student advising, community governance, non-degree programs. Ph.D. or Ph.D. candidacy. Training, exp. appropriate for appt. w/ rank of Ass't. Professor or higher. Member of or willing to affiliate w/ Church of Brethren. Committed to its teaching, values. Commitment to partnership of seminary, church in theological education. Starting: July 1, 1993 (Oak Brook campus) or July 1, 1994 (seminary relocates to Richmond, Ind., summer, 1994). Search period open-ended. Applications reviewed beginning Jan. 1, 1993. Submit letter of application, resumé, and invite three references to submit letters of recommendation to Academic Dean, Bethany Theological Seminary, Butterfield and Meyers Rds., Oak Brook, IL 60521.

WANTED—Director, Susquehanna Valley Satellite, Bethany Theological Seminary. Half-time. Develop/interpret/administer Satellite program. Assist w/ student recruitment and advising. Work closely w/ Academic Dean of Bethany Seminary. Teaching opportunities if training appropriate. Qualifications: at least a master's degree (doctorate desirable), entrepreneurial spirit, relate well to diversity, ability to network w/ denominational and ecumenical constituencies, member of COB and committed to its teachings, practices. Commitment to and ability to work w/ Bethany's graduate and Academy-level programs. Ability to do academic, ministry formation advising, familiarity w/ churches of Atl. N.E. and S. Pa. districts, resident of or willing to relocate to region served by Satellite. Starting: April 1, 1993. Search period Nov. 15, 1992–Jan. 15, 1993. Submit letter of application, resumé, and invite three references to submit letters
recommendation to Academic Dean, Bethany Theologi
Seminary, Butterfield and Meyers Rds., Oak Brook,
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TRAVEL—Air-conditioned coach tour to Annual Conf
ence in Indianapolis, including housing. For informat
write J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethto
PA 17022.

TRAVEL—Join Wendell and Joan Bohrer on 16-day Brit
Isles and Ireland Tour. Aug. 2–17, 1993. Write for brochu
Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Inc
napolis, IN 46217. Tel. (317) 882-5067.

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your first visit to land of princes and queens, of castles
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mation write Crossroads, Box 32, N. Tonawanda,
14120.

INVITATION—In Atlanta, Ga., join Faithful Servant Chu
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worship at Shoney's Inn at intersection of Indian Trail
and I-85 North, exit 38, Norcross. Contact pastor
Jordan at (800) 782-9796, or Bob and Rose Garrison (4
979-7343, 2679 Sherman Oaks, Lithonia, GA 30058.

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ue River, N. Ind.: Esther & Greg Bennett, Kellie Shidler, Trevor Shively, Daniel Valjack, Margaret & Milford Zumbrun
calico, Atl. N.E.: Donna, Marcy, & Mindy Spade, Tina Brubaker
nnels Creek, S. Ohio: Charles, Dianne, & Christy Ervin, David, Brenda, Crystal, & Jessica Rusk, Anna & Lloyd Deichert, Thelma & Robert Young, Kay & Richard Chandler, Mark Bonham, Dawn Boles, Andrew Kelly, Sarah Morningstar, Barbara Shank, Jamie Studebaker
hart Valley, N. Ind.: Sheila Buitenhuis, Todd & Tamra Taylor, Don & Alice Yoder, Bill & Sally Ehemman
erett, M. Pa.: Roxanne Walker
st-Chicago, Ill./Wis.: Joseph & Bertha Esther, Donell Smith, Jerry, Latisha, & Tabatha Varnell, Marcus Walker, Carmen Scott-Boria, Danielle & Dorothy Williams, Marcello Snow, Sherrell Holmes, Stacy Stoffer
st-Harrisburg, Atl. N.E.: Peggy Dohner, Jamie Pierce, Joyce Horst, Rick Mehaffie, Carl & Amanda Hill
st-York, S. Pa.: Barbara Bentley, Emily & Justin Drawbaugh, Sasha Miller, Alice Stottlemyer, Ken & Elizabeth Workman, Holly Zimmerman
nklin Grove, Ill./Wis.: Linda Erisman
rmantown Brick, Virlina: Vernon & Lorraine Childress
ster, N. Plains: Kathy & David Trinkle, Katie Tobias, Mariah Draper, LeAnna Moats, Justine Desmond, Bob Ellison, Myrna Frantz
es Chapel, Virlina: David Lemons, Jeannie & Crystal Parcell, Tammy Ferguson, Kristen Harms, Kristie Osborne, Amy & June Wingfield, Darci Dollarhite
eview, Mich.: Debbie Bentley, Leo & Myrtle Parsons
ple Grove, N. Ind.: Tom & Cindy Yoder
ple Spring, W. Marva: Carroll Hartsell, Tony & Lisa Lewis, Amanda & Daniel Spaid, Kevin & Brian Corbin
rilla, Mich.: Dale & Mildred Bahr
chanicsburg, S. Pa.: Catherine Laudig, Daisy & Oliver Jackson, Gary Corbett, Jenny Wolbach
ersdale, W. Pa.: Joe Bittner, Melissa Ickes, Chad & Christina Long, David, John, & Laura Mankey, Jason & Justin Marteney, Matthew Miller, Rick & Tiffany Sebold, Amanda Weigle, Craig Stephens, Ryan Woolslayer, Matthew & Kelli Yutzy, Neil Berkley, Lori, Nathan, & Randy Steele, Alwilda Wilhelm
dlebury, N. Ind.: Phil & Terri Blosser, John & Carolyn DeWilde, Jim, Jan, & Marcey McCraner, Shirley Newbry, Gordon Noble, Mark & Beverly Short, Richard Smith, Ray & Donna Zook
Montezuma, Shen.: Rebecca Click, Charles & Bonnie Miller, Tony Blose, Sam & Mary Longenecker, Kimberley Wyrick, Bob & Cathy Jerome, Amanda Beckwith, Jeremy Driver, Eric Shank, Andrew Skelton, Robbie & Dena Symons, Joe & Naomi McCormick
Nappanee, N. Ind.: Harold & Helen Geyer
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Penn Run, W. Pa.: Bill & Pat Leasure, Bill & Bonnie Moore, Melissa McDonald, Vicki Cramer, Richard Strong
Pyrmont, S/C Ind.: Vickie Wolf
Rossville, S/C Ind.: Miranda Miller, Connie Wagoner, Laura Smith, Mary Ann Jones
Shiloh, W. Marva: Myranda Bennett, Aaron Daugherty, Mystee Freeman
Springfield, Atl. N.E.: Rebecca Miller, Steve & Scott Frei
Syracuse, N. Ind.: Scott & Aaron Lindsey, Jamie Troup
West Charleston, S. Ohio: Anita Bernard, Kay Davis, Kelly Flora, Geneva O'Cull
Woodland, Ill./Wis.: Leon & Marianna Danner

204th BVS Orientation Unit

(Orientation completed Nov. 14, 1992)

Baker, Janice, Parkertown, N.J., to Clarion Alliance, Des Moines, Iowa
Barr, Jennifer, Yarmouth, Maine, to Elizabeth House Church of Pilgrims, Washington, D.C.
Beck, Andrea, Grantham, Pa., to Washington Office on Africa, Washington, D.C.
Blair, Alice, McLean, Va., to PLASE, Baltimore, Md.
Cain, Virginia, Taneytown, Md., to Friendship Day Care, Inc., Hutchinson, Kan.
Canizares, Jaime, Allentown, Pa., to Washington Office on Haiti, Washington, D.C.
Carter, Jeffrey, Westminster, Md., to COB Washington Office, Washington, D.C.
Enoch, Stephen, Randolph, N.J., to Gould Farm, Monterey, Mass.
Etzweiler, Robert, Pennsylvania Furnace, Pa., to PLASE, Baltimore, Md.
Forney, Christopher, Silver Spring, Md., to Top Spot Youth Center, Belfast, Ireland
Gustafson, Bryan, Clearfield, Pa., to Religious Coalition/Human Need, Frederick, Md.
Hartmann, Rolf, Reutlingen, Germany, to Casa de Modesto, Modesto, Calif.
Hartmann, Gertrud, Reutlingen, Germany, to Casa de Modesto, Modesto, Calif.
Howard, Thia, Poestenkill, N.Y., to Northern Virginia Mediation Center, Fairfax, Va.
Kreider, Holly, Quarryville, Pa., to COB Washington Office, Washington, D.C.
Mathur, Tara, Wichita, Kan., to Empleo, Washington, D.C.
McKenzie, Suzanne, Gresham, Ore., to NISBCO, Washington, D.C.
Mihr, Annika, Eschwege, Germany, to Older Adult Social Service, Fresno, Calif.
Neilson, Peter, Middx, England, to Pathway House, Canton, Ohio
Nghiem, Laura, Texas City, Texas, to Washington Office on Haiti, Washington, D.C.
Osborne, Becky, Tewesbury, Mass., to Loving Hands Gift Shop (SERRV), San Marcos, Calif.
Parkhurst, Lalena, Conewang Valley, N.Y., to Pesticide Action Network, San Francisco, Calif.
Petry, Sigmar, Pullach, Germany, to Catholic Worker House, San Antonio, Texas
Poling, Chandler, Carlisle, Pa., to Bread and Roses, Olympia, Wash.
Schuetz, Christine, Canfield, Ohio, to Koinonia Partners, Americus, Ga.
Snyder, Sharon, Port Huron, Mich., to Washington City COB Soup Kitchen, Washington, D.C.
Warren, Marilee, Sacramento, Calif., to Washington City COB Soup Kitchen, Washington, D.C.

Licensing/ Ordination

Arbuckle, Brian, licensed May 12, 1992, West Goshen, N. Ind.
Bray, Eldon, ordained Jun. 16, 1992, Eaton, S. Ohio
Bucher, Mark K., ordained Aug. 8, 1992, Brunswick, Atl. N.E.
Cannaday, L. Annette, licensed Apr. 11, 1992, Christ the Servant, Atl. S.E.
Lease, Karen Jolene, licensed Sep. 12, 1992, Union Bridge, Mid-Atl.
McGlothlin, Judith Mohler, licensed Aug. 1, 1992, Winter Park, Atl. S.E.

Pastoral Placements

Byrd, David, from other denomination to Fredericksburg-Baptist Brethren, N. Plains
Eldredge, Charles, from Mountain View, Mid-Atl., to Maitland, M. Pa.
Fike, Earle, from retirement to Huntingdon-Stone, M. Pa.
Grove, Charles A., from Shelby County, Mo./Ark., to Fairview, N. Plains
McGlothlin, Judith, from secular to Venice Fellowship, Atl. S.E.
Mitchell, Olden, from Pleasant Valley, N. Ind., to Goshen City, N. Ind.
Yoder, Gary D., from Painter Creek, S. Ohio, to New Philadelphia, N. Ohio

Wedding Anniversaries

Barnhart, Robert and Ruth, Lafayette, Ind., 50
Barrick, Lewis and Dorothy, Delphi, Ind., 50
Blake, Vic and Irene, Elkhart, Ind., 50
Fruhwirth, Charles and Helen, Hershey, Pa., 50
Greiner, Bob and Edna, Elgin, Ill., 50
Heisey, Enos and Jane, Mount Gretna, Pa., 50
Henstrand, Karl and Lillian, Harleysville, Pa., 50
Hershberger, Willis and Dora, Elkhart, Ind., 50
Kagarise, Blaire and Pauline, Huntingdon, Pa., 50
Laudermilch, Ammon and Martha, Palmyra, Pa., 50
Miller, Harry and Theresa, Nokesville, Va., 60
Nusbaum, Clarence and Doris, Elkhart, Ind., 50
Ott, L. Ernest and Clara, Windber, Pa., 50
Reinoehl, John and Marjorie, Ashley, Ind., 50
Robertson, Harold and Ruth, Hershey, Pa., 50
Rogers, Howard and Enid, Wakarusa, Ind., 60
Share, John and Polly, New Carlisle, Ohio, 50
Stump, Robert and Ludema, Goshen, Ind., 50
Wagner, Wayne and Florence, Elkhart, Ind., 50
West, Elmer and Marie, Lenox, Iowa, 60
Widdowson, Ira and Anna Belle, Penn Run, Pa., 50

Deaths

Batterton, Mae, 67, Astoria, Ill., May 30, 1992
Beckner, Florence, 83, La Verne, Calif., Oct. 30, 1992
Berg, John, 71, Summerfield, Fla., Oct. 21, 1992
Betts, Leonard, 84, Boise, Idaho, Oct. 20, 1992
Blough, Mary Helen, 73, Hollsopple, Pa., Sep. 18, 1992
Brubaker, Crawford, 95, La Verne, Calif., Nov. 11, 1992
Bucher, Henry G., 88, Lititz, Pa., Oct. 28, 1992
Chittick, Harold, 88, Rossville, Ind., Sep. 20, 1992
Cook, Adam, 73, New Carlisle, Ohio, Oct. 20, 1992
Cove, Frank, 82, Hershey, Pa., Oct. 25, 1992
Cramer, Mildred, 71, Penn Run, Pa., Sep. 1, 1992
Cretsinger, Holmes, 84, Elkhart, Ind., Aug. 13, 1992
Danner, Sidney, 89, Astoria, Ill., Sep. 14, 1992
Deimling, Wilma, Bolivar, Ohio, Oct. 29, 1992
Edlund, Beatrice, 84, Muskegon, Mich., Oct. 11, 1992
Eichelberger, John, 86, Fairfax, Va., Aug. 16, 1992
Flora, Glendon, 77, Springfield, Ohio, Jul. 22, 1992
Funk, Virginia L., 52, Orange Park, Fla., Oct. 6, 1992
Gaerte, R. Curtis, 82, Avilla, Ind., Sep. 11, 1992
Gandy, Hugh, 80, Churubusco, Ind., May 15, 1992
Gibble, Elva B., 83, Elizabethtown, Pa., Aug. 12, 1992
Groshon, Jacquelyn, 51, Lafayette, Ind., Oct. 29, 1992
Grove, Wayne C., 60, Middletown, Pa., Aug. 15, 1992
Haines, Ellen, 81, Churubusco, Ind., Oct. 3, 1992
Hammer, Henry A., 92, Westminster, Md., Oct. 15, 1992
Harsh, Ernest W., 78, Eglon, W. Va., Feb. 1, 1992
Haynes, Danny, 29, Springfield, Ohio, Oct. 22, 1992
Hess, Homer C., 93, Johnstown, Pa., Oct. 18, 1992
Hockenberry, Jack, 60, Lewistown, Pa., Nov. 10, 1992
Hoff, Richard, 75, Lucerne, Ind., Oct. 1, 1992
Hullinger, Kenneth, 80, Goshen, Ind., Sep. 19, 1992
Kauffman, Ida C., 92, Lewistown, Pa., Sep. 26, 1992
Keeny, Eli S., 88, New Oxford, Pa., Nov. 9, 1992
Kellenberger, Pearl, 92, Reynolds, Ind., Oct. 6, 1992
Keller, Glenn, 71, Camp Hill, Pa., Oct. 2, 1992
Laliker, Maude, 84, Macomb, Ill., Apr. 23, 1992
Landis, Ruby, 87, York, Pa., Nov. 11, 1992
Miller, Glen W., 79, Harrisonburg, Va., Oct. 23, 1992
Nusbaum, Bessie, 75, Goshen, Ind., Oct. 29, 1992
Parker, Annetta, 20, Logansport, Ind., Jan. 12, 1992
Rexrode, William, 80, Shiremanstown, Pa., Oct. 27, 1992
Reynold, Paul, 89, York, Pa., Oct. 23, 1992
Rubling, Zeretha, 82, Astoria, Ill., Jul. 24, 1992
Sheets, Richard, 67, Elkhart, Ind., Sep. 27, 1992
Shively, Elva, 90, Albion, Ind., Mar. 15, 1992
Shoemaker, Marjorie, 85, Hagerstown, Md., Oct. 10, 1992
Snider, Barbara, 61, New Paris, Ind., Oct. 17, 1992
Souslin, Jesse, 90, Somerset, Ohio, Mar. 6, 1992
Stickel, Lowell, 83, Elkhart, Ind., May 28, 1992
Stremmel, Merle, 63, Brodbecks, Pa., Oct. 14, 1992
Strong, Ruby, 67, Penn Run, Pa., Jan. 23, 1992
Stutsman, Madge, 93, Elkhart, Ind., Sep. 27, 1992
Summers, James E., 89, Harrisonburg, Va., Oct. 30, 1992
Thumma, Donald, 18, Carlisle, Pa., Oct. 19, 1992
Wenger, Ellen M., 83, Richland, Pa., Aug. 11, 1992
Wenger, Warren D., 73, Wakarusa, Ind., May 18, 1992
Wilson, Gail, 41, Ambler, Pa., Oct. 12, 1992
Wine, Mary B., 94, Orlando, Fla., Aug. 14, 1992
Yoder, Dorothy M., 89, Lewistown, Pa., Sep. 29, 1992
Zook, Carl E., 90, North Manchester, Ind., Oct. 11, 1992

Time to keep the faith

This month we inaugurate a new president of the United States. The winning candidate in the recent election campaign talked constantly of the need for change in our country. He outlined the needs, he argued the failure of the policies of recent years, and he described his plans for new approaches to the nation's problems. He won enough votes to put him in office and enough votes to give him confidence that he can move ahead with his proposed changes.

Time will tell whether the new president was right in his perception of what needed changing. And time will tell, also, if he succeeds in effecting the changes he wants to try.

Every so often these times of change occur in the ongoing story of our country. The oldest among us were born around the time of Theodore Roosevelt, who swept in one such period of change. Many of those Brethren who attended the recent National Older Adult Conference were *young* adults when Franklin D. Roosevelt masterminded great changes in the 1930s. My generation remembers the excitement of change in 1960, when young John F. Kennedy took over the White House from the then oldest president, Dwight D. Eisenhower. Only 12 years ago, change came again with the election of Ronald Reagan. Now the Reagan era closes and a new time of change begins.

Those who study the history of the presidency note that these changes occur with some regularity—about every 12 to 15 years, roughly, and allowing for an anomaly here and there.

Have any of our Church of the Brethren historians determined that our denomination has comparable cycles of change and drift?

Wonder what Brethren history would be like if, periodically, we debated the issues and voted to keep the old leadership or try some new faces. We elect a new Annual Conference moderator every year, but the turnover is so rapid, and the clout of the moderator so minimal, that change never comes from that quarter. With our system of a General Board that is elected a handful of members at a time, and a General Board staff hired to carry out program, there is no way for us to make a change in as dramatic a fashion as the 1992 US presidential election.

What if, however, we could give our imagination free rein and play with the idea of "voting in" a new "administration" that could effect change in our denomination? To set our imagination free, of course, means overcoming our revulsion at the very idea of our church being run the way we run our country. But since it's just an exercise in imagination, let's give it a crack.

If we were electing a new Brethren "administration" right now, I, personally, would be rooting for the candidate who would turn our stewardship record around (a little "revenue enhancement"), who would bring clarity to our mission philosophy and light a fire under our various mission efforts, who would challenge us to acknowledge Jesus Christ as Lord and spread the gospel, who would keep our ministries of relief and reconciliation strong, who would work to draw ethnic groups into the denomination, who would work at achieving equality for women in the denomination, who would work, in fact, at welcoming into the denomination every group that presently feels excluded. That would do for starters.

But, in the real world, that's not how things work in the Church of the Brethren. We don't have a system in which someone up high calls the shots and everyone falls into line. We have, instead, a thousand congregations that pretty much go their own way, with some coaxing and nudging from the districts and national leadership, and a lot of undefinable influences, such as tradition, preaching, teaching, and gatherings ("cross-fertilization").

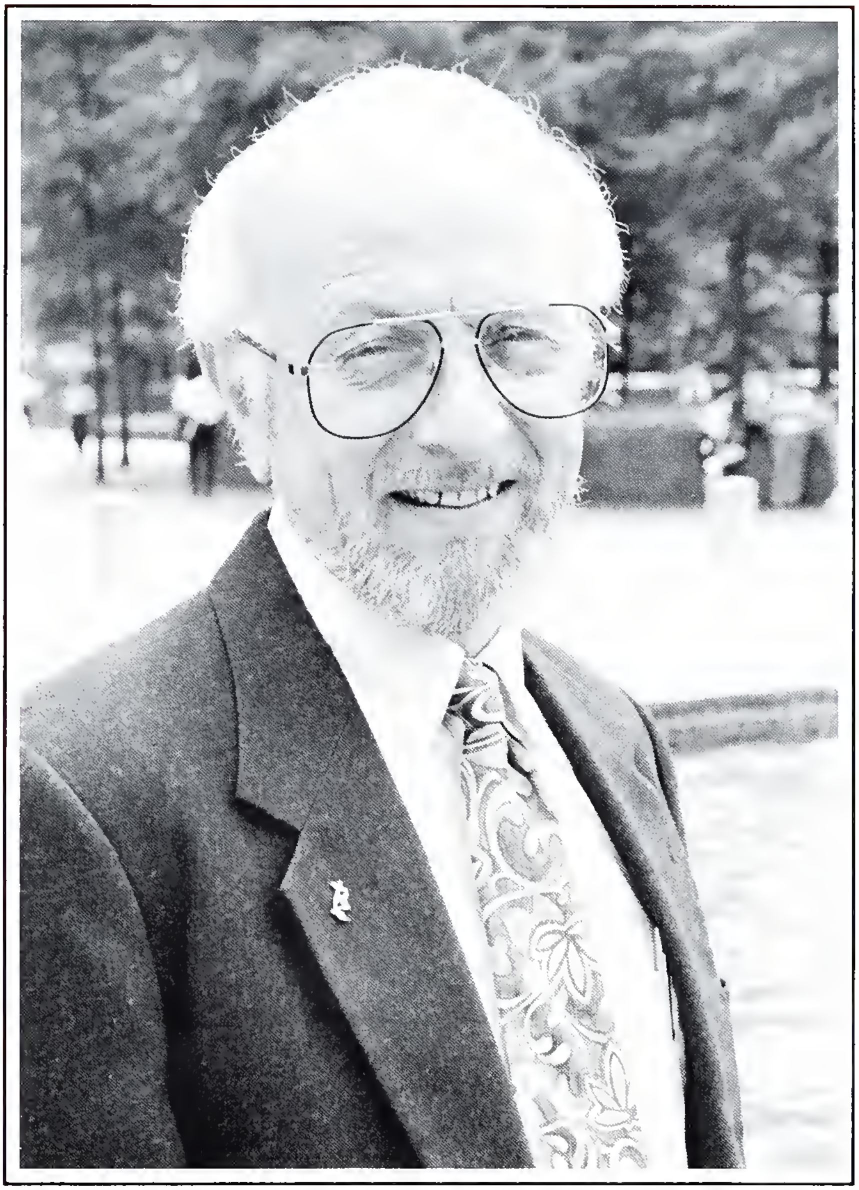
In this real world of the Church of the Brethren, at best we can pray for the Holy Spirit to so settle upon us, that each one of us, whatever our place and role, will best exercise that ability to coax and nudge, to admonish, to guide, to inspire, so that the collective effect will, in God's good time, achieve the changes that are needed.

Nigeria missionary pioneer Stover Kulp, in 1963, when he was leaving the field for retirement, was asked by us remaining what word he had for us carrying on the work. "Just keep on keeping on," he said. Those words sounded trite, in one sense, but powerful in another. For in this life, which is seldom punctuated with dramatic changes for the better, what has ever worked better than "keeping on keeping on"? "Hanging in there" is another way of putting it. "Being faithful" is what we really mean.

So, while I wait, full of hope, to see what the new US administration achieves, knowing that if the country's hopes are unfulfilled, we will have a chance to "throw the rascals out" in another four years, I take no such approach to my church. There I long ago pledged my allegiance and set my course. There is much good I would like to see happen in the Church of the Brethren. But it's not a matter of throwing one party out and voting another in. It's more a matter of "keeping on keeping on" . . . keeping the faith.—K.T.

I believe in Bethany Seminary. There I was challenged and encouraged to continue my faith journey with Jesus Christ and the faith community. The faculty and staff provided positive role models for me in daily living out the Christian faith. And Bethany provided a strong educational foundation for my vocational calling.

Ronald D. Beachley is executive for Western Pennsylvania District, Church of the Brethren.



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Messenger 1/92

Church of the Brethren February 1993

Messenger

Moderator Chuck Boyer:

Ready for Indy '93

From the Editor

The people were remarkable. And there was a whole host of them who made me and other members of the South Africa learning tour feel right at home. I've learned it is the Brethren style to open the doors of your home and welcome people in. The same can be said of the South Africans we met (see page 17).

Soccer is a source of recreation for South African children.

Through Synapses, a justice and action network in Chicago, Ill., we were toured, fed, given tea and sodas to drink, hugged, and welcomed with the widest of open arms. These people were willing to talk to us, and take us places we may not have gone on our own, and show us things we may not have seen without their assistance. Just as it is important to thank the hostess who serves you dinner, I want to—need to—thank our hosts from the southern hemisphere—Chris, Nkele, David, Paul, Cynthia, Lebohang, Richard and Anita, Linda, Paddy, Eric, Aaron and Girlie and Acquilla, Ben, Peter, Albert, Rosemary, Govan, Geoffery, Bruce, Bryan, Garrett, Sox, Smuts, Squash, Mamabollo, and their extended families. I do have hopes of seeing my newfound friends again someday, maybe when things are better, maybe when they are freer.

I also want to note that I bonded with nine wonderful people with whom I shared these experiences. I am sure that Mattie, Minva, Joan, Todd, Gloria, Joan, Merv, or both Marys will be willing to talk to you at length about the experiences in South Africa, because I believe they also felt much the way I felt.

Eric B. Bishop

COMING NEXT MONTH: A look at "Education of the Public," sister church relationships, and the new Dead Sea Scrolls revelations.

Messenge
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Worth Weller describes Cursillo weekends—three days of prayer, inspiration, and discussion that lead toward restoring fragmented faith.

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nside front cover, 11-13: Eric B. Bishop
: Nancy Shifflett Bowman
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middle: Mervin Keeney
bottom: Brethren Volunteer Service
: Karen S. Carter
top left: Suellen Shively
9 far left, second from left: Edward J. Buzinski
9 second from right: Wendy McFadden
1: Museum of Modern Art

Cover story: *Healer? Arbitrator? Storyteller? Person of passion? Which of these is Chuck Boyer? Or is he all of them . . . and more besides? Read George Keeler's revealing profile of the Annual Conference moderator (page 14).*

In Touch

Ain't gonna study war?

What do you get when you mix one Brethren Volunteer Service worker with 300 senior military officers?

LuAnne Harley (first row, second from left) found that her experience with the military was useful for planning her future career.

Just ask **LuAnne Harley**, a member of Lincolnshire Church of the Brethren, in Fort Wayne, Ind., and a graduate of Manchester College, about attending the week-long National Security Seminar last summer at the US Army War College, in Carlisle, Pa.

This annual seminar is the capstone of a 10-month course in national security. Over 100 civilians representing "the American people" serve as a final exam of sorts, challenging the attending military officers on international and domestic issues as they relate to national security.

"I arrived at Carlisle Barracks without the statistics of the officers, but with a different understanding to share with them of what it means to serve human needs," said LuAnne. "The military really believes that it serves human needs by protecting the country, but it's such a different perspective from the church."

LuAnne appreciated the ways in which spending a week with the military challenged and reinforced her own beliefs.

"This experience gave me a better understanding of how I want to apply my learnings from the church to what I do and who I am," she said.

So perhaps a little war study isn't so bad after all.
—SUELLEN SHIVELY

Suellen Shively completed a 16-month term of Brethren Volunteer Service (BVS) with MESSENGER *in December. She has begun another BVS tour of service with Community Crisis Center, in Elgin, Ill.*

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

The business of ministry

Many people might not think of ministry and business going hand-in-hand, but the two come pretty naturally to **Charles Kwon**, a member of Reba Place Fellowship, in Evanston, Ill.

Charles just finished his master's degree in business. Before returning to the management consulting firm where he worked for five years, however, he's taken a year off to work part-time at Reba Place, setting up some new urban ministry programs.

A program at Reba Place called KIDS will help to empower children from the ages of 8 to 14 by helping them to recognize their skills and increase their self-esteem.

African-American and other local leaders will be introduced to serve as role models for the kids. To encourage their creative expression, KIDS participants also will produce their own newspaper.

Another empowerment program in the works is South Evanston Oasis

Charles Kwon (right) and Ken Stewart are co-leaders of the KIDS program.

Project. This will minister to the needs of at-risk children from a day nursery all the way up to apprenticeship training.

"A lot of the programs are still in the inception stage," he says, "and new ideas are coming along all the time."

And what about when he returns to his management consulting job? "I love management, but I also feel called to these ministries to nurture and empower people," he says. "My sense is that my life in the future will have a mix of all of the above."—SUELLEN SHIVELY

Far from 'square one'

Rachel Brown, of Bridgewater (Va.) Church of the Brethren, knows the congregations of the denomination in a way that no one else does. Rachel is the coordinator of the Annual Conference quilting party that produces the quilts, comforters, and wall hangings auctioned to benefit worthy projects (see August/September, page 28).

Hers is a responsibility that requires creativity, organization, diplomacy, and a knack for bringing together ideas, people, and fabrics.

Each year Rachel provides instructions for congregations submitting quilt squares, selects fabrics for borders and backs, arranges the squares to best advantage, and has the Conference logo depicted in each quilt's center. She sews the 350 or so squares into tops that are then quilted at Conference.

Rachel's assignment is a big one, but she carries it out successfully each year. She knows that after over 20 years of the quilting party and auction, there would be a lot of disappointed Brethren if she wavered in her devotion.—NANCY SHIFFLETT BOWMAN

Nancy Shifflett Bowman is a member of Waynesboro (Va.) Church of the Brethren. She has worked on many projects with Rachel Brown.

At Annual Conference, Rachel Brown most often can be found at her sewing machine, putting quilt tops together.

Everybody has a story

"Everybody has a story," claims **Nelson Seese**. His own story is told in a book of autobiographical recollections titled *Nelson: A Childhood Remembered.* Reading such a book "makes other people think back," Nelson believes. "It jogs their memories, and they think of something from their (own) childhood."

The setting for Nelson's boyhood reminiscences is the Washington, D.C., area, where he grew up and where he is a member of Arlington (Va.) Church of the Brethren. His book has been described by a *Washington Post* writer as "part Erma Bombeck and part Norman Rockwell."

Traveling in New Zealand several years ago, Nelson saw an old tractor just like the one he rode as a child on his grandfather's Nokesville, Va., farm. Seeing the tractor inspired him to write about his early life. The writing continued until Nelson had a collection of stories that he compiled to create the book.

The value of such books is that they contribute to the social record of the country. Enjoyed as nostalgia triggerers, they capture a social and cultural setting that is gone and will never be seen again.

For $8, plus postage and handling, *Nelson: A Childhood Remembered* can be ordered from Lizmar Press, 2353 Mallory Court, Falls Church, VA 22043.

Names in the news

Gladys Jacobs, 89, has been awarded the Volene Stockham Humanitarian Award by the Glendale (Ariz.) Community Council. Among the activities of this busy member of Glendale Church of the Brethren is Westside Food Bank, founded by a former pastor.

- **Naomi West**, a member of Bridgewater (Va.) Church of the Brethren, was named 1992 Citizen of the Year by the Bridgewater Ruritan Club. Among her activities have been assisting refugee families settle into the community.
- **Tom Downey**, a member of Washington (D.C.) City Church of the Brethren and a former member of the US House of Representatives (January, page 3), is cluster coordinator for Health/Human Services in the new US administration. He assesses the state of his agency and prepares briefing books for President Clinton and the cabinet.
- **Laura Lomas**, a former Brethren Volunteer Service (BVS) worker, has been awarded a Fulbright grant to conduct research in Caribbean women's literature in Jamaica. In BVS, she first was a member of the staff of the Committee of the Mothers of the Disappeared of El Salvador and then development coordinator of the Women's International Network for Development and Democracy in El Salvador.

Remembered

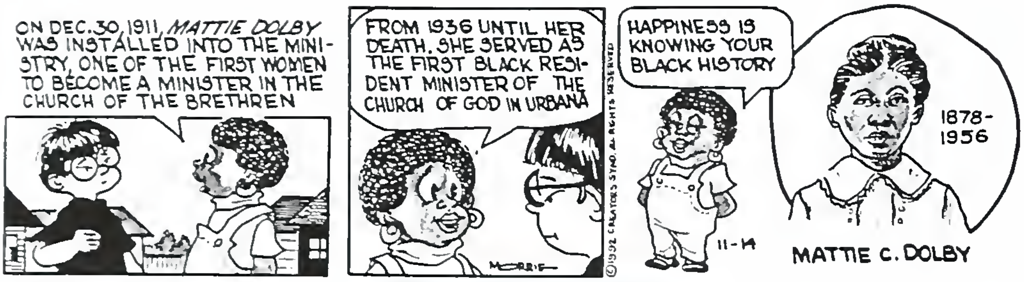
Charles E. Zunkel, 87, died November 21, 1992, in North Manchester, Ind. He was executive for Ministry and Home Missions on the national staff, 1948–1958, and Annual Conference moderator in 1961.

Close to Home

Mattie makes the comics

Many Brethren were surprised to find a bit of **Brethren history** aired in a comic strip. But there she was—Mattie Dolby featured in the comic strip "Wee Pals" for November 14, 1992.

WEE PALS


ON DEC. 30, 1911, MATTIE DOLBY WAS INSTALLED INTO THE MINISTRY, ONE OF THE FIRST WOMEN TO BECOME A MINISTER IN THE CHURCH OF THE BRETHREN
FROM 1936 UNTIL HER DEATH, SHE SERVED AS THE FIRST BLACK RESIDENT MINISTER OF THE CHURCH OF GOD IN URBANA
HAPPINESS IS KNOWING YOUR BLACK HISTORY
1878-1956
MATTIE C. DOLBY
11-14
©1992 CREATORS SYND. ALL RIGHTS RESERVED
MORRIE

Mattie Dolby graduated from Manchester College, served as a missionary, and was the first woman in the Church of the Brethren installed in the ministry. But racial prejudice among the Brethren forced her out of the denomination.

The major treatment of Mattie's life is the January 1976 MESSENGER cover story, "Mattie Dolby: No Sound of Trumpet," by Mildred Hess Grimley. In 1985, Brethren Press published a children's book, *Mattie Loves All*, by the same author, with Mattie's story told in rhyme.

In 1911, Mattie Dolby was installed as a minister in the Church of the Brethren, the first woman to achieve that position. (Famous Brethren preacher Sarah Major was never officially recognized as a minister.)

Unfortunately, the Mattie Dolby story ends, for the Brethren, on a sad note that puts the denomination in a bad light. Racial prejudice forced Mattie out of the Church of the Brethren. As the comic strip indicates, she spent the latter part of her life in the Church of God.

Quilting for fun and profit

"Star of Bluegrass," "Grandmother's Flower Garden," "Log Cabin". . . the names don't give a clue about what the product is, unless you are a quilter or a quilt admirer. And the five **volunteer quilters** who stitched those three popular designs for the recent Fall Festival at the Bridgewater (Va.) Home are quilters of the first rank.

Together, they have donated over 44,360 hours of stitching, they figure, quilting for fun (for themselves) and for profit (Bridgewater Home Auxiliary).

Through the year, the quilters gather each morning and afternoon in the sunroom of the home, and work away, charging quilt-owners by the yard of thread used. These are the tops that owners piece themselves and bring in to have quilted. Other quilts are done expressly for the festival.

Volunteer quilting is just one of the many ways that residents of Brethren retirement homes find to pursue a long-time hobby and help their home at the same time.

An ocean for a baptistry

It's a far cry from *der daaf Blatz* ("the dipping dam," in Pennsylvania Dutch). Instead of a pool in a creek, the Brethren of **Eglise des Freres Haitiens** congregation in Miami, Fla., have the whole Atlantic Ocean for their "dipping dam."

Baptisms are held about

Bridgewater Home quilters stitch for a good cause. Clockwise from left: Doris Byrd, Lorena Upham, Edna Pence, Edna Frye, and Elizabeth Spitler.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Amide Toiny is baptized by pastor Ludovic St. Fleur, assisted by Jackues Sanon (left). Mary Jean Baptiste holds a dry sheet ready to ward off the chill of the Atlantic.

four times a year in this growing congregation. The photo captures the scene on December 5, when five new members were baptized. Those participating in the baptism gathered at the church at 5:30 a.m. for prayer before making the 20-minute drive to the beach. In the dawn's early light, the candidates and ministers waded out to a suitable depth for the baptisms, done in the traditional three-times-forward way.

This and that

The youth at **Big Sky** Church of the Brethren, Froid, Mont., went door to door on Hallowe'en, passing out fliers explaining that, long ago, the poor were allowed to come to one's door on the "Holy Evening," seeking food. Christians prepared food and put a candle in their window to indicate their readiness to give gifts. Next day (All Saints Day) the youth came back and collected food. Their appeal resulted in 170 items, which they donated to the Community Food Pantry in nearby Culbertson.

North Liberty has a small but active youth group.

- There are only five youth at **North Liberty** (Ind.) Church of the Brethren, but, unfazed, they did the entire morning service at church on National Junior High Sunday, including music and a skit.

- Sunday school children in **Plymouth** (Ind.) Church of the Brethren climaxed a summer of studying Brethren heritage with their September 13 presentation of "Beards and Bonnets." The children retold the Brethren story through skits, pantomimes, rap songs, and puppets. For their studies, they had used resources prepared by Steve Bowers, of Goshen, Ind., and Ron Finney, a Plymouth member.

Patty Poor and Amanda Cole demonstrate their knowledge of bread-breaking in the musical "Beards and Bonnets."

Campus comments

Elizabethtown College's Young Center for the Study of Anabaptist and Pietist Groups is presenting a five-part lecture series, February 5 through March 31, on "Minority Voices: Old Order Anabaptists in North America." For more information on the lectures, call (717) 361-1470.

- **McPherson College** students, faculty, and administration skipped meals on November 19. The fast was part of Oxfam America's 19th annual Fast for a World Harvest.

- About 25 students at **Elizabethtown College** camped out the night of December 4, asking people to pledge money for each hour they spent on a chilly Elizabethtown street corner, sleeping in cardboard boxes. The students were raising money for a trip to Goulds, Fla., in March to help build houses for Habitat for Humanity.

Let's celebrate

Potsdam (Ohio) Church of the Brethren celebrated homecoming and the dedication of a remodeled barn September 6, 1992. The barn is now the church's fellowship hall.

News

Global structure paper heads 1993 Conference business

Topping the agenda of unfinished business for the 1993 Annual Conference is a paper on global church structure. Delegates will also address the General Board response to the 1990 query on organ and tissue donation.

The Global Church Structure paper represents the findings of a study committee called by Standing Committee to "study the issue and . . . propose long-term policies for how churches outside the US and Puerto Rico will relate to Annual Conference and the denomination."

Concerns regarding this issue began with a request for clarification on the ordination of ministers not residing in a district of the church, and a request for structure to deal with the rapidly growing global church.

In other business, the General Board will present a policy statement on Native Americans, accompanied by a study process and action plan for the delegate body to consider. The statement responds to a resolution drafted by youth at the 1992 Christian Citizenship Seminar.

The Board will also report progress on the "Call to Evangelistic Outreach" from last year's Conference.

The Pastoral Compensation and Benefits Advisory Committee will bring two items to the Conference floor—a clarification of a 1985 mandate regarding the committee's relationship to Annual Cor ference and a revised insurance and pen sion benefits package for pastors.

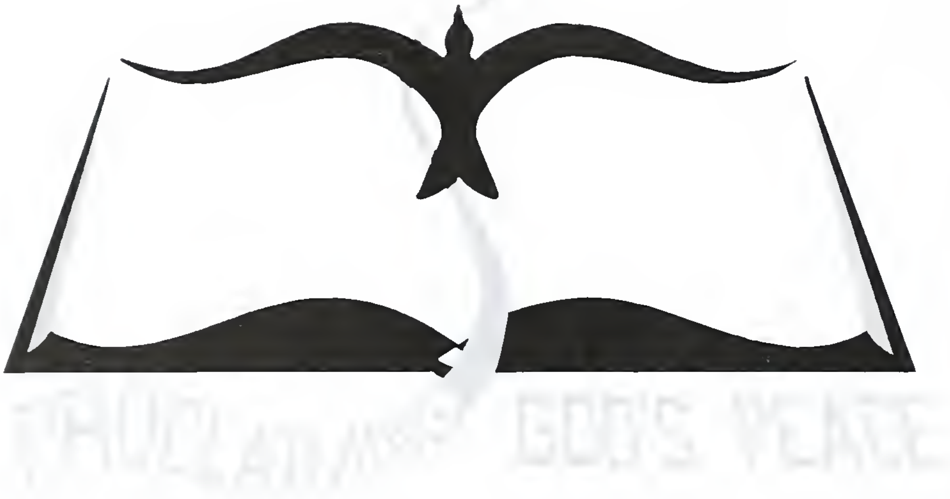
Charles Boyer, Annual Conference moderator, will preside over the busines sessions and preach at Wednesday even ing's worship.

Other preachers are Jim Wallis, edito of *Sojourners* magazine and a founder c the Sojourners community in Washington, D.C., on Tuesday; Richard Kyerematen, pastor of Germantown (Pa.) Church of the Brethren, on Thursday; Tracy Wenger Sadd, pastor of Hempfiel Church of the Brethren in East Petersburg, Pa., on Friday; and Fred Bernhar pastor of Oakland Church of the Brethren in Gettysburg, Ohio, on Sunday.

Saturday evening's worship will feature youth participation and will be coo dinated by Chris Michael, staff for yout ministries, and Janice Kensinger, assoc ate district executive for youth ministrie

Jim Wallis

Charles Boyer



The 1993 Annual Conference logo, "Proclaiming God's Peace," was designed by Herb Eveland, of Plymouth, Ind.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Calendar

1993 Regional Youth Conferences at Juniata College, Huntingdon, Pa., March 27–28; McPherson (Kan.) College, April 2–4; Bridgewater (Va.) College, April 17–18; Manchester College, North Manchester, Ind., April 23–25 [contact district youth advisors or the Youth Ministries Office, (800) 323-8039].

Called to Make Justice: Religious Communities Working Against Sexual and Domestic Violence co-sponsored by the National Council of Churches and the Center for the Prevention of Sexual and Domestic Violence, in Chicago, Ill., May 2–5 [contact Joe Leonard, 243 Lenoir Ave., Wayne, PA 19087; (215) 688-0629].

Re-Imagining: A Global Theological Conference to celebrate the mid-point in the World Council of Churches' decade in solidarity with women, featuring 30 presenters re-imagining the symbols, stories, and themes of religious tradition to empower women in the church, at the Minneapolis Convention Center, Minneapolis, Minn., November 4–7 [contact Sally L. Hill, 122 W. Franklin, Minneapolis, MN 55404].

Richard Kyerematen

Tracy Wenger Sadd

Fred Bernhard

Atlantic Northeast District.

Robert Kettering, from Manheim, Pa.,
ill be music coordinator. At Tuesday
ening's worship, music will be pro-
ded by a choir from Northern Indiana
istrict directed by Ben Sollenberger, of
ort Wayne, Ind. On Wednesday, Thurs-
ay, and Sunday, the Conference choir
ill perform, led by Emmert Rice, from
ombard, Ill. Ethnic and multicultural
usic will be featured during worship on
iday and Saturday.

The theme of this year's Conference is
Proclaiming God's Peace." Herb Eve-
nd, of Plymouth, Ind., created the logo
esign.

Business sessions, worship services,
xhibits, and insight sessions will be held at the Indiana Convention Center in downtown Indianapolis. Some meetings will also be held in the adjacent Hyatt Regency Hotel.

Special events this year include the second Association of Brethren Caregivers health festival and a celebration of the 45th anniversary of Brethren Volunteer Service. The Association of the Arts in the Church of the Brethren is sponsoring a new "Juried Showcase" (in addition to its usual display) that will feature Brethren works chosen for their superior quality.

A Saturday evening concert will be given by pianist Marvin Blickenstaff, professor of music at Goshen (Ind.) College. Jolene Bollinger, Fort Wayne, Ind., is coordinating early evening concerts.

Information about registration, accommodations, transportation, and special events will be mailed to all churches and registered delegates in March. Conference booklets will be available in May. Contact the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.
—Suellen Shively

Brethren volunteer begins work in Belgrade, Serbia

A Brethren Volunteer Service (BVS) worker has begun service at a peace center in Belgrade, Serbia.

Patrick Morgan, of Akron, Ind., is working at the Center for Anti-war Action. In his third year of BVS, Morgan entered Serbia in November last year, after taking mediation training in Germany.

The war between Croatia, Bosnia, and Serbia is not taking place in the Belgrade area. Morgan's responsibility is to assist with the center's communications to the outside world, especially with other peace organizations. Part of the job consists of setting up electronic mail and a computer network.

"People in the west need to be aware that the Serbians are human beings and are not the devils they are made out to be," said Morgan. "It is difficult because no one knows what to do. Sanctions seem like the best thing, but they are a form of violence and are tearing the country apart," he said.

Morgan, a Catholic, is a 1990 graduate of Manchester College, North Manchester, Ind., with a bachelors degree in communications. He worked for two years at the Interfaith Peace Center in Rome, Italy, prior to his assignment in Serbia.

The length of his stay depended on the outcome of the presidential elections, held December 20, and any additional sanctions placed on the country.

"It is a time of anxiety and I'm getting mixed messages," said Mor-gan prior to the elections. "For a foreigner it is very difficult because a lot of the propaganda from the president (Slobodan Milosevic) says that 'foreigners are a big influence on the problems.' "

The Center for Anti-war Action, a coalition of peace and anti-war groups, was formed in July 1991 with the intention of being a peace presence in the former Yugoslavia.

Second EYN leader dies in car accident

Boaz Maina, who was named acting general secretary for Ekklesiyar 'Yanuwa a Nigeria (EYN, the Church of the Brethren in Nigeria) following the death of former general secretary John Guli, died December 13 in a car accident.

Maina and five others from the EYN headquarters were driving to an ordination service in Maiduguri when the accident happened. Mai Sule Biu, a well-known church leader, was also critically injured in the crash.

Guli was killed October 11 when he was hit by a car outside the EYN headquarters, near the town of Mubi (see December, page 7).

Maina served twice before as general secretary, in 1976–77 and 1984–85. He served 17 years as a Gunduma secretary, the equivalent of a district executive. In 1989 he was selected to come to the US to study at Bethany Seminary in Oak Brook, Ill., and completed his degree last year. He is survived by his wife, Saraya, and their nine children.

Brethren from the US mainland joined Puerto Rican Brethren and representatives of Castañer (P.R.) Hospital in a ground-breaking for a new building.

Castañer celebration recalls history of Brethren service

About 300 visitors from outside the island gathered in Castañer, Puerto Rico, November 14–22, 1992, to celebrate the 50th anniversary of Castañer Hospital. Many of them were "alumni" of various Civilian Public Service (CPS) and Brethren Volunteer Service (BVS) units who had come to Castañer through the years to work at the hospital and in the community.

The celebration was orchestrated largely by Elsa Zapata de Groff and volunteers Ellen and Ray Swihart, and kicked off with an ecumenical worship service with former Castañer pastor Guillermo Encarnación. Events intentionally provided returning volunteers not only with opportunities of reunion, but also participation in a Health Care Conference sponsored by the Association of Brethren Caregivers and in the annual meeting of the Hispanic Assembly.

Lectures, workshops, and worship services enriched the visitors and allowed for fruitful cross-cultural experiences. Among featured speakers were Charles Boyer, 1993 Annual Conference moderator, and Sylvia Talbot of the World Council of Churches.

In a recognition banquet, the highlight of the week for many, the history of Castañer Hospital and its impact on the community were recalled and all former volunteers recognized. Members of the Martin G. Brumbaugh unit, which started medical work in Castañer in 1942, received the Homer Burke Award. Six of the 13 original members were present.

The celebration culminated in a ground-breaking ceremony for a new building in the hospital complex intended for housing doctors and their families. The joint effort of the Puerto Rican Brethren and their North American counterparts was symbolically expressed as shovels were turned by Luis Beltran, president of the Castañer Hospital board; members of the Castañer church; representatives of the Association of Brethren Caregivers; and representatives of the General Board, including Board chairman David Wine and general secretary Donald Miller.—Karen S. Carter

Curriculum teaches Brethren history in Nigerian church

A curriculum that tells the story of the Church of the Brethren has become a popular item in congregations of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria). Released in September, the first 186-page book in the new curriculum is printed in English and Hausa.

Introduction to Brethren History, the first book in the Theological Education by Extension series, covers the church's beginnings in Europe, its move to America, ventures in missions, education, and service, and growth in Nigeria.

To strengthen understanding of Brethren heritage and beliefs among its people, EYN asked General Board staff Galen Hackman to write the materials for its TEE program. Because its inexpensive, self-study approach is open to a wide range of students, the TEE program has about 1,500 students participating.

Hackman is now writing a second book on Brethren beliefs and values.

Funding for the writing and printing was carried by the General Board.

In other Nigeria developments, a recent tally reveals that the EYN membership figure now exceeds 100,000. Because of EYN guidelines on matching membership figures with actual paid assessments, the official report notes 62,000 members.

Hurricane Andrew, Balkans receive additional grants

An additional $50,000 has been allocat from the Emergency Disaster Fund for disaster response in Florida and Louisiana related to Hurricane Andrew. The money will purchase supplies to repair and rebuild homes.

In response to the needs of people displaced by civil war in the Balkans, an additional $20,000 has been allocated. The grant will assist in supplying food, medicine, clothing, and shelter to the two million displaced people in the former Yugoslavia.

Terri Meushaw

Kathryn A. Lee

taff changes announced y District, Board, BBT

. Eugene Lichty began January 4 as nterim district executive of Western lains District for one year. He has been pastor and also has served as director f development for McPherson (Kan.) ollege.

Terri Meushaw has begun as director f the conference center/marketing associate for the New Windsor (Md.) Service enter. Since 1986 she has served as sec- tary to the director of center operations nd as marketing associate for cen-ter perations.

Kathryn A. Lee began work as con- oller for the Brethren Benefit Trust in nuary. She is a graduate of McPherson College and most recently was employed by the firm of Ernst & Young, St. Louis, Mo.

National Youth Conference coordinator selected for '94

Shawn Replogle, national youth workcamp coordinator, will coordinate National Youth Conference (NYC) in 1994. Wendi Hutchinson is the 1994 workcamp coordinator and NYC assistant.

Replogle is a 1992 graduate of Bridgewater (Va.) College and currently works in youth ministries through Brethren Volunteer Service (BVS).

Shawn Replogle

Wendi Hutchinson

Hutchinson will join BVS and begin her work in youth ministries after she graduates from Elizabethtown (Pa.) College in May.

Replogle and Hutchinson will work with the National Youth Cabinet to plan NYC, to be held July 26–31, 1994.

Board-appointed trustees are contested in India

Lamar Gibble, General Board representative for Asia, traveled to India in November to testify in a dispute over former Brethren mission properties. Four trustee appointments made by the General Board have been challenged by a group in India that calls itself Brethren.

Gibble was summoned to appear before the Assistant Charity Commissioner in Surat, Gujarat State, who is adjudicating a dispute between the Church of North India (CNI) and the separated group.

The CNI was formed in 1970 by the Church of the Brethren along with the Anglican Church, the Disciples of Christ, and Presbyterians. The separated group claims property for which the Church of the Brethren is still listed as title holder.

Gibble presented the court with information regarding procedures followed and actions taken by the Board in the process of appointing trustees to fill vacancies that have occurred since 1987. Similar information had been presented in attested affidavits, but the separated group questioned their veracity unless a representative of the Board was present for cross examination.

The separated group has brought several challenges in an effort to gain control and ownership of former Brethren mission properties. The commissioner has not yet given a decision in the case. The Board hopes "that the challenge by the contesting group will be dismissed and that (the Board's) appointees will be accepted so that the responsible administration of the former mission property can be reestablished and transferred soon to the control of the CNI for use in the work and witness of the church," Gibble said.

Speakers set for 1993 evangelism academies

Principal speakers, locations, and dates have been announced for this year's Evangelism Leaders Academies.

The six conferences will be held June 7–10 at Warner Southern College, Lake Wales, Fla.; July 5–8 at Lebanon Valley College, Annville, Pa.; July 12–15 at Taylor University, Upland, Ind.; August 9–12 at the University of La Verne, Calif.; July 19–22 at Bethel College, North Newton, Kan.; and August 9–12 at Warner Pacific College, Portland, Ore.

Principal speakers for the first two events are Doug Murren, pastor of the Eastside Foursquare Church, Kirkland, Wash., and Jenny Jackson-Adams, pastor of the Morningside United Methodist Church, Americus, Ga. Murren will speak on the topic, "The 21st Century Leader: New Visions for a New Era," and Jackson-Adams will address the topic, "How to Activate a Passive Congregation."

Speakers at Taylor University and the University of La Verne are author and lecturer Norman Shawchuck and Angel Torro, pastor of the Good Shepherd United Methodist Church, Lake Placid, Fla. Shawchuck will speak on "Marketing for Congregations," and Torro on "Witnessing with the Spirit's Power."

Cynthia Hale, pastor of the Ray of Hope Christian Church, Decatur, Ga., and Terry Hershey, executive director of Christian Focus, are featured speakers at the last two academies. Hale will address "Managing Conflict and Change in a Growing Church," and Hershey will talk about "How to Reach Single Adults."

For more information, contact Barb Faga, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

Worldwide

Independent Sector, an umbrella group of 850 organizations including service agencies, foundations, and charitable institutions, has urged President Bill Clinton to ease the burden on religious groups and other agencies that provide human services.

In a letter to Clinton, the group listed five initiatives aimed at providing financial relief to charitable organizations: more influence over policy decisions, preferred rates for nonprofit mail, repeal of the three-percent floor on itemized tax deductions for charitable contributions, restoration of full tax deductibility of gifts of appreciated property, and reversal of government policies that shift more responsibility for human services to voluntary organizations while cutting federal funds that support those groups.

Giving to charities is up among teens ages 12-17. A new study by Independent Sector shows that nearly two-thirds of teenagers give some of their time to non-profit work, and 50 percent donate money to favorite causes. The study of 1,404 teenagers found religious institutions and schools have a marked influence on volunteering.

Anglican Archbishop Desmond Tutu was re-elected to a second term as president of the All Africa Conference of Churches at its sixth assembly. Tutu, from South Africa, will head the 25-member committee for a five-year term.

Grants to combat racism have been announced by the World Council of Churches. Eight names added to the WCC grant list this year brought the total amount dispersed from the council's Speci Fund to Combat Racism to $375,500. Recipients represented 21 racially oppressed groups and eight anti-racism support groups.

The top three religious groups in Congress following last November's elections are still Roman Catholics, United Methodists, and Baptists. Catholics represent more than double the number of United Methodists with 141 to 65. There are 62 Baptists, 54 Presbyterians, and 50 Episcopalians in Congress. Also represented are Jews, Lutherans, members of the United Church of Christ, Mormons, Unitarians, and other Protestants.

Giving by church members has increased over the past two decades, but a new study concludes that less of that money is going to charity, and more is going to meet church expenses. The study conducted by "empty tomb, inc." of Champaign, Ill., also says that Christians in churches tied to the National Association of Evangelicals give a higher percentage of their income to the church than d those in churches affiliated with the National Council of Churches.

US Hindu and Muslim leaders agree that the key to lessening religious tension between Hindus and Muslims in India is tolerance and cooperation. The struggle between the two factions turned violent in December with the destruction of a mosque by Hindu extremists. India's prime minister has upheld the constitution's mandate that the nation be sec-ular in character.

Board of National Council rejects ties to gay church

In November the general board of the National Council of Churches (NCC) in a 90–81 vote decided not to act on an application for observer status from the Metropolitan Community Churches. The 30,000-member denomination is made up mainly of gays and lesbians.

In 1983 the NCC indefinitely tabled Metropolitan's application for membership and began a series of meetings with leaders of the church. Threats of a pull-out from the NCC by Orthodox member churches were larely responsible for the 1983 decision, according to Religious News Service (RNS).

Martin Bailey, an NCC official, said Orthodox representatives were at the center of opposition in November, joined by Korean Presbyterians and African Americans. Bailey said an unofficial poll of leaders of the NCC's 32 member communions indicated that up to 12 churches might leave the council if the Metropolitan Churches were given observer status.

The vote prompted a protest at the meeting. "It's easier to get into heaven than into the NCC," Metropolitan ecumenical officer Nancy Wilson said.

The November decision, made after four-and-a-half hours of floor debate, was "one of the most painful decisions" in its history, an NCC summary said.

BVS orientations are scheduled for 1993

Brethren Volunteer Service (BVS) has announced its orientation schedule for the year. Chicago, Ill., was the site of the first orientation, January 10–30. Four others will be offered, in Texas, April 18–May 8; Chicago, July 18–August 7; Pennsylvania, August 15–25 (in cooperation with the Brethren Revival Fellowship); and Washington, D.C., September 19–October 9.

Contact Phyllis Michaelsen, BVS Recruitment, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039. Apply four months before the desired orientation date. Volunteers must be at least 18 year old, high school graduates, and committed to at least one year of service.

New program seeks response from inactive young adults

"Where is the church missing us?" a ne project of the Young Adult Steering Committee, encourages churches to mee with inactive young adults to listen to their ideas, concerns, and needs.

The project is not intended to "manipulate young adults into coming back to church," according to the young adult ministries office, but "is an opportunity for churches to get honest feedback abo how and why they are missing young adults." Contact Chris Michael, Young Adult Ministry Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

How far away is South Africa?

by Eric B. Bishop

came to me suddenly. I knew why I ad this empty feeling about the trip to outh Africa on the General Board earning tour, and why I have been unble to answer people when they ask me bout it. I worried for two months after ny return, wondering why I had not ome away with the "life-changing" xperience. It actually is simple: It was ot life-changing.

I quickly realized you do not have to ook really hard to see the similarities. In ny eyes—those of an African-American nale—there are more similarities etween the United States and South frica than differences.

I wondered what feelings I would have n my mind and heart when I stepped off he plane in the motherland. I was xcited. And I was nervous. Where we vere going was not the most tranquil of laces. But then, I wasn't coming from he most tranquil of places either. Prior to eparture, my friends and I joked that here were few things short of physical arm that would be either a shock or that could not handle.

South Africa is a land caught up in a attle for power. It is a land where olitical parties kill, and the leaders of the overnment are the minority. The inner-ities of Chicago, Los Angeles, and New ork are locked in a similar battle. There eople kill and are killed daily, and we ften wonder who is in control.

How I was treated as an African-merican in South Africa is actually one f the easiest questions to answer. I was reeted with open arms, hugs, handhakes, and smiles. Officially, apartheid outlawed, but it is not difficult to see hat the effects still remain. Young black nen are often detained by the police for o reason. This may include abuse and orture. But it is not uncommon for oung black men here in the US to be etained (or beaten).

South African Police and Defense Forces patrol the streets in tank-like casspirs.

It was surprising to meet so many people who had been detained or arrested, or were returning from exile. Until I spoke with my North American accent, I was just another black man in South Africa. A group of us were stopped at a road block. A black South African, Sox, and I were searched. It angered my two white friends that I was searched and they were not, but it was more to their surprise than mine. Sox and I took the search in stride. It was evident that this was not new to Sox, who got out of the car and opened the trunk as if it were second nature. He told us that he was used to it.

You don't have to go far from home in the US to find an African-American male above the age of 16 who has been harassed by police at some point in his life. The lump in my throat and the increase in my heart rate when I see a patrol car behind me is typical. An unwritten law in most major US cities is that if a vehicle has more than three African-American males in it, it needs to be stopped. Our police cruise in their black and white patrol cars. In South Africa, the police patrol regularly in casspirs. These are large tank-like vehicles that can carry up to 10 police officers.

"They (the police) just sit there, and it incites people because it's like we cannot live on our own," said Mamabollo, a Presbyterian pastor in Sharpeville. "People get angry when they see them, and it would be more peaceful if they left us alone."

Regardless of where people live, one continuing factor in everyone's life is the threat of violence. There are disputes over the source of the violence, but clearly much of it is caused by the South African Police (SAP) and the South African Defense Forces (SADF).

The country's youth are the victims of much of the violence. Many believe the youth are the strength of the future and are more likely to be impatient and militant. Reports of people being shot, stabbed, and even burned are not uncommon. Members of the clergy often are caught in the middle and may be accused of taking sides for performing pastoral duties, including funerals.

Much of the violence happens in hostels, the large dormitory-like buildings

Top: *Coffins for the people killed in the Bisho massacre were lined up at a mass funeral.*

Above: *Acquilla Dumakude and her mother describe stories of violence, in their township near Durban.*

Emilio Castro, former general secretary of the World Council of Churches, delivered the sermon at the mass funeral.

in which rural people come to live while working in urban areas. The vast majority of the hostels are single-sex buildings for men to live in who have left their families to find work. Much violence occurs between residents of the townships and the hostels. Many people claim the hostels are used by the government to bring members of opposing political parties into one area to terrorize the townships. Homes in the immediate vicinity of most, if not all the hostels, are burned out, destroyed and/or vacated because of violence. We visited a church that was housing families displaced because of the violence. This particular church housed 16 families, each with four to 10 children.

Although I am a person who avoids funerals, I found myself and four members of the learning tour group in a crowd of approximately 100,000 people attending a mass funeral for 28 people slain in the Bisho massacre. The international community was there, including Emilio Castro, former general secretary of the World Council of Churches. The police were also there, surrounding the stadium and circling in two helicopters, filling the entire experience with tension and anxiety. After all, this was one of those events at which violence occurs. I thought when I saw the people coming into town, in buses, on foot, in cars and vans, that in the US only our celebrities and national leaders are buried with such honor.

People who live in the hostels and the inadequate housing of South Africa would find our US housing projects familiar. Both places keep groups of people together where they can be controlled, and both are neglected by th powers that created these slums.

The South African education system continues to be inferior for blacks, and they are lucky to finish high school. To attend integrated schools, they must pay high tuition fees after passing entrance examinations. I remember attending an inner-city high school and watching as funds were distributed to the suburban schools. Schools in our major cities are treated like second-class institutions. Funding works on the ever popular trickle-down theory.

"The system of education was designe to teach a black child he has no place in South Africa above a certain level," said Pallo Jordan, information officer for the African National Congress. "Blacks we governed as a conquered people with no rights to speak of, and fundamentally no a great deal has changed."

High unemployment among blacks is also a problem in both countries. The unemployment rate for blacks in South Africa hovers around 70 percent. Those that have jobs talk of pay unequal to tha of their white counterparts. The majority of available jobs for blacks include construction, plumbing, and manual labor. In many cases, the people told us the blacks are considered labor units rather than people.

A concern that many black South Africans expressed was that when a ne government comes to power—a black-led government—there will be "white flight" among some of the top professionals including health care and other professions. This is the point at which they hope the international community will come to the country's aid and assis with training programs for professional They want to know that we stand in sol darity and will be there to assist them.

One of the most disturbing things for me is our country's penchant for ignoring Africa and countries with people of African descent. Accurate media coverage is sparse. We rush to the aid o the former Soviet Union, and are open t accepting refugees from Bosnia. Yet, at the same time, we turn back boatloads laitians who fear for their lives, and we ɔok our own sweet time to respond to ıe starvation in Somalia.

Like minorities in our country, most lack South Africans simply want the ght to vote, a job, the ability to take care f their family, and to live in peace.

The people I talked with were surrised when I told them that life for a lack man was not that different in the nited States, but that our problems ere on a much smaller level. Their erception of our country is what they e in the movies. We told them that not veryone owns a house or a car, that ıere is high unemployment among lacks here, and that we also grow up aring the police.

Also still in place are the government-nposed "homelands." In effect, the 10 omelands are countries within a country. he South African government has olated the areas, which have their own aders and are not considered South frican soil. However, the government ontinues to finance the homeland leaders nd supplies them with members of the AP and SADF.

In many ways, the homeland system in outh Africa is similar to the reservation ystem set up by our government for lative Americans. Both have separate ınd with some laws that apply only to ıe local community. And in both cases, was land "given" after what was ghtfully theirs was taken away.

South Africa continues to be divided y race and color. People are classified s either white (of European descent), lack (of African descent), coloured (of ıixed race), or Indian. Unfortunately, e in the US do the same thing: we just ct as if we don't and refuse to admit ıat we do.

I saw this scripture in numerous places ıroughout South Africa. It seemed as apt ow as in the day of the Psalmist:

My God, my God, why have you ɔrsaken me? Why are you so far from elping me, from the words of my roaning? O my God, I cry by day, but ou do not answer; and by night, ut find no rest (Psa. 22:1-2).

Top: *A South African woman constructs a house of mud and sticks.*

Above: *The South African learning tour members (from left): Mattie Jackson, Dayton, Ohio; Joan Gerig, Chicago, Ill.; Minva Reid, Dayton, Ohio; Mary Scott-Boria, Chicago, Ill.; Joan Deeter, executive of the General Board's World Ministries Commission; Gloria Kindy, Indianapolis, Ind.; Todd Wenger, Church of the Brethren Washington Office; Mary Blocher Smeltzer, La Verne, Calif.; and Mervin Keeney, Africa and Middle East representative on the General Board staff.*

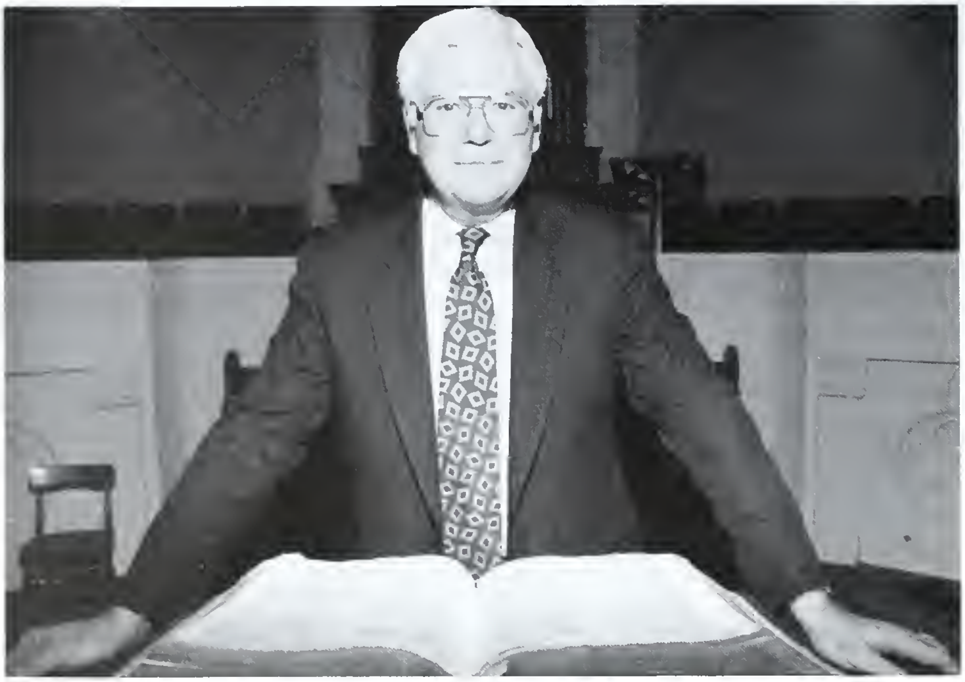
Learning tour recommendations

The South Africa learning tour members listed the following recommendations:

- That the Church of the Brethren continue to support anti-apartheid efforts in South Africa.

- That individuals and churches be encouraged to establish connections like exchange visits, sister community relationships, college sponsorships, the South African Council of Churches covenant project, and other opportunities for relationship.

- That Church of the Brethren members be encouraged to support economic sanctions until a fully democratic government is in place.



Annual Conference moderator Chuck Boyer is in his fifth year as pastor of La Verne (Calif.) Church of the Brethren.

Moderator Chuck Boyer:

What you see is what you get

by George Keeler

Charles ("Chuck") Boyer squints against the Southern California sun and describes who he is: "I'm a caring person. I'm a team player. I'm Brethren through and through. I'm a sports fan." He pauses. "And I'm a healer."

No, he's more than that, says Carol Wise, associate minister of La Verne Church of the Brethren. "He's an affirming pastor who is gentle with people's souls."

No, more than that, says Owen Wright, long-time friend and physical education professor at the University of La Verne. "He is an arbitrator who is concise and who will make a decision that sticks."

No, more than that, says Julie Kurtz, director of children's ministry at the La Verne church. "He's a storyteller, a generous person who loves to laugh, and a person appreciative of the people with whom he works."

No, more than that, says June Adams Gibble, staff for congregational nurture at the Church of the Brethren General Offices, in Elgin, Ill. "He is a person of passion who is completely committed to peace and shalom in God's world."

Notice how no one, including Chuck, mentions that he is also moderator of Annual Conference, the first from the West Coast in 30 years. To say such would be stating the obvious. To point that out would be as out of place as applauding after a great sermon. Chuck just naturally looks and acts like a Brethren leader. Hollywood would cast him in the role in a heartbeat.

So what does Chuck think of being moderator? "I'm honored and will always be thankful, but it's not going to change me in hardly one way, and it's not that important to me." He did not seek the position; his name was submitted with his consent, "and I didn't say beans about it."

Yes, he's humble. It's a quality hammered into him by his parents. "Next to murder, vanity and boastfulness were the hardest for my parents to take. And I got a real strong dose of that," he says. So humility aside, Chuck tries the question again. "The position is invigorating. I'v met the finest people in the church who come to meetings and want to share. I feel blessed. I've observed creative worship and programs during my travel It is a fine experience that I will always be thankful for."

Okay, time to forget about the silver hair, professorial silver glasses, and youthful enthusiasm. Don't be deceived by the soft "Aw, shucks" mannerisms and disarming country humor. Disregar the unassuming, easygoing demeanor and the ability to make you a friend for life just by shaking your hand. Yes, beneath this gentle persona is a Brethre with tough convictions—some that Chuck admits are out in front of present denominational positions.

Take, for example, peace issues, one of his assignments when he was on the General Board staff. Chuck, like many Brethren, has participated in peace vigil and rallies in places such as Washingto D.C., Pittsburgh, Pa., and St. Charles, Ill., among many others. But unlike many Brethren, he has been arrested—

everal times—standing up for his eliefs.

"I hate the outfront kind of things here I cause others pain. Every time ve been in vigils or been arrested, I terally was sick in my stomach before I articipated in those things.

"I really struggle with that. Neverheless, there are times when I've hought I just had to take a stand for omething. But I know a lot of people ondered whether a staff member or a astor ought to be doing that. For my wn sanity at that time, I felt that I eeded to be doing it. But I don't like hose things at all."

Chuck says Christians have a responsiility to speak out, an idea reinforced in im by talking with German Christians ho didn't speak out during World Var II and who afterward admitted they robably wouldn't again because of fear. I never had to face that kind of risk. I elt, my goodness, I have to give a ifferent kind of testimony here to try to ar and jog us so we don't get to the point here we have to face suppression."

Take, for example, politics. "Over the years, I have not put too much faith in political decisions. Part of me used to identify with the old Brethren philosophy of not getting involved—staying above or in the middle of political debates and not wasting much energy choosing sides." That has changed, Chuck says. "There's an Appalachian saying that contends, 'There's nothin' in the middle of the road 'cept a yellow line and a dead 'possum.' Brethren should take stands on significant issues, and may we care about all God's people—the unemployed, the homeless—as we vote and participate in the political process. If we are a people of faith, we are not going to be in the middle of the road."

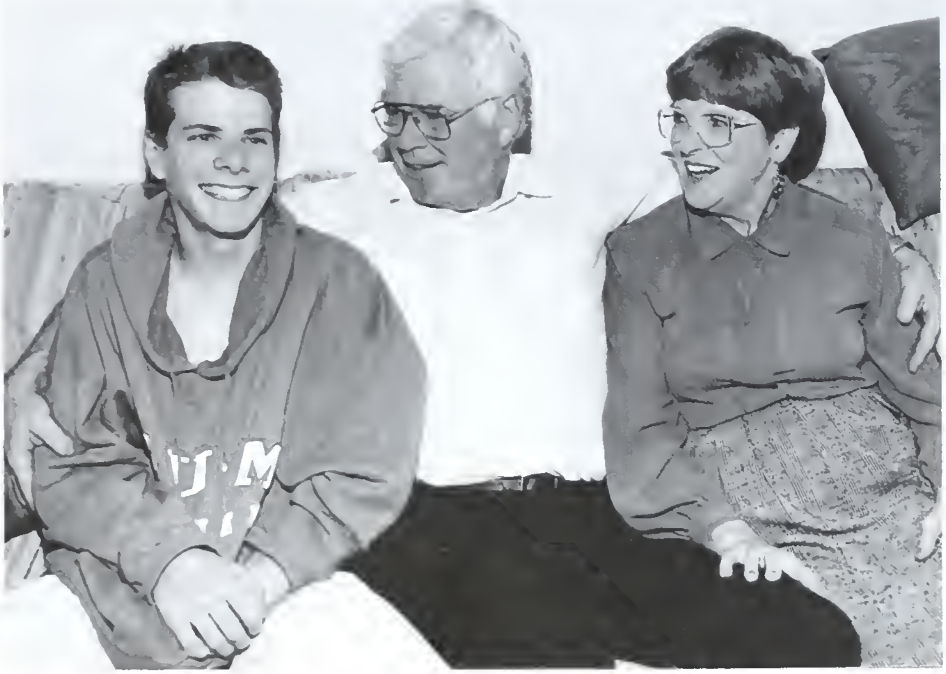
Take, for example, human sexuality, a tough question, he acknowledges, to know how to handle for the good of the church. His brown eyes smolder as he accounts, "I have written very straightforwardly to individuals and said that I personally am ready to accept gay, lesbian, and bisexual people into positions of leadership in the church."

Take, for example, the future of the church: "The Church of the Brethren needs to decide whether it is and wants to be unique. To set out to be different for difference's sake makes no sense. If we have some parts of the gospel that we can share and interpret in ways that others cannot, there probably is still a place for us.

"But if we are really going to be a mainline church, then it probably is time for us to cease to exist as a denomination. If we are going to hang together, we need to be increasingly compassionate toward each other and develop a feeling that we are a denomination, not just a group of congregations."

Chuck Boyer is not going to Indianapolis to force his agenda on the denomination. Brethren who face Chuck in Indianapolis will find a person who will listen to their faith stories. "There, I don't make the decisions. I'm the facilitator, listening and guiding and following Annual Conference precedents. But, the night I preach there, you will hear my opinions. As moderator, I will help us find as much consensus as possible in

Talking with a group of University of La Verne students, Chuck feels right at home, having been a campus minister, BVS director, and peace consultant earlier in his career.



understanding how to move together. That's not easy in our denomination. I sometimes wonder how we hang together, given our tremendous diversity.

"I believe I was called to be moderator partly because of the things I stood for over the years, many of which were the consensus of the Church of the Brethren at the time. But there were not very many of us being arrested and incarcerated overnight because of peace issues or holding out as war-tax resisters." He adds, "In that sense, I'm willing to speak out. I've always struggled because I knew how hard I thought before I did things like that."

Chuck relaxes for a moment and says, "I wonder whether I would have been elected moderator if I had dealt openly with my feelings in front of Conference before being elected." He regards himself as being a strong team player. "At times, I will step out and take a stand, but if I thought I was going to hurt the team, I'd think a long time before doing it. I believe we should work with consensus as much as we can."

The issue of conflict is a constant value struggle for Chuck. "I am so typically Brethren. In so many ways, I shy away from conflict. I really don't like that about myself. I feel that is one of the problems with our church: We don't know how to disagree in love. I think I try very hard to have people like me, and I do genuinely like most people. But I sometimes feel I'm doing that because really I'm afraid to deal with conflict. I've had some people say to me when they get angry, 'You're such a nice guy, it's hard to argue with you.' "

In many ways Chuck is regarded as a healer. Nevertheless, he is attracted to people who are different from him. "Diverse people can work together. We can make so much more happen. We can appeal to a broader range of people. When I left the General Offices, many people there said I had been like a pastor to them. I was overwhelmed. I never saw myself in that role."

Chuck picks two Indianapolis agenda items as being potentially contentious—the Global Church Structure paper and the Ethics in Ministry Relations paper. And he makes a promise: "We'll be done with business again by Saturday noon."

On the Global Church Structure paper: "The whole question is 'How much of the responsibility for overseas missions and dealing with emerging churches resides with General Board staff and how much with Annual Conference?' There are people who feel that the General Board staff is not committed to developing missions projects—that Annual Conference needs to be more involved in this." Chuck cautions about reordering priorities unless new monies are found.

"Some brothers and sisters feel that if we get really serious about overseas mission, there will be money that is no coming now. I feel there will be *some* new money, but my guess is that we wi have to shrink some other programs if we get serious in the overseas mission work. This puts tremendous pressure o the General Board, and it's problemati Usually, programs developed at Annua Conference are ones that the General Board feels are good and worthwhile. However, Conference keeps getting mo and more programs, and the funding is not there. Funding is a significant issue right now."

On the Ethics in Ministry Relations paper: "We will deal with refinements and entertain further discussion of ethi in ministry. The greatest concern deals with licensed and ordained ministers a lay speakers who are accused of inappr priate behavior." District executives, Chuck says, have stated that the paper passed last year in Richmond does not protect the rights of the accused proper

"Overall, I feel it is a good document I was pleased when the original document built in a thorough review in 1995. But I'm not surprised that something needs to be done soon because it was a pretty broad, comprehensive document. I feel the document has bee widely accepted. District executives I'v talked to feel this one change needs to made immediately; some others can wa until 1995."

Besides those two items, there is a study committee report to Standing

ommittee that Chuck says he will listen carefully. The committee is determin g if the name of the denomination ould be *considered* for change. "Is it a w vocal voices asking for a name ange, or is it pretty widespread?" The port, he says, will guide Standing ommittee. "A lot of people I talk to ould like to see a change," says Chuck. ersonally I think we should look for name change. Originally, 'brethren' as a more inclusive term than it is w. When I worked ecumenically, I casionally was kiddingly asked, 'When e you folks going to get in the 21st ntury?' We've changed our name in e past. Maybe it is time to do it again." huck's favorite name choice? "I ven't heard anything that has caught y attention yet."

As his frequent flyer miles added up is year, Chuck has had a chance to obe what is on the minds of people om all corners of the denomination.

"Number one, Brethren ask, 'What is ppening to our—make sure you phasize *our*—seminary?' Many ople are concerned about the move and hether we will have a seminary entity."

Chuck's response: "Some change was cessary. We could not keep operating that Oak Brook campus. We finan lly couldn't afford it. But while I was t part of the decision-making process,

Far left: *Chuck and his wife, Shirley, have two married children, David and Valerie. Son Mark, a high school senior, will enter McPherson College this fall.* **Left:** *Greeting La Verne parishioner Gladys Royer, Chuck displays the warmth that makes him welcome in this West Coast church.* **Below:** *Chuck pours for new La Verne member Doris Rhoades. "La Verne is a congregation with views similar to mine," says Chuck in explanation of his happiness in the California pulpit.*

there is part of me that would have preferred to have seen it move to a more urban area than Richmond, Ind. However, I do know we won't be far from Dayton and Indianapolis. And I assume we will be able to develop a more urban experience in those two settings."

And while he applauds the Bethany board, faculty, and staff for considering satellite campus opportunities, Chuck states a concern: "Over the years, Bethany has been a place where Brethren from different theological points of view came to understand and appreciate one another. They may have been at a different point theologically, but they came to appreciate each other as good people and developed a sense of who they were. Bethany will not play that role as much with satellite opportunities."

The other frequently asked question is "How can we get better leadership and more Brethren leadership for our congregations that can't pay much of a salary?" Chuck says. "That is a real grave concern for me with the number of small churches struggling to find pastoral leadership." He compliments the denomination for its programs that train people in the local setting, but he acknowledges, "When we bring in unqualified Brethren or non-Brethren leadership, our small churches really struggle."

Chuck Boyer was raised on an 80-acre farm three miles west of North Manchester, Ind., the only child of Ralph and Edith Boyer, both public school teachers. "Farming was a sideline. We were evening and weekend farmers who raised a little of everything." He grew in a home culture where spiritual values were emphasized. At Manchester College, he was challenged by Ereell Lynn and Gladdys Muir, professors of religion and peace studies, respectively, to rethink and reshape his fundamentalist religious beliefs. "I had the props knocked out from under me," he remembers. He graduated from Manchester College in 1959 with a B.A. in history. His career goal was to become a college history professor. Licensed to teach in the public schools, he pre-enrolled at the University of Chicago.

Chuck never made it. He seized the opportunity to join Brethren Volunteer Service (BVS) and was assigned to Berlin, Germany, where he worked for six months with the YMCA in a refugee camp. Then, for 18 months, he planned international work camps and peace seminars for the Brethren Service Commission. Influenced by a German vicar and his own parents' words, "Your action speaks so loudly, we can't hear your words," he reached a decision to enroll in Bethany Theological Seminary.

Licensing to the ministry came at a BVS conference in Switzerland. Chuck received a master of divinity degree from Bethany in 1964 and launched into a five-year campus ministry position at Purdue University, where he split his time between Brethren and international students. The Vietnam War was raging, and he became involved in draft counseling and vigils. "From 1964 to 1966, I was the only campus minister who took an out-front position against the war."

Although he played baseball and basketball in high school, and often is seen nowadays authoritatively umpiring University of La Verne baseball games, Chuck claims he has more ability in music than in sports. Voice is his first music love, but when engaged as an entertainer, he displays his mastery of the piano.

recalls Chuck. Student groups that opposed the war drew on him for strength. For three of these years, Chuck was also part-time pastor of Fairview Church of the Brethren, in Pettit, Ind.

In 1969, he was called to the General Board staff. He served first as director of Brethren Volunteer Service and later as peace consultant. He also helped develop the People of the Covenant program.

Noon. In the center of a bustling La Verne cafe sits Chuck Boyer, oblivious of his surroundings, reading the *Los Angeles Times* sports section. A half-eaten turkey sandwich lies on the table. It is the Chicago Bears, his team, that has captured him. "Since I so rarely get to read something I don't have to remember, the sports pages are a treat," Chuck laughs as he greets a friend.

Sports is the side of Chuck Boyer that openly displays passion and is definitely opinionated. "My wife loves to needle me: 'A man of peace and that violent sport.' I've got a lot of inconsistencies in my life," he says.

He played baseball and basketball in high school. He always has been a Chicago White Sox fan. These days, he is still on the field, when time permits. Friend Owen Wright invites him to serve as an NCAA umpire at times during baseball season. Chuck donates his umpiring time to the University of La Verne. Sports are his escape. In sports, decisions are clear. "Chuck calls plays with authority," notes Owen. "He throws coaches and players out of the game, given reason." Most don't even bother to contest close calls. "Chuck's presence and demeanor causes many coaches to say, 'Why bother?' "

But music also has captured him. And while he says he has more ability in music than athletics, he keeps it to a personal performance level. Chuck is accomplished on the piano. But ask him to rank his music loves, and he will answer, "Voice." Ask him what he listens to, and he will answer, "Canadian Brass."

Chuck and Shirley have been married 30 years. They met at Manchester College. "She was everything I wasn't—spontaneous, relaxed," he says. "Shirley just pushed the right buttons to help me. At the time, I was very pious—not a bad word, but overdone in my case—and Shirley helped me let my hair down, not take myself so seriously. She helped me laugh at myself. When we were first married, she used to tell me, 'Chuck, you are more Brethren than Christian.' She was right. Even though I thought of myself as ecumenical, I was more judgmental than I wanted to be."

Chuck has two different assignments this year—moving back and forth between being a pastor and moderator. He is in his fifth year as pastor of La Verne Church of the Brethren. "I don't know whether I'm a Californian, but I' very committed to the La Verne Church of the Brethren. I felt more affirmation here in two weeks than I did in 19 years in Elgin. When you're removed from th grass roots, you're always a little suspec All that time at Elgin, although I received affirmation at times, I was alway on pins and needles—peace was controversial. I'd go out and preach, and people would stay away—not because o me, but because I was a peace consulta I had to learn that."

With La Verne just 30 miles from downtown Los Angeles, Chuck figures has "about every cultural and ethnic mi in the world. I've told people throughou the denomination not to write us Califo nians off as being out on the edges geographically or theologically, because we have a lot to offer the denomination if v figure out how to work our ethnic and national diversity. It still remains to be seen how well we can do that, but we have it right here if we decide we want tackle it."

This authentic human being's two favorite Bible passages are Romans 12 and the Sermon on the Mount in Matthew. Those biblical words, for Chuck, are the bottom line. "When I come to the end of my life, if people know what I stood for, then I am going to be supremely happy. Whether they agreed with me is not important. But if they can see that my life and words we similar enough so that they really knew what I stood for, then I'll consider my life being lived well."

George Keeler, associate professor of journal at the University of La Verne, is a member of the Verne (Calif.) Church of the Brethren.

How did we manage without an Annual Conference manager?

by Suellen Shively

Organizing a conference for 5,000-plus Brethren is no simple task. Conference enters must be researched, volunteers rganized, accommodations arranged, nd business items processed. The undreds of insight sessions, children's ctivities, and meal events can leave ven a full-time conference manager eeling overwhelmed.

But what about the years when there was only a part-time manager? Until 984, the manager duties were coupled with half of a General Board staff ortfolio. And before 1962, there wasn't manager at all! How did we ever manage without a Conference manager?

Not very well, according to a query that originated in Middle Pennsylvania istrict in 1957. Because of the "increasing complexity of our Annual Conference," the query called for a study ommittee, which recommended that a art-time manager be employed as xecutive of the National Conference oard of Directors (now Program and rrangements Committee).

"Prior to the office of manager, the sks were spread around to different ommittees," explains Don Rowe, nnual Conference manager from 1961 ntil 1969. "As Conference grew, it just ot too unwieldy for non-centralized anning; we needed more continuity."

As the first manager, Don reports that was a big job to pull all of the different ommittees together. "As Conference is day, it's amazing that it came off as ell as it did with all those committees orking somewhat independently of ch other."

Don worked only part-time as manager, spending the other half in the osition now known as director of strict ministries. "I wonder now where e time came from to get it all done," ys Don, "but it was a very exciting ne in my career, because both my jobs ere on the cutting edge of some new rections in the church."

Hubert Newcomer became manager in 1970. The position was still part-time, and he served first in the office of human resources and then in the position now known as director of district ministries during his seven-year stint as manager.

As the years passed, the manager's duties continued to expand. "The General Board staff members became more conscious of Conference as an opportunity to highlight their areas of work," explains Hubert, "and they began adding insight sessions and other events."

He adds that another factor seemed to be a growing sense of responsibility within the staff to serve the congregations and make information available at Conference.

"In my recollection, anyway," says Hubert, "I put in more than half-time to get the job done."

Like Don, though, Hubert had a lot of fun on the job. As a public figure at Conference, he was even quoted by the local news media, when he called for the conferencegoers to sing "Drink to Me Only With Thine Eyes" following a discussion on the use of alcohol by church members.

Following the 1976 Conference, Matt Meyer became the Conference manager. He, too, worked part-time, serving also as consultant for evangelism and later as spiritual growth consultant.

"Conference expanded a lot when I was manager, as we tried to respond to the needs of the conferencegoers," says Matt. "We tried to be sensitive to the needs of groups and individuals using Conference as their annual meeting time."

He adds that expectations for professionalism and technology during Conference have also increased. "When I was manager, we only talked about projecting the speakers' faces onto screens in the Conference arena. Now that kind of thing is the norm."

Things don't always run smoothly, however, even with the manager's best efforts to ensure a professional production. "It was an absolute disaster in Indianapolis in 1978, when the fire alarm went off while (then general secretary) Bob Neff was speaking," remembers Matt. "For 22 minutes, no one could get it shut off, and even after that, it continued to go off sporadically, completely disrupting the worship."

The management of Conference continued to test the constraints of a part-time position. "It was becoming more difficult toward the end, but I did have excellent help from my assistant manager, Doris Lasley," explains Matt. When Doris began in 1978, the assistant manager was a new position.

Despite the hard work, Matt reports that being manager was very rewarding. "It was thrilling to start with an idea, and be able to plan it and see it happen," he says. "I felt privileged to be a part of this unique experience in the life of the denomination each year."

In 1983, when Matt left the Annual Conference office, Doris Lasley became the Conference manager. Her daughter,

Conference managers Don Rowe, Hubert Newcomer, Matt Meyer, and Doris Lasley.

Duane Steiner: He came prepared

"I've really felt the call to serve in the Annual Conference office for a long time," says Duane Steiner, a newcomer to the Conference office but by no means new to the Church of the Brethren.

After graduating from Manchester College in 1964, Duane served two years in Brethren Volunteer Service as treasurer and business manager of Castañer Hospital, in Puerto Rico. When he and his wife, Jeannine, returned to the states, they settled in Elgin, Ill., and Duane served as assistant treasurer of the General Board for two years.

From 1968 until 1980, Duane was president of a family business. When the business was sold, he felt led to return to the church. "A part of me sees my vocational life being to serve the church," he says. "It's my ministry to the denomination."

This time, he was called to Bethany Theological Seminary, serving first as director of church relations in the development office, then treasurer and business manager, and finally as director of development.

In 1992, Duane heard a different call from the church. "I've always thought that I have the business, organizational, and financial skills that the church could use in the Conference office," he explains, "so when the position opened up last spring, I decided to apply."

Duane has attended nearly 80 percent of all Annual Conferences since the 1950s, so he has an excellent understanding of the role of Conference within the denomination. "Annual Conference is the body that deals with issues and position papers of the denomination," he says, "and we need to continue to pour our efforts into that process."

Duane reports that he has been impressed with the management of Annual Conference in the past and hopes to continue in the tradition of his predecessors, making adjustments and improvements as the needs arise.

"The genius of Conference is the tremendous number of volunteers involved—without them, it wouldn't be possible to hold an Annual Conference," he says. "I have a real desire to work with that system and use my skills to encourage persons to accept volunteer leadership on behalf of the Conference."

Duane and Jeannine live in Lombard, Ill., where she serves as minister of nurture for York Center Church of the Brethren. They have four children.
—SUELLEN SHIVELY

Karla, became the assistant to the manager.

For her first year, Doris was scheduled to work two-thirds time, "but I was working at least time and a half to get the job done," she says. In 1984, an action of Annual Conference made the Conference manager a full-time position, as it has remained ever since.

Doris cites expanded program as one cause of the increased workload for the manager. "Conference has something for everyone now, from children to older adults," Doris explains. "We have a different kind of program now that we'r all-inclusive."

The logistics of arranging a large conference have become more complicated as well. "Doing business in any field is different now, because of government contracts, insurance arrangements copyright permission, and so forth," say Doris.

She reports that the Conference manager is also more involved now in monitoring business items and queries and working with the Annual Conference secretary.

According to Doris, the work of the Conference office never really slows down, even when Conference is over, because the work of the next Conferenc has already begun. By the fall of 1992, for example, the on-site coordinator for 1994 already had begun to lay the groundwork in Wichita, Kan.

"Every year was always a new challenge," says Doris. "It never felt like it was getting stale."

The Conference office relies heavily volunteers, and without them, the job o manager would be impossible, says Doris. "I never cease to be amazed at what they give in time without pay," sh remarks. "My favorite part of the job w working with people and meeting a nev group each year."

After a fourteen-year stint in the Annual Conference office, Doris has retired, and a new manager, Duane Steiner, is in place (see sidebar, this page). The role that Duane assumed in November has been completely transformed from the early days when Don Rowe began as manager.

And yet, the ultimate goal of the manager in 1992 is no different than what Don says of his years as manager "working at problem-solving on-the-sp building good will, and just making Conference the best experience possibl for everyone involved."

Suellen Shively completed a 16-month term o Brethren Volunteer Service (BVS) with MESSENG *in December. She has begun another BVS tour o service with Community Crisis Center in Elgin, I*

Why are radical Christians such poor evangelists?

y Calvin E. Shenk

he questions haunt me. I first came cross them in an article by Raymond ung in *A Monthly Letter on Evangelism*. an radical Christians evangelize?

Fung observes that many congregaons have strong community outreach rograms to people in need, but there is ttle evangelistic consequence. Their ninistry appears holistic, but the effect pon people's lives is fragmented. In fact, ome of the poor and the refugees to hom they minister find spiritual homes n more fundamentalistic churches rather han in congregations that originally xpressed solidarity with them.

Why? Fung suggests that radical hristians tend to be shy about words uch as *salvation* or *Jesus*. They want to e sensitive to others. But if one is nwilling or unable to speak about faith n Jesus, the people ministered to easily iscern that ambivalence and turn lsewhere for spiritual sustenance.

Radical Christians, Fung notes, can lso cause alienation when their theologial orientation or style is absolutist or talitarian. When issues become more nportant than people, radical Christians nd difficulty identifying with people. he persons ministered to don't feel cceptance.

I consider myself a radical Christian. I m part of a radical theological tradition. nabaptists are identified with the radical eformation. I applaud creative and adical forms of ministry, done by ongregations or by denominational gencies. I am a member of Evangelicals r Social Action. But I also believe in vangelism. Can one be a radical Chrisan and also be evangelistic?

Radicalism: biblical or ideological? I elieve the Anabaptist-Brethren-Mennoite emphasis on biblicism and discipleship makes radical Christians. Followers of Jesus are called to radical action. When such action parallels action of other movements or ideologies, we feel solidarity with other radicals. This should not frighten us to inaction so long as our radical concerns are not co-opted by ideological systems. Rather it should force us to examine carefully the roots of our belief and action. We are rightly concerned for community, counterculturalism, ethics, ecology, justice, and peace. We must oppose poverty, racism, sexism, and ethnocentrism. But what is the unique, the radical perspective we bring to these issues?

We are radical because Jesus was radical. This conviction defines the scope of our concern and the spirit of our action. We are not simply "anti"; we have specific reasons—Jesus' example and teachings—for behaving in countercultural ways. Some, failing to understand this, join us for ideological reasons. But they are later disillusioned and leave our churches. Others, not seeing the relationship between our faith and action,

The center of the gospel is Jesus. When he is the center, a new perspective is introduced. Concern for justice points to the Just One. Concern for liberation points to the Liberator. Concern for creation points to the Creator. There is a profound difference between commitment to a cause and commitment to a person.

consider us too ideological and prefer other Christian fellowships.

Radical Christians sometimes become absolutist or totalitarian. When that happens, it is easy to develop a kind of "political correctness" or "inverted dogmatism" that either excludes or is not attractive to seekers. We might react against fundamentalist rigidity, but we can hold our ideas with equal rigidity, giving the impression that contrasting positions are unworthy of serious consi-deration. We can't be open to all ideas, but if we draw the circle too tightly, we become closed minded in the way in which our radical concern is defined.

Sometimes our ideas are intimidating, and we don't have the patience to listen to those who need time for testing. Other times our language is harsh, characterized more by rebuke than weeping. Unless our spirit is sensitized by the Spirit, we become abrasive. We want to be prophetic, we express moral indignation, but we must monitor our tone as we affirm the truth.

The church faces many critical issues that need to be addressed. But fixing on one aspect can make the gospel into an *idea* or an *ideology*. The gospel message includes forgiveness, reconciliation, guidance, and power; it also includes concern for ethics, justice, peace, human rights, and ecology.

But the center of the gospel is none of these. The center is Jesus. When Jesus is the center, a new perspective is introduced. Concern for justice points to the Just One. Concern for liberation points to the Liberator. Concern for creation points to the Creator. There is a profound difference between commitment to a cause and commitment to a person. Causes become ideological.

Radical Christians are fond of speaking of the kingdom of God. That's biblical language. But kingdom language also can become too programatic if we forget that it was Jesus who inaugurated the kingdom. Lesslie Newbigin insists that the kingdom has a *name* and a *face*—the name and face of Jesus. He emphasizes, "When the message of the kingdom is divorced from the person of Jesus, it becomes a program, an ideology, a law, not a gospel."

If, as radical Christians, we are uncomfortable talking about personal faith in Jesus, we will not be evangelistic. This is not merely a question of more religious words that we impose upon people. The issue is our willingness to give an account of the hope that is within us. Do we desire to see people come to faith in Jesus? Is our desire strong enough to be obvious? Or do we give mixed signals? People in our communities know what our real views are.

> *Radicals spend a lot of time correcting other people's views. Instead of giving people a chance to discover and grow, we analyze their situation and provide prepackaged answers.*

Radicalism: issue-oriented or suffering love? Radical Christians are sometimes preoccupied with critical issues. Meaningful faith must engage the world; otherwise faith is merely theoretical. But if we are only issue-oriented, we don't identify with people. There must be affirmation for people in their particular predicament. Prophetic ministry is of little value if real people are left on the periphery.

Too often we are strong on rhetoric about people but more comfortable with issues. I often grieve for injustices done to Arab Palestinians. I wrote letters to the US administration and Congress prior t the Gulf War. But do I relate personally to Palestinians? Although I am for peac I have no right to be condescending toward soldiers.

Those who are issue-oriented hasten t give "correct" answers. Raymond Fung cites an incident that took place when th former East Germany was undergoing monumental change. Some were sure they knew what East Germans ought to think. But when East Germans made a different choice, a North American frien of his said with a twinge of annoyance, "The East Germans voted blue jeans an McDonald's." Radicals knew what East Germans should want, so they felt let down when East Germans chose otherwise. Fung noted that what is so offensi is the tone of haughty dismissal in these remarks. And they are made by those who supposedly respect peoplehood, wh believe in the marginalized, poor, and oppressed. Fung asks, will radical Christians only respect people who agre with their ideological position?

Radicals spend a lot of time correctin other people's views. We become watch dogs. But watchdogs can lack affection. Correct positions, without love and grac become dogma. We know what to read, what to buy, what to say. Instead of giving people a chance to discover and grow, we are prone to analyze their situation and provide prepackaged answers. Radical people must be willin to let their "correct answers" be correct by the people they serve.

Radicals are often too powerful. We don't want to only "help" people; we want to "empower" people. But in our attempt to empower, we retain our pow status, and wealth. Have we Anabaptist forgotten how crucial Philippians 2:1-1 is to our theology? With increasing wealth, power, and sophistication, can our theology and lifestyle continue to b shaped by solidarity, vulnerability, servanthood, compassion, and the cross

Do we speak and act from the ground level or from the top down? Charles Williams said, "One cannot love downward. One cannot love when one think

f oneself as superior. Human love is
ways among equals." We might prefer
empower people from the top down
d thereby remain secure. But then we
e too confident and too strong. When
e are strong, distance develops between
and those we minister to.

Several years ago, at a worship service
the catacombs in Rome, Charles West
om Princeton Seminary whispered to
e, "I think the people who met here
ere similar to Anabaptists." That was a
easured compliment from a Presbyte-
an! I agree: Radical Anabaptists under-
ood ministry in suffering, not power.

I believe our radical ethics are only
edible if they are inspired by suffering
ve, if we "bear on (our) body the marks
Jesus" (Gal. 6:17, NIV). Ideology or
sues can be communicated without the
arks of Jesus, but not biblical ethics.
nly the marks of Jesus can keep us
om either callousness or arrogance in
r ethics.

Anabaptists speak much of the cross,
t even "cross theology" remains too
owerful without suffering love. If
dical perspectives are not tempered by
crificial love, they become offensive,
ot inviting. Harry Moore of the Church
issionary Society warns of a "belli-
erent Christianity." Belligerent Christi-
ity comes from a position of power,
ot suffering love.

Needy people are tired. They desire
ve, respect, understanding, hospitality.
adical action is hollow without love in
lationships. Love is attractive because it
so rare. Love and transformed lives
mmend the gospel. The power of the
essage is not dependent upon flawless
essengers but upon the brokenness of
e messenger. Radical Christians need to
arn brokenness, humility, woundedness,
nderness, pain, lament. Needy people
spond to those who also have need.
an we face the world with a tearful eye?
feel more drawn to weeping, suffering
ophets.

**Radicalism: A fragmented or whole
spel?** Fung notes that ministry which
considered holistic is often experienced by recipients in a fragmentary way. How is one to avoid this? I believe it is important to examine more carefully the relationship between salvation in Christ and our programs. Christ not only provides atonement; he is the model for life. We can't remove Christ from either part of the equation. Do we witness to comprehensive salvation? How do we deal with total life experience?

Churches that are preoccupied only with issues have little appeal. We call upon people to model Jesus, but there must be personal transformation before that is possible.

Radical Christians understandably want to correct perspectives that have been fragmented or excluded by some Christians. But overcorrecting can inadvertently lead to reductionism. To replace one bias with another is inadequate. When we give priority to aspects of the gospel that have been neglected, we must not neglect other equally necessary aspects of the gospel.

Radical social concerns must be combined with sensitivity to people's need for forgiveness, hope, meaning, healing of relationships, guidance. People are hurt, lonely, broken, ill, hostage to fear, despairing. They are weighed down with personal burdens and social burdens. They need spiritual companions, soul friends. They want to hear, "Come to me, all who labor and are heavy laden, and I will give you rest" (Matt. 11:28, RSV).

Churches that are preoccupied only with issues have little appeal. We call upon people to model Jesus, but there must be personal transformation before that is possible. Without personal transformation, imitation of Jesus has a fake quality.

Anabaptists frequently have difficulty verbalizing faith. We are also sometimes critical of the way others do it. We prefer deeds to word. We are allergic to cheap words. We insist on authenticity and whole-life integrity. That is commendable. But I believe we also must be more explicit about the foundation of our faith.

Samuel Escobar from Peru, now teaching at Eastern Baptist Seminary, praises us for our involvement in difficult situations—for our pacifism, our community life, and our frugality and service. He acknowledges that our tradition is nourished by a Christology that has insisted on the lordship of Jesus Christ and the importance of his example for discipleship today. But he calls upon us to be more explicit about the sources of our compassion and service.

This is not to water down our radical understanding of the church. But we must be more sensitive to how we are perceived by those outside our fellowship. Do we appear "too good," as one person remarked recently? I'm troubled if people don't feel acceptance from us. I also feel uneasy when people fail to understand the total gospel we profess.

Is it possible that radical Christians are not radical enough? Certainly we must move beyond radical rhetoric. Radical is more than ideas or stance; radical must be life encompassing. If we are real radicals, we will be passionately involved in social concerns and just as passionately interested in personal salvation. Moral passion needs explicit spiritual rootage and nourishment—a balance between conscience and spirit, between ethics and personal transformation. Then, I believe, radical Christians will be more credible when they invite people to consider Jesus.

Calvin E. Shenk teaches world religions and missions at Eastern Mennonite College, Harrisonburg, Va

stepping STONES

by Robin Wentworth App

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

My phone was disconnected recently. And all because I hadn't paid my bill. Picky, picky, picky.

Now there were reasons I hadn't paid it . . . *good* reasons. The phone company, however, was not impressed with my reasons. Its linear, narrow-minded logic was "No money, no service."

Naturally, during the 24 hours it was disconnected I had an influx of calls. So, heaped upon my frustration was the professional embarrassment of my clients (the people who pay me to help them learn to better manage their lives) receiving a recording informing them in so many words that their counselor apparently doesn't know how to keep her own house in order.

Then, adding insult to injury, I learned I'd have to pay a reconnecting fee.

We are daily presented with a series of interlocking choices to make, and in one way or another, whether we like it or not, we are accountable for those choices.

Sometimes we make choices and later realize that their consequences were harmful or detrimental in some way. And we sincerely regret the choices and wish we had made different ones.

We call these mistakes.

It is to be hoped, then, that we examine that choice and its results and notice what went wrong and what we could have done differently and what we need to do the next time. And if we remember wisely and well, we do better when presented with similar options.

We call this learning.

So we benefit from the experience and admit our error and accept its consequences, realizing that little good will result from either scapegoating or self-recrimination.

We call this maturity.

Other times we inherit the consequences or get caught in the cross fire of somebody else's choices that may not be in our best interests and we wind up suffering for something we did not cause and do not deserve.

We call this life.

At this point, we take a deep breath, say a prayer, and continue reminding ourselves that the magic lens of retrospection eventually will reassure us that somehow, someday, some way we'll be able to believe such things work together for the good.

We call this faith.

Maybe it's oversimplified to point out that life isn't fair. But it isn't. At the same time, that's not to say we should accept everything that's handed to us, or that we should never fight. There are many times when it is in everyone's best interest to hold another person accountable for his choices. And I'll never encourage anyone to live as a victim.

It's just that there are also times when we want to fight and there's really no enemy . . . times when we want to blame, and it's no one's fault . . . times when we'd like to flee, and there is no escape. And it is in just such times that the only viable option is to go with the flow . . . to roll with the punches . . . to make lemonade out of lemons.

I haven't surrendered yet on the reconnecting fee for my phone. I doubt, however, that I'll win this one and I expect I'll end up *paying* the reconnecting fee.

Maybe I can write it off as "tuition."

Robin Wentworth App is a therapist from Nappanee, Ind. She currently is interim pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

Brethren Way of Christ retreats:

Launchpad to a lifestyle of grace-giving

'If the core concept of Brethren Vision for the '90s is the bolstering of the church's spiritual foundation, then the Brethren Way of Christ retreat is a vital building block in that process.'

y Worth Weller

I felt so empty. I had not realized how ragmented my faith was," said Ann Iartsough. Ann, a member of Manches-er Church of the Brethren, in North Ianchester, Ind., had just participated in Cursillo weekend.

Ann experienced her spiritual awaken-ng in the Brethren Way of Christ No. 2, "Cursillo weekend" held at Epworth orest, near Syracuse, Ind., last spring. hese spiritual growth events are atching on in South/Central Indiana istrict.

Three days of prayer, inspiration, and iscussion with women of her own faith alk restored the fragments of Ann's aith to a whole. She likened the renewal f her spiritual foundation to completing complex jigsaw puzzle after doing a horough housecleaning and finding all he scattered puzzle pieces.

"The center piece of the puzzle is hrist," she said. "The surrounding ieces are love and nurturing from amily, faith learning, sermons, and the indness of friends and neighbors."

When the puzzle was put together, hat did she see?

"I saw clearly God's love giving me enewed self-confidence and peace at nowing I can go to him for guidance nd strength."

If the core concept of Brethren Vision r the '90s is the bolstering of the hurch's spiritual foundation, then the rethren Way of Christ retreat is a vital uilding block in that process.

The response of Brethren men and omen who attended the Brethren Way f Christ No. 2 clearly reflects the goals utlined in the 1992 Church of the Brethren General Board Annual Report (July 1992, insert).

The vision of the church for the '90s, as the report states in its preface, is a desire by members for

- rooting church life in the gospel of God's grace;
- seeking within community the mind of Christ;
- cultivating the life of prayer and openness to the Spirit.

The Way of Christ retreats, known interdenominationally as "Cursillo weekends," create a spiritual mooring for a long-lasting personal response to those three desires, and more.

Cursillo is not a Brethren tradition, although the Brethren Way of Christ weekends dramatically emphasize the Brethren ordinances, including love feast and feetwashing. It began as a formal movement in the Spanish Catholic church and was carried to Waco, Texas, in 1957 by two Spanish airmen who were training with the United States Air Force. Within three years, the movement spread from coast to coast. The Lutherans established Via De Cristo in Indiana in 1984. They helped the Brethren begin their own weekends in 1991.

Relying on biblical tradition, Cursillo has some rules. A candidate for a weekend must have a sponsor (a church member who has attended a weekend). Often a friend, the sponsor guides the candidate towards Cursillo and handles the details of registration for the weekend.

"The relation between a sponsor and a candidate is very important," notes Steve Hammer, a North Manchester attorney, who is "rector" for the men's Brethren Way of Christ No. 3. "The sponsor is your encourager in this process, both before the weekend and after." Steve says that without an effective sponsor relationship, the potential for spiritual growth offered by the weekend is greatly diminished. "A lot of grace is involved." The retreats are specifically designed to be "non-anticipatory," illustrating that true grace is the unexpected, even possibly undeserved, love of God.

In addition to the sponsor relationship, Cursillo also places high value on the marriage relationship. In the case of married couples, both spouses are strongly urged to attend.

For Karen Studebaker, a member of Pyrmont Church of the Brethren, near Delphi, Ind., the weekend made it easier for her to see the mind of Christ at work. "Clearly I could see the sincerity of all the team members, and their willingness to serve. That kind of attitude, being willing to serve in a loving way that reflects God's love, permeated the whole weekend."

Cursillo weekends are heavily servant oriented. All team members have attended a Cursillo weekend as "pilgrims," and they have had intensive training.

Karen also was touched by a reawakening to the Spirit, which she felt even before she got to the weekend, as her sponsors gently encouraged her to sign up for the retreat. "I was impressed by their excitement from being closer to Christ."

And, once there, she was impressed by her own desire and ability to accept God's grace. "It was a feeling of freedom to discover that God really loves me as I am and that he wants the best for me."

For June Wolfe, from the Roann (Ind.) Church of the Brethren, prayer was the central issue of the weekend in her role as "rector." "I felt the power of prayer in my role as a leader more than I had ever sensed before," she reported. "I had a calmness and peace about my responsibilities that I can attribute only to prayer."

Who should participate in a Way of Christ weekend? Exactly those people to whom the General Board report speaks.

"Those who attend should be practicing Christians committed to their own spiritual growth," reports Carroll ("Kaydo") Petry, South/Central Indiana District executive, whose own spiritual walk was "strengthened and enhanced" during his attendance as a "pilgrim" in the Brethren men's Way of Christ No. 2.

"You should be willing to receive love and grace. You should be open to God's spirit of renewal," Kaydo suggests. And, above all, "You should be anxious to be as emotional about your faith as you are about such things as basketball during tournament time."

Kaydo noted that the retreat schedule is heavy and that he had some concerns ahead of time about his ability to physically keep up the pace: "The schedule is demanding, but extremely rewarding.

"I was concerned about whether I could live through such a schedule, but I discovered that in spite of sitting on very uncomfortable chairs for most of the day and walking back and forth to meeting rooms, chapel, and the dining hall, I was buoyed and pumped up physically, psychologically, and spiritually to the point that I breezed through the 72 hours without difficulty."

Although the schedule is demanding, food and fellowship are a central part of the weekend. So too is the element of surprise, noted Kaydo. "The weekend builds through ever increasing crescendos, and each time your heart is so filled that you think 'It can't get any better than this.' But it does. Even meals are part of this pouring out of grace and loving service."

> *Do the Way of Christ retreats nurture those roots that the Brethren hope will return church life to the gospel of God's grace? Kurt Snyder says they do just that: 'The Cursillo movement is a tool of God to touch lives. It is the launchpad to a lifestyle of becoming a grace giver.'*

Garen Bushong, from the Manchester Church of the Brethren, had lost touch with his spiritual foundation when he agreed to attend the Indiana men's Lutheran Via de Cristo No. 14. "I was looking for more meaning in being a Christian. There had to be more to this church stuff than committee meetings, fusses about what color to paint whatever, and the academic watering down of the faith through the constant confusion over which positions Christians should take on which social issues."

The Lutherans, who passed on the Cursillo gift to the Brethren, turned that on its head for Garen. "I now know that Jesus is my brother. I now know, as much as anyone can comprehend without experiencing it, what he went through . . . just for me. I now know just how much he loves me. I now know I will walk with him and he with me, no matter how I stumble."

The issue of rooting his life in the gospel of God's grace was a very real one for Garen. "I caught a glimpse of heaven on my weekend, of being in the presence of God."

Garen, who describes himself as "basically a shy person," also found that prayer was a central issue for him during his weekend and since. "I never would have guessed that I would enjoy praying with a bunch of men, and that I would feel comfortable with sharing more personal things with men."

Another memorable part of his weekend, and the weekends he has worked since on the team, opened his soul to th Spirit through song. "I'm not a musica person, but now I will even sing in the car. The Cursillo songs are so uplifting

Miriam Musselman, whose Roann Church of the Brethren was instrument in setting up the first Indiana Brethren Way of Christ weekends, is committed providing leadership for the women's retreats. "This is a means of strengthening our local churches by renewing the lives of individuals," she said.

Her own weekends, first as a "pilgrir and then as a repeat team member, hav helped her glimpse the mind of Christ, least for her own life and for her fellow Brethren women. "Leadership is not really an aspiration of mine. I am mucl more comfortable being a follower, anc yet, as a Christian, I think we are calle to be leaders in many different ways. I seem to sense more determination to carry out this calling following my weekend experiences."

Do the Way of Christ retreats nurtur those roots that the Brethren are hopin will return church life to the gospel of God's grace? Kurt Snyder, pastor of th Roann Church of the Brethren says the do just that: "The Cursillo movement i tool of God to touch lives. It is the launchpad to a lifestyle of becoming a grace giver."

The weekends, he reported, open on life to the Spirit, not just for 72 hours, but for as long as the recipient of grace will allow. "Often the weekend contin to unfold in the life of the 'pilgrim' as the weeks pass. The Spirit is working from the inside out. The love of God has soaked in and is working in an effervescent way."

Cursillo weekends may be what mar Brethren are needing to find new meaning and order in their spiritual lif More information about them can be obtained by calling Manchester Churc of the Brethren, at (219) 982-7523.

Worth Weller, a member of Manchester Chur of the Brethren, North Manchester, Ind., publish The News-Journal, *a North Manchester newspap*

n ecumenical slant

reetings in the blessed name of our
avior, Jesus Christ. I hope to clarify the
sition of many in our church—the
unkard Brethren—regarding the
rethren World Assembly (October
92, page 11) and similar assemblies. It
ust be emphasized that not all Dunkard
rethren looked with favor upon them.

While much good could be gained
om a historical perspective, and while
ethren of like precious faith could meet
d fellowship together, I take exception
the strong ecumenical slant of all I
ve seen and read about these meetings,
rticularly the MESSENGER articles.

While many see the Brethren World
ssembly as a step toward the reunifi-
tion of some of the groups represented,
all need to look at the Bible doctrines
ce embraced by all, for which many in
e past gave their lives. We cannot
ow those lives to have been in vain.

Our witness to the world must include
reproach of Christ as well as his
hteousness. May the Lord search
ery heart.

Lynn Hayes Miller
Newmanstown, Pa.

niece of Miss Nelie

my childhood and youth, I spent many
urs with my Aunt Nelie Wampler
ay 1992, page 16) and found them a
ssing. They are among my happiest
mories.

Aunt Nelie ministered to others by her
n lifestyle, setting an example to
low. In addition she did much to train
her Greene County neighbors in farming, gardening, and food preservation skills.

Vivian Wampler Smith
Grottoes, Va.

Uninformed about Bethany

While I question Olden Mitchell's assertion that "about 99 percent of Brethren oppose the move (of Bethany Theological Seminary) to Earlham School of Religion" (August/September, page 36), I agree that Brethren are not adequately informed about Bethany and Earlham.

I have heard Bethany president Gene Roop describe Bethany's plans on several occasions now. The more I hear, the more excited I become. The move holds the possibility of Bethany retaining its Brethren identity within the financial limitations it faces.

Plans for seminary education related to the congregations of the districts of South/Central Indiana and Southern Ohio hold the promise of making the experience more helpful to those wanting to enter pastoral ministry.

Let's put the debate behind us now, and support those who have the responsibility for Bethany's future. Pray for Gene Roop and his faculty and staff. And give Bethany the financial resources it needs.

Merlin G. Shull
Bridgewater, Va.

No religious theme

The December MESSENGER cover was beautiful, and the cover story on John Greenleaf Whittier was the first thing I read. I enjoyed it.

But I was sorry that the cover had a secular theme. There are so few religious publications that can use a cover to give us a needed uplift. I missed that.

Marianne Michael
Iowa City, Iowa

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opinions expressed here are not necessarily
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On health care, structure, disillusionment

Dave Fouts

Study Canada's health care

I appreciated Suellen Shively's article, "Back to a State of Wellness" (October 1992, page 24). As she points out, one out of five Americans either has no health insurance or has coverage so inadequate that a major illness easily could result in bankruptcy. The rapidly rising costs of health care are brought home to Brethren quite forcefully in the ever increasing health insurance premiums churches must pay to adequately protect their pastors.

In fact, the United States spends far more on health care per capita than an other nation. By comparison, Canada, nation similiar in many ways to ours, spends 40 percent less of its gross national product on health care than th US does, while still providing comprehensive health care for all its citizens. According to the General Accounting Office (GAO), the nonpartisan investigating agency of the US Congress, implementing a Canadian-style nation health program would save about 10 percent of health care spending, $80 billion last year, on paper work alone. This savings on bureaucracy would be enough to provide coverage to all the uninsured and improve coverage for tl underinsured with no increase in heal spending.

One of the most important compone of the Canadian program, one that has been endorsed by the Association of Brethren Caregivers (ABC), is a singl public payer system. A single public payer facilitates cost containment thre ways:

First, it is the *sine qua non* of admi trative simplification. Public administ tion is far more efficient than adminis tration by private insurers. Private insurance overhead in the US average more than 13 percent, while Canada's public program operates for less than three percent, and our own US Medic program has an overhead of about thr percent.

Second, the single payer is easily ab to set and enforce overall budgeting limits. Effectively limiting the overall health budget is extremely difficult under our multiple payer system with

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To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It the continuation of this value, and to an open a probing forum, that "Opinions" are invited fro readers.

We do not acknowledge our receipt of obvio "Opinions" pieces, and can print only a sampl of what we receive. All "Opinions" are edited publication.

---

200 different private insurers and more
an 200 million Americans paying
ealth bills.

Finally, a single payer system facili-
tes health planning to eliminate
plication of facilities and expensive
chnology that often wastes money and
metimes worsens quality. For instance,
S hospitals average only 65 percent
cupancy. We have 10,000 mammo-
aphy machines when only 5,000 are
eded to perform every test recom-
ended for every woman in the US. And
many hospitals perform open-heart
rgery that many don't do enough
ocedures to maintain their competence.

The biblical mandate demands justice
r all. As disciples of Jesus, we must
ork for an end to this system that
tions health care on the basis of one's
ility to pay. And we must insist that
mprehensive health care become
ight of all
izens. **M.**

Dave Fouts, a medical doctor from Lutherville,
l., is a member of Long Green Valley Church of
Brethren, Glen Arm, Md.

ggie Mervine

Ve need some estructuring

m a Brethren with a Southern Baptist
d Episcopalian background. I am
ncerned about how the Church of the
ethren is structured and how leader-
ip and authority are exercised.

The problem is that there are no basic
vels of accountability *anywhere* in
Church of the Brethren to those
ove or below each level of leadership
authority. On the congregational level
s is demonstrated by the constant
ckeying that goes on among the pastor,
church board, and the commissions.
ethren have no *single* entity to whom
embers or officers are really answer-
le.

In other denominations, the congrega-
nal leaders are accountable to a
shop, a board of elders, a senior pastor,

Pontius' Puddle

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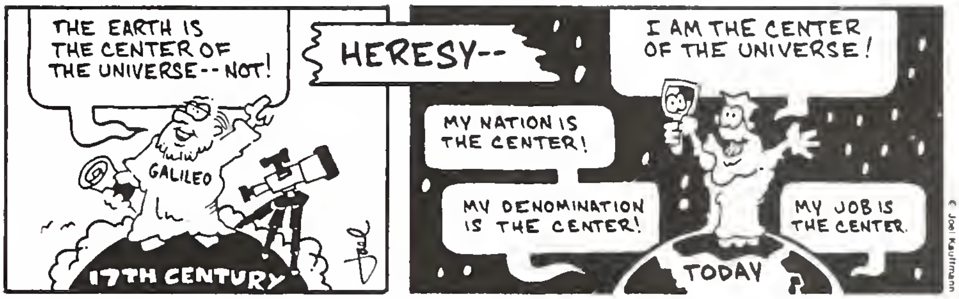
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17TH CENTURY
HERESY--
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MY DENOMINATION IS THE CENTER!
MY JOB IS THE CENTER.
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a conference of other congregations, or, in some, the congregational assembly. Time and again, I have seen the same problems dealt with, never solved, and passed on to the "next commission," the "next church board," or the "next pastor." In my congregation, I have seen the same problems move on through the life of the congregation year after year, with no solution probably because no one person will take, or is given, final authority or responsibility.

The churches and denominations that are growing numerically, or exerting significant influence on some segment of American life, are those that have a well defined structure, animated by a clearly defined and effective theology, and moving toward specific goals. Without any movement in that direction, the Church of the Brethren cannot remain a separate and effective Christian entity far into the future.

On the district level, the programs and projects that are carried out appear to be matters that congregations do not want to devote time, money, or energy toward, but which are "services" that everyone expects to be part of "Brethren life." We are the only sizable denomination I know that mandates that districts organize, fund, construct, and operate camps as a major function. The time, energy, and money that our districts put into camps is unbelievable. What about missions to start, house, or strengthen new or existing congregations?

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Materials due by March 2, 1993

The influence and impact on congregations by denominational leaders headquartered in Elgin, Ill., seems minuscule. Few Brethren whom I have met seem really interested in the World Council of Churches or National Council of Churches and their various programs, because those programs seemingly never touch the lives of people in the congregations in any meaningful way. But from reading the news section of MESSENGER, one could believe that the Church of the Brethren was one of the main supporters of these ecumenical groups. The national staff seems to devote much time and energy, and the General Board much money, on behalf of these groups.

Few of the major denominational members of these groups have anywhere near the interest in Brethren values that our leaders seem to think they do. I suspect that we are along for the ecumenical ride because it looks good and because some of our denominational leaders think it important that we Brethren be part of the "in crowd."

Another concern is the seeming lack of Brethren commitment to evangelism. Brethren confuse following Christ wit "doing like he did," rather than makin him Lord of their lives and letting "doi good" follow afterward. Many Brethre are more than ready to serve others, bu become confused and even hostile whe asked to deal with Christ's total claim their lives and souls. And I sense a rea lack of commitment toward mission beyond the United States.

Perhaps now is the time for the entir Church of the Brethren to reach a consensus on what it means to be "Brethre and what the denomination really believes, and what its basic practices a traditions really are. The world in whi the Church of the Brethren exists toda is a far cry from the world of 1708. I d not see how we can continue to have multiple groups in the denomination t advocate different lifestyles or distinct theological concepts. Separate, competing groups are sapping the strength of the denomination. In some denominations this situation has resulted in competing interest groups dropping ou and forming separate churches. Perhap the day of that development in the Church of the Brethren is close at han

My hope is that Brethren will be motivated to become more deeply involved, both as individual believers and as corporate members of the churc in re-establishing and renewing the church as a Christian community that accepts and acts on its beliefs in such way that Jesus Christ is exalted as the King, Redeemer, and Good shepherd of the entire human race.

Reggie Mervine is a member of Dranesville Church of the Brethren, in Herndon, Va.

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INVITATION—In Atlanta, Ga., join Faithful Servant C of the Brethren for 10 a.m. church school and 11 worship at Shoney's Inn at intersection of Indian Tra and I-85 North, exit 38, Norcross. Contact pastor Jordan at (800) 782-9796, or Bob and Rose Garrison 979-7343, 2679 Sherman Oaks, Lithonia, GA 30058.

Alicia Calderón

I am becoming disillusioned

grew up in the heart of Brethrenism, nd was an active youth participant and eader. I learned about love, peace, and ervice. For three years now, as a Brethren Volunteer Service (BVS) worker, I have been learning about "peace with justice."

But from reading MESSENGER, I learn f disrespect for others, of violence, of mistrust. I see intolerance of homosexuls. I see racism and sexism. I see male omination. I see fear of dwindling membership.

Apparently, growth is more important than faithful discipleship. And what I see of evangelization where I am in the so-called "Third World" is a damaging force, bringing division and passiveness, not love or peace.

The Brethren have no creed. I thought we accepted discussion, doubting, and questioning as part of our Christian growth process. I was taught to accept all peoples. Instead of squabbling over sexual preferences and crying about low membership numbers, we should be acting on our beliefs. The world needs for all of us to serve and to love one another. Whether the church grows or not is not the fundamental question. That question has to do with following Christ's example, being true to our peace stance.

I am one of many disillusioned members of our denomination. My homosexual friends are discriminated against. My black and Latino friends are not taken seriously. My women friends are not offered positions of power.

I may soon leave the church if it continues to follow this path. If the church does not return to its calling, along the lines of BVS goals, I will not be able to call myself a member.

"Evangelization" is what Columbus and the Catholic church did, and I will not repeat the past, nor be a part of something that follows that pattern.

Alicia Calderón, of Denver, Colo., is a BVSer on assignment in Quito, Ecuador

urning Points

lew lembers

ethany, Mid-Atl.: Jim & Jean Sowell, Mary, Cal, Charlene, Erin, & Miriam Hollis, Brian Hill, Annamaria Jester
oadwater, Mo./Ark.: Michael & Shirlee Virtue
ickeye, W. Plains: Evelyn Stillwagon
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White Oak, Atl. N.E.: Adrienne Longenecker, Annette & Charles Shirk, Joy Bange, Jason Althouse, David Fahnestock, Lelan Litzenberger, David Martin, Jonathan Miller

Pastoral Placements

Bollinger, Glenn E., from seminary to Beaver Creek, Shen.
Huston, Ervin L., from secular to Westernport, W. Marva
McMurray, J. Chadwick, from secular to Walnut Grove, S.E.

Licensing/ Ordination

Chun, Ryung, ordained Oct. 10, 1992, Brooklyn-Korean Fellowship, Atl. N.E.
George, Charles S., ordained Nov. 14, 1992, First-Canton, N. Ohio
Harris, Earl, ordained Mar. 27, 1992, Fredonia, W. Plains
Hildreth, Janet Levesque, ordained Nov. 7, 1992, Burnettsville, S/C Ind.
Kaser, James D., ordained Nov. 14, 1992, Fairview, N. Ohio
Ketterman, Curtis G., licensed Sep. 26, 1992, Frostburg, W. Marva
Paddock, Clyde, licensed Jul. 20, 1991, Messiah, Mo./Ark.
Pute, Edwina, ordained Nov. 5, 1988, Wichita, W. Plains
Rowe, Twyla D., licensed Oct. 22, 1992, Lititz, Atl. N.E.
Schildt, Paul Edgar, ordained Oct. 31, 1992, Upper Conewago, S. Pa.
Sollenberger, Dennis Lee, ordained Oct. 31, 1992, Upton, S. Pa.
Wenzel, Ron, ordained Mar. 15, 1991, Roanoke, S. Plains
Winsor, Jerry, licensed Jul. 28, 1990, New Beginnings, Mo./Ark

Wedding Anniversaries

Brown, Claron and Alvera, Decatur, Ill., 55
Burger, Vernon and Beulah, Centerville, Iowa, 55
Dancy, Fred and Frances, Sparta, N.C., 72
Heckman, Glenn and Mary, Atglen, Pa., 55
Kraus, Marvin and Glenna, New Carlisle, Ohio, 50
Ogden, Dwight and Agnes, Unionville, Iowa, 60
Smith, Carl and Carrie Lee, Manassas, Va., 50

Deaths

Barthlow, Rodney, 14, Libertytown, Md., Nov. 7, 1992
Beaver, Guy, 89, Shady Grove, Pa., Sep. 30, 1992
Brubaker, Irene, 91, Adel, Iowa, May 5, 1992
Bruckhart, Anna, 78, Manheim, Pa., Oct. 7, 1992
Cluts, Florence Z., 78, Elgin, Ill., Nov. 29, 1992
Coffman, Harry B., 66, Uniontown, Pa., Oct. 31, 1992
Dausman, Gleta, 80, Nappanee, Ind., Aug. 22, 1992
Eshelman, Elmer, 88, Zephyrhills, Fla., Oct. 2, 1992
Fifer, Herman, 78, San Francisco, Calif., Feb. 29, 1992
Gray, Raymond, 73, North Manchester, Ind., Oct. 31, 1992
Greenslade, Harvey, 72, Adel, Iowa, Mar. 4, 1992
Hillsamer, Muriel, 93, Brethren, Mich., Apr. 29, 1992
Holl, David L., 69, Sebring, Fla., Oct. 29, 1992
Hollar, Everett C., 74, Nappanee, Ind., Nov. 3, 1992
Hollenbeck, Velma, 80, Centerville, Iowa, Nov. 10, 1992
Keeny, Eli S., 88, New Oxford, Pa., Nov. 9, 1992
King, Norman C., 75, Waynesboro, Pa., Jul. 20, 1992
Leckrone, Fern M., 85, Copemish, Mich., Aug. 24, 1992
Manahan, Sylvia P., 72, Waynesboro, Pa., Jul. 8, 1992
Marshall, Angela, 92, Adel, Iowa, Mar. 1, 1992
Millman, Olive, 75, Decatur, Ill., Aug. 14, 1992
Moser, Pearlie, 73, Dallas Center, Iowa, Sep. 27, 1992
Overmyer, Muriel, 83, Warsaw, Ind., Nov. 1, 1992
Puffenberger, Vernon, 89, Fort Seybert, W. Va., Nov. 4, 1992
Robey, Ruth, 91, Baltimore, Md., Oct. 21, 1992
Smith, Claude, 57, Warsaw, Ind., May 25, 1992
Snyder, Fran, 76, Warsaw, Ind., Aug. 19, 1992
Spickler, Edna, 95, Manheim, Pa., Sep. 5, 1992
Steen, Clifford, 77, Milford, Del., Sep. 25, 1992
Thomas, Dortha, 82, Warsaw, Ind., Jun. 5, 1992
Whitehead, Dale, 84, Warsaw, Ind., Sep. 20, 1992
Zunkel, Charles E., 87, North Manchester, Ind., Nov. 21, 1992

To the shores of Mogadishu

"All war is sin," the Brethren officially state. That succinct statement seems to cover the matter. But does it? What about a "humanitarian operation" by the US military?

I'm talking about Somalia, of course—"Operation Restore Hope"—and my problem is aggravated by the necessity of writing an editorial on December 14, when the operation is in its first week, and the editorial will not appear until February. By then I will know a whole lot more about how things are playing out. Maybe the operation will be over by then and deemed a huge success. But on December 14, my question is this: Should I decry "Operation Restore Hope," believing it violates our "All war is sin" stance?

That's not easy when on TV and in newspapers and news magazines I see the heart-rending sight of starving Somali people needing *immediate* food assistance. Ah, for the good old days of "Operation Desert Storm," when it was clear that we were into a war, that it was sin, and we were the bad guys. How easy it was then to rail at the madness of war and to ask "Where is our sackcloth and ashes?" (May 1991, page 48).

Before I make a snap judgment on "Operation Restore Hope," I need to go back a few years into history. Somalia and the Somalis are a land and people pulled apart for over a century by European, African, and American nations—Italy, Great Britain, France, the former Soviet Union, Ethiopia, Kenya, and the United States. In 1960, British Somaliland and Italian Somalia gained their independence and merged to form today's Somalia. But fighting still went on over the Somali-inhabited lands under French and Ethiopian rule. After 1969, Somalia was ruled by a dictator until his overthrow in early 1991. Since then, chaos has reigned as rival clan leaders struggled against each other. Famine and now starvation have resulted.

The US got involved through its Cold War struggle with the former Soviet Union. The Soviets gave more than $5 billion in weapons and military aid to neighboring Ethiopia from 1979 to 1990 so that Ethiopia and its Somali clans could gain control of Somalia. To offset Soviet support of Ethiopia and to guard access to the Middle East oil fields, the US and other nations got involved. The US gave some Somali clans more than $800 million in military aid from 1979 to 1990. Tremendous amounts of weaponry poured into Somalia; we saw small arms from this armory carried by Somali men and boys on TV before the arrival of the US military in Mogadishu in early December.

So "Operation Restore Hope" has not been the innocent act of humanitarian aid that we were led to believe. We had helped create the horror of war, chaos, famine, and starvation that we now piously were setting out to alleviate.

Okay, that's helpful. That history gives me a lot to decry already. But what about "Operation Restore Hope," itself? Is it war, and is it sin? Well, it involves a bunch of soldiers and marines with guns, and people getting killed. That sounds like war to me. Sin, too.

But what kind of Christian would callously say, "Stay out of Somalia," when all those people are starving pitifully before our eyes? I don't want that on my conscience, either. "When did we see you hungry?" I eventually would have to ask my Lord.

Clearly, I am in a moral dilemma over this Somalia situation. And here is my *personal* resolution (which may not work for everyone): I have decided I am not going to throw myself in front of the US tanks in Somalia, even though I am jeopardizing my credentials as a pacifist. There isn't time to straighten out all the sinful mess regarding Somalia we have been in already. Nor has there been time to split hairs over war as sin. As Huckleberry Finn would say, "This ain't no time to be swappin' knives." Innocent people are starving. May God forgive me my seeming inconsistency, but let's get in there and feed them as fast as we can. Never mind about how long it takes to extricate ourselves and come home.

As I have said in other circumstances, if I were starving, I likely would steal food if I got a chance; never mind my belief that stealing is sinful. If I saw someone about to kill one of my loved ones, I probably would brain the villain on the spot, without reflecting beforehand on my belief that killing is sinful. And when I see Somalis starving to death, and sending in the US Marines seems the handiest way to feed and save them, I'm saying "Move it!" . . . even if St. Peter is laying for me at the Pearly Gates.—K.T.

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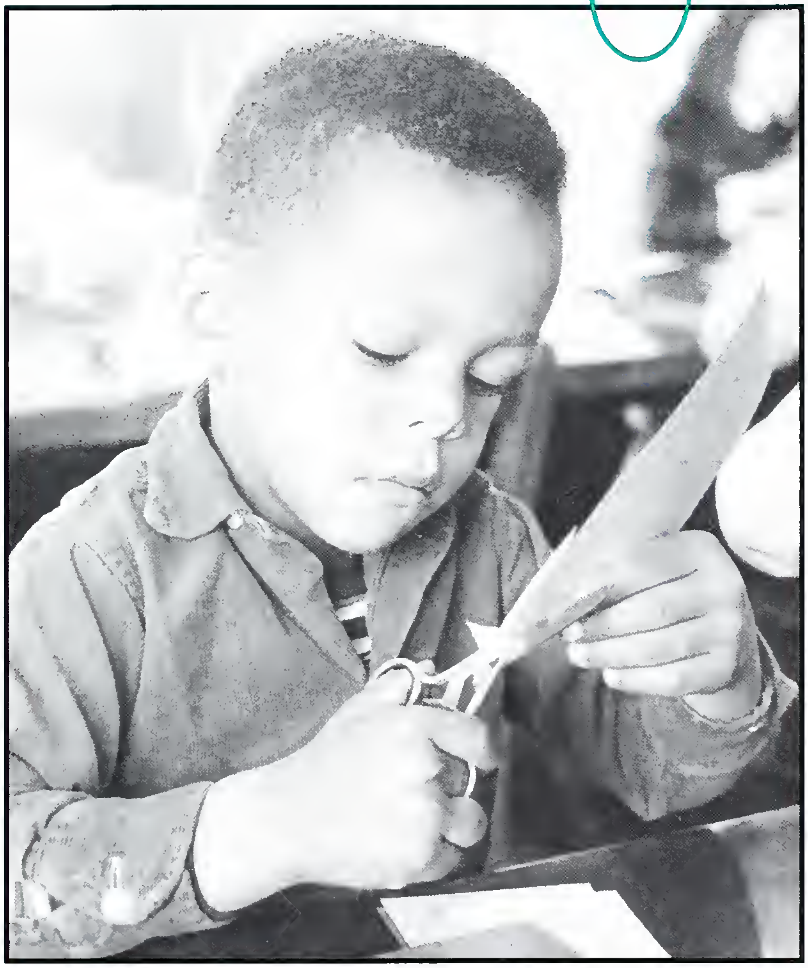
Church of the Brethren March 1993

Messenger



How shall we educate our children?

From the Editor

For Church of the Brethren members, it's interesting how often you bump into the same familiar people as you meander along through life. Our small size as a denomination accounts for it. The bumps happen more often if your professional career has been within the service of the denomination, as mine has. I not only bump into familiar people, but often wind up being a colleague of the same person more than once. If it isn't church camp where we first met, it's college, Brethren Volunteer Service, the mission field, seminary, or Elgin. I consider this phenomenon one of my job perks.

As I was sorting through photographs to illustrate the article on "sister churches" (page 16), I came across a familiar person. There was Howard Miller, sifting volcanic ash in Managua, Nicaragua (a note said). "Good ol' Howard," I mused. And away went my thoughts, back to German class at Bridgewater College, when Howard and I were freshman together . . . some 40 years ago. An image beamed up, of us crazy kids leaning out the windows of our second-floor classroom on the first cold morning of that fall of 1954, singing lustily to our German professor coming up the walk, dear old Dr. Gustav Enss, "O, wie ist es kalt Geworden!" ("O, how cold it is this morning!" . . . and don't check my German!)

Since college, Howard and I have bumped into each other numerous times, most often at Annual Conference. But just a day or so after his ash-sifting photo sent me into a reverie, I picked up an office memo announcing Howard Miller's acceptance of a position on our General Board's stewardship team, as planned giving officer for the Northeast. Hey, neat! That means we'll be colleagues on the General Services Commission staff. One more bump. One more perk. And my first question to Howard is going to be "Why do folks in Managua sift volcanic ash?"

Kermon Thomasson

COMING NEXT MONTH: A cluster of articles hailing the Easter season.

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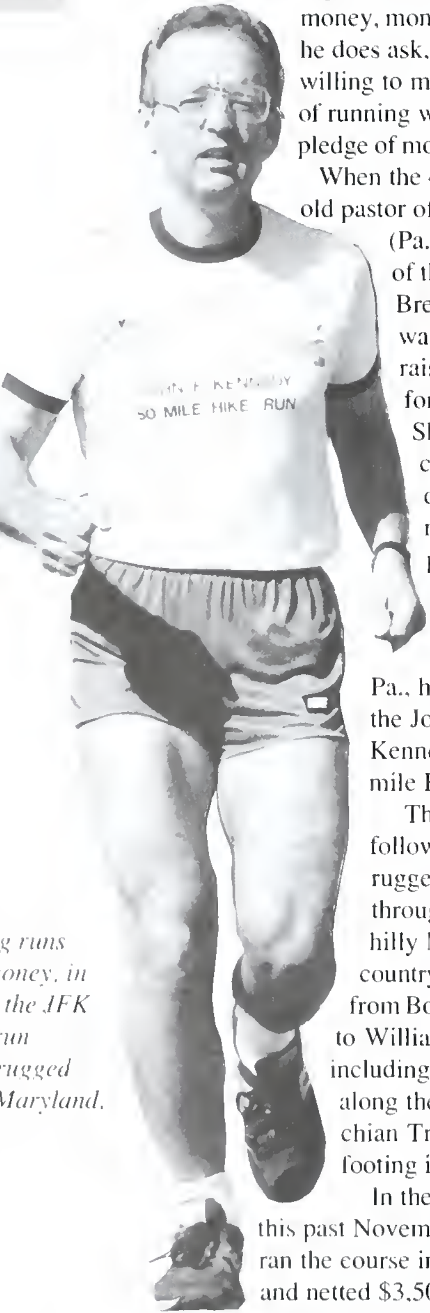
redits:
over: De Wys, Inc.
nside front cover, 16: Christy J.
Waltersdorff
, 12: Lois Snyder
left: Bill Smith, *The Sentinel*,
Carlisle, Pa.
right: Irene S. Reynolds
top: *Juniata Sentinel*, Mifflintown, Pa.
bottom left: Leland Wilson
bottom right: Cheryl Cayford
: Eric B. Bishop
0: Terry Rempel
1: Religious News Service

In Touch

Preacher on the run



Ed Poling runs for the money, in this case the JFK 50-mile run through rugged western Maryland.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Ed Poling doesn't fit the caricature of the preacher asking for money, money, money. Well, he does ask, but he's willing to match miles of running with your pledge of money.

When the 45-year-old pastor of Carlisle (Pa.) Church of the Brethren wanted to raise money for the West Shore new-church development project near Mechanicsburg, Pa., he entered the John F. Kennedy 50-mile Run.

The run follows a rugged course through the hilly Maryland countryside from Boonsboro to Williamsport, including 15 miles along the Appalachian Trail, where footing is poor.

In the event this past November, Ed ran the course in 11 hours and netted $3,500 from his pledges. Ed was delighted with the monetary result, and confirmed in his notion that, as a runner, he's not yet over the hill.

After the grueling JFK Run, however, that's the only hill he's glad not be over.

Opal Davidson displays her district's logo quilt.

Reviving a pastime

Opal Davidson didn't have time, as the mother of eight children and the wife of a dairy farmer, for either the empty-nest syndrome or a mid-life crisis. She didn't have time, either, for a hobby she loved—quilting.

But for a number of years now, this 80-year-old member of Osage Church of the Brethren, near McCune, Kan., has enjoyed her revival of the old pastime. The revival began with a quilt for a daughter's wedding gift. One of her favorite quilts features the logo of the 1989 Western Plains District meeting.

These days, Opal reigns as the doyenne of the district's quilters, busying herself at district meetings with the annual quilt show. She's also the star exhibitor, of course.

The company she keeps

There is no reason to suppose that **Mary Drudge** is anything other than what she appears to be—an average member of the Church of the Brethren. She lives within two miles of the place she was born. She and her husband, Russell, have been married 40 years and still live in their first home. She has attended the same church—Yellow Creek, near Goshen, Ind.—all her life. She has a daughter, two sons, and five grandchildren. She is marketing manager of Brethren Mutual Aid for Indiana.

Five years ago, however, Mary added a new title to her shingle. She became a bail-bonds agent.

"I discovered immediately that I had led a sheltered life," she is quick to say. "I had not realized the depth of the problems out there."

For about 95 percent of Mary's clients, alcohol or drugs are the problem. "Mostly alcohol," she says. "Battery, driving with a suspended license or no insurance, a second offense (which brings a felony charge), stealing . . . " all of these, Mary finds, have their root in alcohol. It controls people.

But she has found that she dare not judge anyone. "If my own children had grown up in the same situations these people did, they might have turned out the same way."

Mary finds, despite the setbacks, that she can make a difference sometimes. "I can be a leaning post, an adviser, a Christian person who can relate to them. After bonding someone, I often drop them a word of encouragement."

Mary often wonders what the folks at church really think of her. "At least I have made them more aware. In

Sunday school, I ask my classmates to pray for various clients of mine. And we support the prison chaplaincy and buy Bibles for prisoners."

Says Mary, "I ask what justifies me as a Christian in all this. What justifies anybody? I just pray that the break I give someone will put him on a solid foundation. If one person a year changes, it has been worth it. If none of them changes, maybe *next* year someone will."—FRANK RAMIREZ

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind

Bail-bond agent Mary Drudge "makes a difference."

Forrest and Vera Gordon display their "apple" fundraiser.

Growing money

"Plant a seed for those in need," say the envelopes handed out to attenders of the annual Brethren Disaster Relief Auction in Lebanon, Pa. The "grow money" envelopes contain a $10 bill. The challenge to the recipient is to multiply the amount and donate it at the next year's auction.

Forrest and **Vera Gordon**, members of Lost Creek Church of the Brethren, McAlisterville, Pa. (where Forrest was pastor, 1960–1980), accepted an envelope at the 1991 auction, with no idea how they would "grow" any money.

Vera suggested that they use their woodworking skills. So they began producing wooden baskets. Each basket is cut from a single board. Hanging flat, the basket is a plaque with an apple pattern. Flipped over, it telescopes into a basket.

At the 1992 auction this past September, Forrest and Vera turned in $7,531 from the sale of 362 baskets, not a bad return for a $10 investment. And they already have sold 50 more baskets toward their 1993 donation. This is a basket case to be applauded.

Names in the news

Paul Hoffman and his wife, **Joanna** were honored for their years of service to McPherson College, at an annual trustee banquet. Paul, with 16 years in office, is the longest tenured president in the college's history.

- **Lizzie Longenecker**, 103, a member of White Oak Church of the Brethren, Manheim, Pa., is featured in *A Glimpse of the Past*, a book on the one-room schools of the Manheim area. Lizzie was featured in In Touch in the December 1989 MESSENGER.
- **Todd Helm**, music director at La Verne (Calif.) Church of the Brethren and a high school music teacher for nine years, was named by his school district 1991 Employee of the Year.
- **Kathy Fry-Miller**, a member of Beacon Heights Church of the Brethren, Fort Wayne, Ind., has written *Story Gifts for Children*, which she calls "a handbook of how and why to tell stories for and with children, creating stories for children of pre-school and elementary age." (Available, for $5.95 from Brethren Press. Call 800-441-3712 to order.)
- **Milford Beeghly**, a member of Kingsley (Iowa) Church of the Brethren and a retired farmer, spent several weeks last fall traveling in Poland and comparing that country's agriculture with its US counterpart. Milford is 94, and the Poland trip was a honeymoon for the newlywed and his wife, **Alice.**
- **Laura Sewell**, a member of Portland (Ore.) Peace Church of the Brethren and a retired India missionary, teaches a basic literacy class twice a week at Portland's Lifelong Learning Center.
- **Jean Jacoby Smith**, a member of McPherson (Kan.) Church of the Brethren, nine years ago founded a fundraising event, the International Bread Festival. Today, profits from the annual event benefit two local food banks.
- **Jessica Lehman**, a member of Highland Avenue Church of the Brethren, in Elgin, Ill., and a high school sophomore, has been active in petitioning the local school board to permit a group called Accuracy in Military Recruiting (AMR) to visit high schools to counter the arguments of armed forces recruiters. Last November, Jessica handed a petition to the school board bearing her name and those of 50 of her classmates among the 150 signatories.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

A growth explosion

The Church of the Brethren declining in numbers? Tell that to **Nappanee** (Ind.) Church of the Brethren.

Nappanee added 34 new members to its ranks this past December 13, 15 of them by baptism. Ten more were added January 3, eight by baptism. (See page 31 for a list of the new members.) Attendance is soaring too, they say. Something's going on there, it appears. Does Nappanee know something other congregations don't know? But need to know?

Nappanee Church of the Brethren has added 44 new members since mid-December. Shown here are the 34 people who joined the church on December 13.

And our neighbor's good

When the zoning board of appeals in Dayton, Ohio, was considering approval of a tire shredding operation and a wood/pallet shredding operation, **Bear Creek** congregation took seriously Annual Conference's call "to be stewards and partners in God's continuing creation." In a letter to the board of appeals, the Bear Creek church board stated the community's opposition to the operations "because of lack of good historical information on these operations, inadequate plans for storage, questionable environmental responsibility, and a general lack of information."

This past October, the zoning board honored Bear Creek's appeal, but subsequently the businesses involved have taken the township to court over the matter.

"It's been an ongoing battle for two years now," says pastor Andrew Wright. "We're really just trying to uphold the Brethren principle of working for our neighbor's good."—Suellen Shively

Suellen Shively completed a 16-month term of Brethren Volunteer Service (BVS) with Messenger in December. She has begun another BVS tour of service with Community Crisis Center, in Elgin, Ill.

Together in Waterloo

"Waterloo" is a word that suggests things falling apart, but in Waterloo, Iowa, these days, the opposite is happening. First Brethren Church, in Waterloo, voted recently to merge with **Waterloo City** Church of the Brethren.

Starting January 3, the group from The Brethren Church (headquartered in Ashland, Ohio) began meeting together with the Waterloo City folks, using the Church of the Brethren building. The older Brethren Church building will be sold.

The **Northern Plains** District Board has not acted yet on the merger, but distric executive Tom Bowser says he expects nothing but affirmation for the move.

A Brumbaugh cover-up

Martin Grove Brumbaugh (see October 1992, page 17), as Pennsylvania's governor (1915–1919), put aside his Brethren pacifism in support of World War I. But on another issue he hewed to th line, specifically on the Brethren notion of modesty.

When 33 nude statues arrived from Paris to adorn the Pennsylvania state capitol, the shocked governo ordered that the male statues have temporary plaster sheaths attached. Later, sculptor George Grey Barnard reluctantly but dutifully carved marble "blurs" in strategic places. The nude female statues apparently didn't offend the governor.

Recently, in Harrisburg, the Capitol Preservation Committee, in a $2.6 millio project to restore the aging nudes, toyed with the idea of bringing the "blurs" back into sharp focus. But it finally decided to keep Barnard's work as he had left it some 80 years ago, reasoning that "it's part of the history of the piece, the fact that Barnard, himself, did the carving. . . ."

Curiously, Barnard didn't tamper with one of the male statues, leaving the figure of Adam as he dressed before the apple incident. Seniority, apparently, has its privileges.

Fixing Falfurrias' roof

The New Testament isn't as specific about one's neighbor's roof as it is about oxen in ditches and bread needs at midnight, but the principle is there. And it guides urban Brethren today as surely as it did earlier in a rural Pennsylvania Dutch culture.

Take **Falfurrias** (Texas) Church of the Brethren, for example. Its flat roof had developed leaks until the situation was intolerable. But the wherewithal for a mending job was lacking.

Pastor Frank Ortega issued a plea for help. First, Erv and Joan Huston, from **Twin Falls** (Idaho) Church of the Brethren came down and built the frame for a hip roof to replace the old flat roof.

Then came about 20 men from three congregations in Southern Plains District—**Antelope Valley**, **Big Creek**, and **Waka**. Over a period of days they completed the roofing job. On the last day the Falfurrias Women's Fellowship put on a Mexican dinner for the visiting crew.

Now let the rains come down. The church has a good roof and the whole district has a good feeling about attending to one's neighbor's need.

Southern Plains volunteers working at Falfurrias turned a roof replacement job into an experience in Christian unity.

Youth march for AIDS

Illinois-Wisconsin District youth attending church camp at **Camp Emmanuel** last year got the idea. One of their resource persons for the week was a Canton, Ill., teenager, John Keets, who has AIDS.

Inspired by his witness and message, the Brethren youth asked to hold a retreat in Canton, in connection with the second annual John Keets March for AIDS Research.

> **"We have to kill AIDS because it's been killing us."** John Keets

Canton (Ill.) Church of the Brethren hosted the retreat, whose participants joined 2,600 other marchers for the AIDS event. The $51,000 that was raised went to the Jonas Salk Institute for AIDS cure research.

Campus comments

Twenty-one **Bridgewater College** students in Carl Bowman's sociology class, "The Community," spent time in Washington, D.C., this past December preparing food and serving it to the city's homeless people.

The soup kitchen in which they worked is operated by **Washington** (D.C.) **City** Church of the Brethren. Long-time pastor Duane Ramsey discussed with the students the role an urban church plays in meeting a community's needs.

• **Manchester College** is among the schools listed in the top quartile of midwestern liberal arts colleges in the 1993 college guide *America's Best Colleges*. The guide, in its sixth year, is based on the results of a survey conducted by the magazine *US News and World Report*.

• **Juniata College** senior Kelly Frye, from Roaring Spring (Pa.) Church of the Brethren, was among eight students recognized with Community Contribution Awards at the college's 1992 homecoming.

The awards celebration marks the third year Juniata students have forgone the traditional homecoming queen hoopla in lieu of recognizing students who seek to make their community a better place.

Let's celebrate

Pittsburgh (Pa.) Church of the Brethren celebrated its 90th anniversary this past October 18, with **Western Pennsylvania** District Executive Ron Beachley as speaker for the day. Also marked was the 50th anniversary of Pittsburgh's present church building.

• **Williamson Road** Church of the Brethren, in Roanoke, Va., held a note-burning service this past December 6. The total cost of the capital project, which began in 1986, was $970,000. Happily noted was the fact that the congregation's mission giving has increased each year since 1986, despite the debt.

• **Pinecrest Community** retirement center, Mount Morris, Ill., is celebrating its centennial this year, with activities spread out over several months.

News

Letter from Miller answers attack on World Council

An article in the February 1993 issue of *Reader's Digest* attacked the World Council of Churches, charging that the WCC is adapting to paganism, is giving contributions to terrorist groups, and has been influenced by agents of the former Soviet Union.

In response to the article, "The Gospel According to Marx," general secretary Donald Miller wrote a letter to Brethren pastors in late January. "Discussions within the World Council, now a fellowship of 322 denominations, represent differing points of view, as is the case in all our congregations," Miller said. "Brethren through the years have believed in being . . . cooperative with other churches. 1 Corinthians 12:14-26 reminds us that we are inseparably linked together in Jesus Christ.

"The WCC allows Brethren to engage in mission work, medical assistance, and disaster relief far beyond our own limited resources. . . . It gives an opportunity for us to witness to our deeply held convictions with other Christians."

The article is the third such attack by the *Reader's Digest*. The first appeared in 1971, followed by a second in 1982.

The Church of the Brethren was one of the charter members of the WCC in 1948, when church leader M.R. Zigler asserted that if Christians around the world would stop killing other Christians, most wars could be averted.

Mai Sule Biu dies from auto accident injuries

Mai Sule Biu, a well known leader in *Ekklesiyar 'Yanuwa a Nigeria* (EYN—the Church of the Brethren in Nigeria) died December 20 after being hospitalized following a December 13 car accident. The accident initially claimed the life of Boaz Maina, who had begun as acting general secretary of EYN follo ing the death of general secretary John Guli on October 11.

Six people were in the car when the left rear tire lost its tread, causing the driver, Mwada Mshelia, to lose contro The car veered off the road, missing o

Two eastern Europeans joi Brethren Volunteer Servic

Brethren Volunteer Service (BVS) gained two new recruits from easte Europe. Andrea Loffeholz, 26, of Dresden, Germany, and Erjan Aiss baev, 23, of the former Soviet Unio joined the 205th BVS unit.

In February the two volunteers began their respective projects at the Clarion Alliance, Des Moines, Iow and the Near Eastside Multi-Servic Center, Indianapolis, Ind.

Before coming to the US, Loffeh worked at the Ecumenical Information Center in Dresden, Germany. S related to children and refugees, an counseled conscientious objectors. (

Calendar

National Youth Christian Citizenship Seminar in New York City and Washington, D.C., March 21–26, on the theme "Making a Difference in the City" [contact Chris Michael, Youth Ministries Office, (800) 323-8039; registrations will be received through the first day of the seminar].

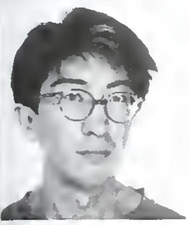
Family Month in the Church of the Brethren, May [contact the Family Ministries Office, (800) 323-8039].

National Youth Sunday in the Church of the Brethren, May 2 [contact the Youth Ministries Office, (800) 323-8039].

Peace Studies Travel Seminar to Israel and Palestine, June 29–July 19, sponsored by Bethany Seminary's peace studies program [contract Marilyn Scott, Peace Studies Coordinator, Bethany Seminary, Butterfield and Meyers Rds., Oak Brook, IL 60521; (708) 620-2226].

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Andrea Loffeholz



Erjan Aissabaev

Catholic background, she earlier served in a parish in East Germany.

"Since the unification of Germany there have been a lot of changes in our church," she said. "To fight for more justice and peace and changes in ciety seems not so important in the ficial church. As a woman, I feel scrimination. And the image of God ems much too fixed.

"I want to get to know different peo- e, a different culture, the opportunities in a capitalist system," Loffeholz explained. "I want to find a way to bring more humanity into life."

Aissabaev holds a master's degree in politics and philosophy from the University of Moscow and has taught politics at Bauman University in Moscow. For the past two years he has studied politics and economics in Berlin, Germany.

Growing up in the Red Cross/Red Crescent youth movement, Aissabaev experienced an atheistic environment in his boyhood. Later, at the University of Moscow, he took religious studies that included reading the Bible and the Koran.

"I believe at the core of every religion is man with a rich spirit and a pure soul," he said. "Today I feel these values have unfortunately disappeared. What remains is a person with a lack of morality, a person with disregard for humanity. I hope to try to influence this negative tendency."

Both volunteers admitted that it has been difficult to adjust to the changes in their home countries. "It is hard when people say the GDR (German Democratic Republic) doesn't exist," said Loffeholz. "People are being reeducated and are being told that everything they do is not right and are being told how to do things."

"What we have now is freedom and we can say what we want," said Aissabaev. "Many people are unemployed, with nothing to eat, and no money to pay the rent, but they have freedom."

Mai Sule Biu

tree but colliding with a second. The car hit the tree with its right front corner and traveled along the tree damaging the entire side of the car.

Boaz Maina died after reaching a hospital in Maiduguri. Mai Sule Biu died om complications arising from internal juries and surgery on damaged testines. Two other passengers also ere hospitalized. The group was veling to Maiduguri to participate in ordination.

Boaz Maina was buried December 16 d Biu December 28. Carol Mason and vid Whitten, World Ministries field ff in Nigeria, represented the US urch of the Brethren at the funerals.

Mai Sule Biu was a long-time EYN der and evangelist, noted as a hymn mposer, musician, and song leader. He remembered by many Brethren in the S for his participation in the 1972 nual Conference.

Leaders from the Church of the Brethren in the US visited EYN in February. The group included Annual Conference moderator Charles Boyer, World Ministries Commission (WMC) chairwoman Ingrid Rogers, WMC executive Joan Deeter, and Africa and Middle East representative Mervin Keeney.

Brazilian Brethren begin licensing new ministers

A special love feast was held January 17 by the *Comunidade Pacifista Crista*, or "Tunker" church in Rio Verde, Brazil, during a visit by a study group from Bethany Seminary and Manchester College. The Tunkers were accepted into the Church of the Brethren by Annual Conference last year.

The church also began the process of licensing ministers during the visit. In a "pre-licensing" service January 14, six members were anointed for ministry: Altiture Gomes de Araújo, João Bosco Moreira Filho, Eulálio Caetano de Oliveira, Mariluce Goncalves Pereira, Dérich Rodrigues, and Divino Onaldo Silva.

General Board chairman David Wine, Latin America representative Yvonne Dilling, and ministry training consultant Estella Horning took part in the service representing the US Brethren. The church also identified three more members who will begin the licensing process next year, anointed five deacons, and baptized two new members.

Jeronimo V. Elias, a member of the Brazilian "Tunker" church, took part in footwashing during a special love feast held with visitors from the United States.

Initial Standing Committee ballot slated for Indianapolis

The Standing Committee ballot for Annual Conference in Indianapolis, Ind., in June, has been selected by the Nominating Committee.

Candidates for moderator-elect are Joseph M. Mason, Dayton, Ohio; Andrew Murray, Huntingdon, Pa.; Judy Mills Reimer, Roanoke, Va.; and Phyllis Kingery Ruff, Omaha, Neb.

Nominees for Annual Conference Program and Arrangements Committee are Kim Yaussy Albright, Huntington, Ind.; Kreston R. Lipscomb, Springfield, Ill.; Robert McFadden, Bridgewater, Va.; and Christy Jo Waltersdorff, Westminster, Md.

Candidates for an at-large General Board position, four-year term-unexpired, are Timothy Button-Harrison, Ankeny, Iowa; John P. Heatwole, Waynesboro, Va.; Craig Smith, Eaton, Ohio; Michael R. Titus, Kent, Wash. For at-large Board positions, five-year terms, candidates are Debbie Stocking Beer, Bluffton, Ohio; Phyllis Horne Crain, Tryon, N.C.; Leah Oxley Harness, Morgantown, W.Va.; Cathy Simmons Huffman, Linthicum Heights, Md.; Beth Ikenberry Middleton, Boones Mill, Va.; Marie Petty, Greenville, Mo.; Darlene Witter Stouffer, Waynesboro, Pa.; Donna D. Pfrimmer Thralls, Billings, Okla.

Candidates for Illinois/Wisconsin District representative to the Board are Robert P. Blake, Elgin, Ill.; Mary Scott Boria, Chicago, Ill.; Christopher D. Bowman, Peoria, Ill.; Linda Ficklin Weber, Lombard, Ill. For Middle Pennsylvania: James Benedict, New Enterprise, Pa.; Sharon Cobb Hutchison, McVeytown, Pa.; Lori Sollenberger Knepp, Everett, Pa.; Ronald E. Page, Claysburg, Pa. For Western Pennsylvania: Arbutus Eash Blough, Holsopple, Pa.; Roger L. Forry, Somerset, Pa.; Bruce Friend, Greensburg, Pa.; and Brenda Kay McCoy Spence, Indiana, Pa.

Candidates for the Pastoral Compensation and Benefits Advisory Committee are Devoe Cobbs, Carmel, Ind.; Connie Burk Davis, Westminster, Md.; Sue Anne Kreitzer Edwards, Arcanum, Ohio; Ronald P. Hendricks, Harleysville, Pa.

For the Committee on Interchurch Relations, the candidates are Mary Cline Detrick, Harrisonburg, Va.; Hazel Kreider Huffman, Lancaster, Pa.; Cynthia A. Peel, Marion, Ohio; and Roma Jo Thompson, Mesa, Ariz.

Brethren Benefit Trust candidates are Don Apple, Anderson, Ind.; Robert D. Cain Jr., Greenville, Ohio; Ann Gephart Quay, La Verne, Calif.; and Glenna Hawbaker Wampler, Harrisonburg, Va.

For Bethany Seminary elector representing ministry, nominees are Donald R. Booz, McPherson, Kan.; Melanie Jones-France, Franklin Grove, Ill.; Kimberly McDowell, Hyattsville, Md.; incumbent Stephen Breck Reid, Austin, Texas. For elector representing laity, candidates are incumbent Jerry A. Davis, McFarland, Calif.; Paula Eikenberry Langdon, Painesville, Ohio; William P. Robinson, North Manchester, Ind.; Peg Mangus Yoder, Huntingdon, Pa.

Exhibit Hall A 41,000 sq ft
Exhibit Hall B 42,000 sq ft
Exhibit Hall C 41,000 sq ft
500 Ballroom 13,500 sq ft
White River Ballroom 6,700 sq ft
Exhibit Hall D 52,500 sq ft
Exhibit Hall E 30,000 sq ft
HOOSIER DOME

Annual Conference will be held in the convention center attached to the Hoosier Dome.

Another $100,000 grant goes for work following Andrew

An additional grant of $100,000 has been given from the Emergency Disast Fund for repair and rebuilding work in Florida and Louisiana following Hurricane Andrew. The money supplements homeowners grants, and will purchase additional building supplies.

A one-time grant of $7,000 has been given from the Global Food Crisis Fun to the Women's Committee of the Vall Nuevo community in El Salvador. The grant will be used to construct a buildi for a community day care center. The center is considered a high priority for resolving social, economic, physical, e ucational, and psychological development problems of children in the community.

A one-time grant of $3,000 has also been given from the Global Food Crisi Fund to the Agricultural Association R minahui of Pijal, Ecuador. The money will purchase animals to start a dairy operation on land owned by the cooper tive, to produce additional income through the sale of milk and cheese.

Somalia, former Yugoslavia receive clothing, medicine

A distribution center at the New Wind (Md.) Service Center prepared two shi ments of relief goods in late January f Somalia and the former Yugoslavia.

Over 23,000 pounds of medical supplies, a wholesale value of $156,000, were shipped to Somalia. The shipmer included nutritional items, shampoo, antibiotics, and medication for hyperte sion, asthma, cardiac problems, and th eyes. The supplies were provided by Ir terchurch Medical Assistance (IMA) t the Adventist Development and Relief Agency (ADRA), one of its members.

Also in January, 12 trailer loads of winter clothing and quilts totaling ove 360,000 pounds were made available through Lutheran World Relief for distribution to people in the former Yugc slavia. The goods will be distributed

STOP the ARMS SALES to the MIDDLE EAST
PAX CHRISTI METRO DC
PAX CHRISTI METRO DC
Violence ends where love begins.
Pax

rethren Volunteer Service workers Todd Wenger, Quarryville, Pa., and Jeff
arter, Westminster, Md., were part of a Pax Christi demonstration on the birthday of
artin Luther King Jr., at the General Dynamics office in Falls Church, Va. A group
about 30 joined in the protest of General Dynamics' building of military weapons.
rter and Wenger both work in the Church of the Brethren Washington Office.

rough the United Nations High Com-
ssion on Refugees (UNHCR).

In 1992, the distribution center
ipped over $5 million in clothing.
er 1,000 volunteers assisted the center
ff in preparing the more than 1.8 mil-
n pounds of clothes sent in 92 differ-
t shipments. The center also shipped
er five million pounds of medical sup-
es in 634 orders with a value of nearly
4 million. Clothing and medical
pments went to over 100 countries.

Also, the New Windsor conference
nter held 335 conferences last year,
th close to 10,000 people attending.
e center gave 154 tours for more than
00 people.

hristian Peacemaker Team ins Haitians in fasting

embers of the Christian Peacemaker
ams (CPT), a Mennonite and Brethren
ganization, joined in a hunger strike
h Haitian refugees detained at the
ome Detention Center outside Miami,
., prior to President Clinton's in-
guration in January.

The 10 people in the CPT group joined
fast in response to allegations of inhuman treatment of the refugees. Group members traveled to the detention center from Minnesota, Illinois, Indiana, Pennsylvania, and Virginia after receiving word of the fast, which began on New Year's Eve.

As of January 13, 160 Haitians were held at Krome, CPT reported. One team member interviewed fasting refugees and said the Haitians have been held for four to eleven months. The refugees who fasted were put into solitary confinement and at one point were refused water for a 24-hour period, the team member said.

The group included Church of the Brethren members Elaine King, of Carlisle, Pa., Conrad Snavely, of Claypool, Ind., and Grant Verbeck, of North Manchester, Ind. Elaine King and Sharon Helbert, of Timberville, Va., participated in a CPT delegation to Haiti in December. CPT and Witness for Peace plan to send another delegation to Haiti in late March.

President Clinton has been called on to release Haitian detainees in the US, and to allow Haitian refugees to enter the country. CPT is encouraging Brethren and Mennonites to contact their government representatives requesting the release of the refugees and a fair trial for them as political refugees.

Howard Miller

Susan Radcliff

General Board, Conference name new staff members

Howard Miller began January 25 as the General Board's planned giving officer for the northeast United States. Miller is a graduate of Bridgewater College and Bethany Seminary. He has served the church in district positions and as a pastor in Illinois, Virginia, Maryland, and Pennsylvania.

Miller follows Roy Johnson in the position. Johnson will continue as a planned giving officer working with Atlantic Northeast District.

Susan Radcliff began February 8 as administrative assistant in the Annual Conference office. Previously she worked as secretary for MESSENGER, from September 1989. She has also managed an advertising agency in Midland, Va.

Care given to more than 9,000 children in 1992

More than 217 volunteers in the church's Cooperative Disaster Child Care program (CDCC) cared for over 9,000 children in 133 days of work last year.

CDCC, headquartered in New Windsor, Md., responded to 14 disasters between January 25 and December 20. The largest response followed Hurricane Andrew, when 93 volunteers served 34 days to care for over 5,500 children. Other disasters to which CDCC responded ranged from floods in Puerto Rico, Virginia, Indiana, Ohio, and New Jersey, to riots in Los Angeles, and Hurricane Iniki in Hawaii.

In addition, over 1,500 refugees from Africa, eastern Europe, Indochina, Latin America, and the Near East were placed in the US in 1992 through the church's refugee office. Vietnamese made up the largest number of placements, with 505. Haitians were the second largest group with 421, and 226 refugees were placed from the former Soviet Union.

Worldwide

General Board chairman David Wine and general secretary Donald Miller sent a letter to the governor of Colorado in early January "to support the appeal of Amendment 2, which disallows civil rights discrimination on the basis of sexual orientation." Wine and Miller referred to the 1983 Annual Conference paper on "Human Sexuality from a Christian Perspective," which encourages the church to "extend Christlike comfort and grace to homosexual and bisexual persons" and to challenge "openly the widespread fear, hatred, and harassment of homosexual persons."

Three different United Methodist groups have asked their denomination's leaders to cancel plans for holding the church's 1996 General Conference in Colorado because of the state's adoption of the controversial "anti-gay" amendment. The amendment was passed last November, forbidding cities from passing anti-bias laws that protect homosexuals and lesbians from discrimination.

Israel expelled 417 Palestinians from the occupied West Bank and Gaza in late December. The Palestinians were taken across the Lebanese border and were cared for by the International Committee of the Red Cross. The expulsions were approved by the Israeli high court because the deportees were accused of being members of or sympathizers with the Hamas or Islamic Jihad organizations.

Recommendations on urban policies and strategies have been submitted to President Bill Clinton by the National Council of Churches.

The seven recommendations "have been developed not in a spirit of despair, but in a spirit of hope. Where the people have no vision, they perish. But where there is vision there can be hope for a Shalom society." The recommendations are 1) Increase church investment in the cities. 2) The Clinton administration should convene the nation's private sector and non-profit investment sources. 3) Increase public investment in the cities. 4) Strengthen the community development role of our churches. 5) Organize an ecumenical urban volunteer corps. 6) Use the churches as forums for public policy education, discussion, and citizen action. 7) Continue our educational work and social witness to eliminate racism.

Cinny Poppen, a member of Highland Avenue Church of the Brethren in Elgin, Ill., took part in a demonstration protesting the expulsion of 417 Palestinians from Israel and the Occupied Territories.

A statement condemning the January bombings of Iraq was released by the general secretary of the National Council of Churches. The statement, signed by Donald Miller, Church of the Brethren general secretary, said in part, "Is it not time for the international community to devote its resources to the means of conflict resolution rather than the accumulation of weapons of destruction?"

Just prior to the inauguration of President Clinton, US fighter pilots bombed missile sites in the southern no-fly zone of Iraq and 4 Tomahawk Cruise missiles targeted a building just south of Baghda The NCC statement concluded, "We pray that human suffering as a result of the bombing will be minimal, and that the good offices of th United Nations will be employed in arriving at a peaceful and just res olution of the current impasse. . . . With our colleagues in the Middle East Council of Churches, we pledge ourselves to the search for a ju and comprehensive peace in the Middle East."

Brethren Benefit Trust begins prescription drug program

Beginning next month, Brethren Benefit Trust will implement a prescription drug program through Walgreens and RESTAT, a retail/mail order system.

The BBT board has reached an agreement that will eliminate much of the current paperwork. Members no longer will be required to file claims for prescription drugs.

"A lot of our members are doing mail order already," said Joel Thompson, director of benefits. "The difference is we now have a negotiated price with Walgreens." Beginning in January 1994, each member will have two deductibles: the current medical deductible, and a $25 prescription drug deductible.

The Walgreens and RESTAT networks include nearly 37,000 pharmacies. The system allows the patient's share of costs to be paid at the time of purchase, eliminating the need for claim forms. Another advantage is the ability to receive a three-month supply versus the normal prescription of 30 days.

BBT has sent its members a list of pharmacies on the networks. Members may call RESTAT at (800) 248-1062 to determine if a pharmacist is on the plan.

In other action taken at its November board meeting, BBT expanded medical plan coverage to include in vitro fertilization and artificial insemination for married couples, and medical benefits for the newborns of dependent children.

Evangel 21 ends publication with spring 1993 issue

Evangel 21, a quarterly publication focused on the concerns of evangelicals i the Church of the Brethren, is ceasing publication with its spring 1993 issue.

One of the reasons editor Terry Hatfield gave for discontinuing the publica tion was "in part, the mission of *Evang 21* to mainstream evangelism in the Church of the Brethren has been accor plished."

Through an agreement with the Gen eral Board, *Evangel 21* subscribers hav been given an equivalent amount of tir with subscriptions to MESSENGER. Wh it decided to cease publication, *Evange 21* had 762 paid subscriptions.

How shall we educate our children?

A new US president's call for improvement in our public schools goes hand in hand with a call for Brethren to work for educational excellence for our children and youth and respect for the people who are called to serve through teaching.

y Lois Snyder

"Papa, muss ich in die Schule gehen?" ("Daddy, do I have to go to school?")

"Warum willst du nicht, mein Kind?" ("Why don't you want to, my child?")

"Ich verstehe die Leherin nicht." ("I don't understand the teacher.")

* * *

"Papa, tengo que ir a la escuela hoy?" ("Daddy, do I have to go to school today?")

"Por que, ihijito?" ("Why, my dearest son?")

"Porque professora no me comprende." ("Because the teacher doesn't understand me.")

e first dialog might have en place in 1750 between r Germanic Brethren fore- ars and their children, and second today in many US es. Bilingual education s been a current topic for 0 years. In 1856, Henry rtz, editor of the *Monthly spel Visitor*, (forerunner today's MESSENGER) ommended bilingual chers for those children o spoke German or nch (June 1856, pages 9–60).

Brethren always have been interested he basic education of their children l have supported the public schools. In pre-Revolutionary War period they ticipated actively in the formation of common schools, although they may e shunned other worldly institutions. uburn Boyers, in his unpublished Doctor of Education dissertation, states:

"The struggle of the Brethren with the external forces was one of paradox, for while they sought generally to avoid involvement with the external world, one of the external world's primary institutions—the public school—was quite readily accepted by the Brethren. . . . The public schools came to be accepted earlier and with less traumatic repercussion than did any other area of educational transition experienced by the Brethren."

Children from a Plymouth, Ind., school are fascinated with a taste test they are conducting in connection with their relationship to a local fruit juice plant. Their facial expressions suggest how the education of children can be enhanced through creative encounters with the world around them.

In a 1855 issue of the *Monthly Gospel Visitor*, an anonymous writer styled "Rufus" desires to give children ". . . a good common school education, so that they may be able to read, understand, and judge for themselves, between right and wrong."

The following year, editor Kurtz gave his rationale for the support of public education:

"Our common public school system is a noble institution. The state thus provides for the education of all of our youth. Children of the poor as well as the rich enjoy its privileges without expense to their parents, excepting for books. The common school is free for children (at least of white color) whether their parents are native citizens, or emigrants from foreign countries, and children, whose native language is English, can obtain there an education sufficient for all" (June 1856, pages 10–11).

In the 20th century, Brethren, through Annual Conference action, have continued their support of public education. After the appearance of *Nation at Risk*, the document prepared by the President's National Commission on Excellence in Education, the attention of the country focused on the problem of education. In 1986 a query came to Annual Conference from Plymouth, Ind., asking how ". . . members of the Church of the Brethren in our individual communities, and as a denomination, can work most effectively to ensure educational excellence for our children and youth, and to promote respect for persons who are called to serve God through teaching."

Annual Conference accepted the query and passed it to the General Board which in turn referred it to Parish Ministries. A committee, under the leadership of William Robinson, President of Manchester College, was appointed to study the problem. Its paper, "Education of the Public," was accepted by Annual Conference in 1989 and returned to Parish Ministries for implementation.

A committee of educators—Dwayne Brubaker, McPherson, Kan.; Lowell Brubaker, La Verne, Calif.; Diane Eveland, Plymouth, Ind.; Otherine Moore and Lois Snyder (chair) Chicago, Ill.—was selected to assist in carrying out the recommendations of the paper. In order to increase circulation, the committee asked that the paper be reprinted with a study guide it had prepared. This study guide, with the paper "Education of the Public," was included in the October 1992 *Source* packet mailed from the interpretation office in Elgin, Ill. and sent to every Brethren pastor.

The paper calls on Brethren to continue their historic support of public education even though it is bombarded by problems. These problems are listed:

- Our public schools are stretching their existing resources to provide accessibility to children of all abilities and handicaps.
- "White flight" following court-ordered desegregation created many problems.
- Student protests altered authority structures.
- Substance abuse has a ruinous eff on youth.
- Relatively low pay and difficult working conditions make it hard to attract persons to the teaching profession.
- Competition for tax dollars make maintenance, modernization, and keeping up with technology difficult.
- Responding to challenges from various employee, community, and legislative groups diverts energy from the primary purpose of education.

Jean Williams and Gloria Williams (second left and center) direct Chicago First Church of the Brethren's tutoring program. Children shown here receiving help are Joseph Esther, LaToya Stoffer, and LaToya Jones.

Chicago First tutors children

Located in the heart of the West Side Chicago community, First Church of the Brethren cooperates with Leif Erikson School, a block away. Gloria Williams, a member of the congregation's witness commission and minister for outreach, along with several other members, serves on the local school council. Once a month the council holds its meeting at the church, and teacher-training events are held there as well.

Church member Janie Wilkerson, presently a teacher's aide at Erikson, recalls with satisfaction her time on the council. To see a problem, find a solution, and implement it gives the kind of local control that is important in a large city system.

Using the church's learning and resource center under the direction of the witness commission, members and parents work with their children, 80 percent of whom attend Erikson School, in a weekly tutoring program. In this "power hour" and all week long, education is valued, achievement is recognized, and students are encouraged to excel.

Plymouth children tour plants

As chairwoman of the school-business partnership committee, Diane Eveland, a member of the Education of the Public Committee, and a member of Plymouth (Ind.) Church of the Brethren, works with representatives from her school and Citrus Hill Manufacturing Company. The committee finds ways each can help the other. Plant employees have given slide shows to various classes, explaining their business, and have taught the fifth-graders how to interview for a job. They have stressed the importance of math and reading in industry.

Small groups of children have tours of the plant. Children have assisted with taste tests and are experimenting with ways to recycle juice containers (see photo, page 11). Students write letters to the company and draw pictures to decorate the employees lounge.

Both groups benefit from the public relations as each learns about the work of the other.

- Disruption of the traditional family upport system undermines children's ecurity and emotional well-being.
- Homelessness and poverty are ampant.
- Electronic media encourages iolence and consumerism.
- Power competition among profesionals within the schools is destructive.
- The number of students pursuing ollege degrees has declined dramatially.

The "Education of the Public" docuient makes suggestions for the support f public education on the denominaonal, congregational, and community evels, as well as suggestions for parents nd other church members. There are ositive actions you can take:

- Organize a group in your congregaon to study the 1989 paper "Education f the Public."
- Be informed on current local and ational education issues, vote for xcellence, and support tax reforms.
- Join the parents-teacher organizaon, attend meetings, and lend support its efforts.
- Attend board of education meetings, isit the schools, become classroom olunteers, or baby-sit for someone who olunteers.
- Serve on the school board and join a chool advisory committee (even if your hildren are through the system).
- Invite local administrators to speak your congregation or simply join in orship and fellowship with you.
- Let them know you care about them nd about education.
- Contact your local, state, or national epresentatives and senators to tell them give education top priority.

A survey that the committee prepared nd circulated among Brethren educators 1992 indicates that the problems acing education five years ago have ntensified today.

The survey showed overwhelming elief that many of the problems of ducation today—lack of discipline, lack f respect for teachers, lack of interest in nd support for the schools—stem from e breakdown of the family. The uclear family" (biological mother and father, and one or two children) is fast becoming rare. Administrators are warned that by the year 2000 one out of every two children will be in a one-parent family at some time before finishing school. A *Chicago Tribune* article quoting from *Life Without Father: America's Greatest Social Catastrophe*, by Nicholas Davidson, says, "Studies suggest that the decline in American educational performance over the past generation—especially in science and math—may have more to do with the quality of families than with the quality of schools" (January 14, 1990).

Add to this the Census Bureau statistic that in 1992 one out of every five US children, or 21.8 percent, lived at or below the poverty line. One out of every three children experiences poverty for at least one year during childhood, some much longer. So when many children arrive at school, they are hungry, frustrated by physical and emotional inadequacies, and unreceptive to learning.

Schools are expected to feed, sometimes clothe, show caring for, give protection to, and counsel children. Paul Nye, principal of a 260-student, kindergarten-through-8th-grade school in a small rural community in northern Indiana, says, "Schools can only do so much. Every social program that comes along is dumped in the school's lap. The latest is an AIDS education program that

Earl Traughber (right) provides counseling for Fruitland, Idaho, high school students. He is shown here with principal Mike Knee and student Rita Orr.

Fruitland pastors do counseling

Fruitland, Idaho, a town of 2,500 with a consolidated school district of about 1,000 students, was inadequately staffed with counselors. The high school had a guidance counselor, but three or four districts shared one counselor. Earl Traughber, Brethren pastor and a General Board member, and four other pastors offered to help fill the gap. They presented their counseling resumés to the school board, and the project was approved. Rules were drawn up, with the pastors agreeing to do no religious counseling or proselytizing.

The school nurse works with the pastors to refer students. Earl counsels three or four students and four or five families a year. Recently a teacher was killed in an automobile accident, and the counseling team was asked to talk with teachers as well as students.

Other Fruitland Church of the Brethren members are active in the schools. Four are teachers and the church treasurer serves on the board of education.

Public Education Survey: Critical issues

In the survey, respondents ranked the issues they regarded as most critical. For example, 236 respondents checked "family breakdown" as the most critical issue (first chart), while 116 checked "family breakdown" as the second-most critical issue (second chart).

Ranked number one:

1. Family breakdown	236
2. Adequate funding	105
3. Excellence versus mediocrity	96
4. Value free versus moral education	34
5. Drugs and alcohol	20
6. Racial and cultural diversity	10
7. Childhood poverty	9
8. Choice/voucher system	5
9. Site-based management	3
9. Teacher training/certification	3
10. Teacher/student safety	2
11. Compensate superior teachers	1
12. Private/home ed. versus Public ed.	0

Ranked number two:

1. Family breakdown	116
2. Adequate funding	86
3. Drugs and alcohol	73
4. Value free versus moral education	71
5. Excellence versus mediocrity	66
6. Childhood poverty	36
7. Racial and cultural diversity	35
8. Teacher training/certification	14
9. Site-based management	8
10. Choice/voucher system	6
10. Compensate superior teachers	6
11. Teacher/student safety	3
11. Private/home ed. versus public ed.	3

Ranked number three:

1. Excellence versus mediocrity	80
2. Adequate funding	70
2. Drugs and alcohol	70
2. Family breakdown	70
3. Value free versus moral education	66
4. Childhood poverty	36
5. Racial and cultural diversity	31
6. Choice/voucher system	21
7. Site-based management	18
8. Teacher training/certification	13
9. Compensate superior teachers	11
10. Teacher/student safety	8
11. Private/home ed. versus public ed.	5

There are lots of Brethren educators

Brethren educators see five issues as the most critical ones facing public education today—family condition, adequate funding, excellence versus mediocrity, value-free versus moral education, and drugs and alcohol. A survey completed by 542 Brethren educators throughout the United States in the summer and fall of 1992 produced this conclusion. Respondents to the survey were members of Brethren congregations in districts from Atlantic Northeast to Pacific Southwest and from Washington to Florida. The survey was conducted by the Education of the Public Committee, which was formed through action taken by the 1989 Annual Conference.

All Brethren colleges have strong education departments and provide well-trained, outstanding educators for the public schools in the areas they serve. Partly because of this, it long has been assumed that members of the Church of the Brethren are employed in public education out of proportion to their numbers. The results of this survey seem to substantiate that assumption. In fact, one respondent from a moderate-sized congregation estimated that 40 percent of the employed members of that congregation were employed in the field of education.

Of the 542 respondents to the survey, 452 reported that they are or had been school teachers. Over 70 percent of the respondents were women, which is a fairly typical rate for the gender ratio for employees in public education. Ten respondents were or had been public school superintendents. Thirty-seven were or had been principals or assistant principals of schools. Twenty-nine were school counselors or psychologists. Approximately 85 Brethren reported that they were active as support personnel in public schools as bus drivers, food-service workers, para-professiona aides, custodians, or volunteers.

The committee was pleased with the response to the survey. *(For a copy of the survey results, contact Parish Ministries, 1451 Dundee Ave., Elgin, IL 60120; tel. 800-323-8039.)* Even though responses came from an excellent sampling of Brethren congregations in nearly all district throughout the denomination, many congregations did not respond. Twenty or more members responded from each of several congregations, but only one or two members responded from numerous congregations. Thus, we know that there are hundreds more Brethren, beyond the survey respondents, who are actively involved in all areas of public education. This large group of educator provides a great opportunity to offer leadership in resolving the critical issues facing US public education.—DWAYNE BRUBAKER

Dwayne Brubaker, a member of Monitor Church of the Brethren, near McPherson, Kan., i retired from a 35-year career as an educator in the Los Angeles, Calif., school system..

goes down to the first grade."

Nye states further that of his 20 yea in school administration, 1992 was hi most difficult. Two eighth-grade girls overdosed on drugs in school (one fro respected Christian family), a handgu was confiscated, a teacher's new car v vandalized to two-thirds its value, an fight between two second-grade boys resulted in one being hospitalized. Th events occurred in the "Bible Belt," ir stable farming community.

In a middle-class suburb where I taught, the mother of elementary scho children was caught selling drugs to t choolmates of her children for money to edecorate her home.

The problems no longer are just in hicago, New York, or Los Angeles, but n almost every city and town in the ation. "Their" problem has become our" problem. The church, also, must ome to grips with the serious implica-ion of broken and dysfunctional families vithin it and without.

Even though we may live in a quiet uburban or farm community, the roblem is ours. The education of all hildren is everyone's problem. *Children 990: A Report Card, Briefing Book, nd Action Primer* states succinctly:

> "Only 2 of 10 new work-force entrants in the 1990s will be white males born in the United States. If we are to compete effectively in the world economy, we need minority and poor youngsters to produce, rather than become dependent on us or shoot at us. Those who do not want to invest in black or brown or poor children must remember this" (Children's Defense Fund, page 5).

The article continues to point out that all children and youth of every economic and racial group are adrift and in trouble.

One basic problem common to most communities is financing. Our system of funding the public schools is inadequate and unequal. The present reliance on property taxes and the local use of those taxes, according to John Coons, as quoted by Jonathan Kozol, in *Savage Inequalities* (page 207), " '. . . have combined to make the public school into an educator for the educated rich and a keeper for the uneducated poor.' "

For example, in the New York City area in 1989–90, in the exclusive Great Neck District, $15,594 was spent on each child while $7,299 was spent on each child in New York City. That same year Chicago spent $5,265 as an average for all grades. (*Savage Inequalities*, pages 236–237.) Do you know how much is spent to educate each child in your community?

What should we do with the public schools? They are a reflection of our society. If we desert them, we are washing our hands of society as a whole. Christians must work with the schools, not to gain total control, but to walk with them—to raise the low morale of the teachers, to support principals who are striving to meet student, faculty, and community needs, to demonstrate to troubled children through Christian teachers the love of God. For some children, the most stable and caring part of their day is spent in the public school. This is true on all economic levels.

We must let our legislators know that education should receive top priority in our society. We must pay top dollars to teachers so that the best of our bright youth will be attracted to education instead of business.

We must join hands with the school and local agencies to provide some assistance to children and their parents within and without our churches. The "Education of the Public" paper suggests that we sponsor family-life programs that deal with child-rearing, home life, and the role of parents in supporting their children in school. We should provide child-care services for parents who are volunteering in the schools, attending meetings, or serving on committees. Family life and parenting must be a priority for both church and school.

In every city and town across our nation the challenge for public education is enormous—to provide an excellent education for all children. Let us be true to our heritage as well as to our youth.

There are many public education workers in the Church of the Brethren. The challenge we face is great, but we can support one another. The committee is planning an insight session for Annual Conference in 1993, and a one-day forum on June 28, 1994, titled "Crises in Public Education and the Church," in Wichita, Kan.

Lois Snyder, chairwoman of the Education of the Public Committee, is a member of Chicago (Ill.) First Church of the Brethren. A retired public school teacher, she is a member of the board of the Association of Brethren Caregivers.

Dedicated teachers in Pomona

Many churches have teachers putting their faith into practice as they work to better the field of public education in California. Pomona Fellowship Church of the Brethren has a large number of them also.

Myrna Wheeler, a member of Pomona Fellowship and the current moderator of Pacific Southwest District, has served for over 20 years in the position of coordinator and teacher of the Pregnant Minor Program through the Covina Valley Unified School District. In this program, she works in a classroom setting with pregnant young women, most of whom are in their early teens. Each student develops a contract to allow her to finish her high school curriculum and comes daily to Myrna's classroom to work toward the completion of her contract. The teacher-student relationship not only prepares the young women for the working world, but also gives them solid grounding in the responsibilities of parenthood and responsible citizenship.

Larry Deal has been a high school counselor at Ganesha High School, in Pomona, for over 25 years. His students represent many cultures, among them Latino, African-American, Asian, and Caucasian. His example has inspired many of his students, and the support he has given to his counselees has prepared them for productive lives of service.

Richard Hart, director of classified personnel at Azusa Unified School District, has worked in the Azusa districts for nearly 30 years. The majority of the students in his district are of Latino descent. With them, Richard has worked as a coach, teacher, high school principal, and as a part of the district office personnel, making a positive difference for his students. His commitment is recognized by his students; they know he cares.

WELCOME BROTHERS AND
FROM WESTMINSTER CHURCH OF TH
BRETHREN
GOD BLESS YOU

Sister churches: Transcending cultural barriers

Achieving a sense of intimacy and personal contact between US Brethren and Latin American congregations was the goal when the 'sister churches' program began three years ago.

by Suellen Shively

"But with you, we feel as if we are more than *hermanos* (brothers and sisters). Spiritually, we are one single family of one Father, of all colors. All are important to God," said Salome Ascencio Hernandez, a community leader in Valle Nuevo, El Salvador, following a visit to his sister church, Reba Place, in Evanston, Ill. "After our visit, we feel a lot of international solidarity. We've been strengthened with new hope."

"I feel a very deep kinship with the people I've learned to know at our sister church in El Salvador," says David Rogers, chairman of the Parish-to-Parish committee at Manchester Church of the Brethren, in North Manchester, Ind. "When I think of my co-workers in the Christian faith, I think of Emmanuel Baptist."

This sense of intimacy and personal contact was what Yvonne Dilling, denominational staff for Latin America and the Caribbean, hoped to foster when she began arranging relationships between churches in Latin America and US Church of the Brethren congregations three years ago.

"A decade or two ago, Brethren realized that we were impeding church development in other countries by sending life-time missionaries to provide leadership," explains Yvonne, "so we embarked on indigenization, but we didn't always succeed at maintaining intimate relationships with other churches without that contact with the missionaries."

She goes on to say, "I believe that in most of our congregations where there's a desire to send a missionary, it's really a desire to have personal, intimate contact with God's work in another country, and we need to develop other ways of achieving that."

Her original plan was to begin by encouraging ways to develop personal relationships between sister churches, and then move on to joint work projects held in both the US and the partner country. Working on projects together maintains a sense of equality and mutuality in the relationship.

"With all our work toward Christian unity, what we haven't successfully developed is a feeling of family with churches around the world," says Yvonne. "It's very difficult to prevent distance, culture, and race from buil up walls."

The sister church program is still a pilot project for the Latin America of of the Church of the Brethren, but fiv official partnerships already have bee established with congregations in El Salvador and Nicaragua.

Westminster (Md.), Beacon Height in Fort Wayne, Ind.; and Huntington (Ind.) have been paired respectively the first, second, and sixth churches the Misión Cristiana church in Nicar gua. Manchester's sister church is La Iglesia Bautista Imanuel (or Emman Baptist church) in San Salvador, El Salvador. Reba Place Church uses the term "companion community" to describe its relationship with the co munity and church of Valle Nuevo i El Salvador.

In most of the US churches, the id of a sister church relationship began members of the congregation who ha had personal experiences in Central America.

"My own motivation to have a sist church at Westminster grew out of experiences I had in Mexico and Ce America," says Fran Nyce, a membe of Westminster and former chairwo f the sister church committee there. When I heard about the sister church lea from someone here in the Baltimore rea, I latched onto that as a way to act n the concerns I had about Central .merican issues."

Forming a relationship with a congreation in another culture was one of eacon Heights' goals for the 1990s. Several of our members had traveled to icaragua, so it was natural for us to :ek a sister church there," explains inister of nurture Don Jordan. "We've so sponsored several refugees from entral America, so the issues there had ready been brought to the foreground r us."

David Rogers first learned of sister hurches when he traveled to El Salvaor in 1987 and saw the model in use ere by the Roman Catholic church. "In 989, Yvonne Dilling and I went to El alvador with a group led by Jennifer asolo, and that's when I got to know e Emmanuel Baptist church," says avid. Manchester and Emmanuel aptist agreed to become sister churches hortly thereafter.

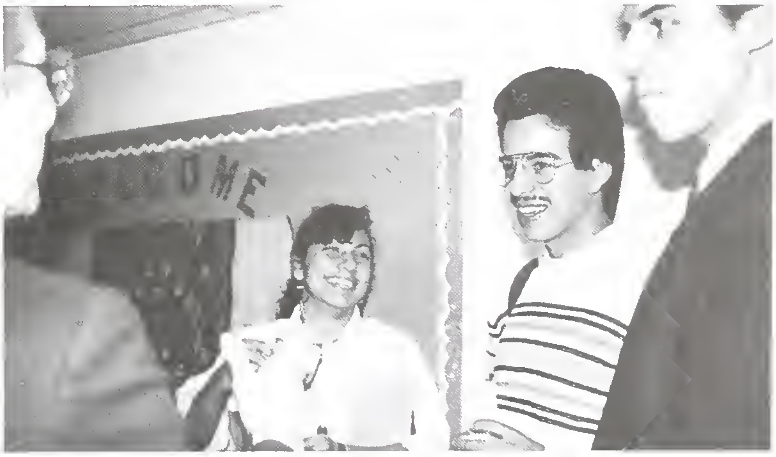
Huntington recently became a sister hurch. Its witness commission had ready begun discussing the possibility hen Adonis Niño, the president of lisión Cristiana, visited the congregaon prior to attending Young Adult onference in 1991. "I had visited icaragua a few times, and we have veral Spanish speakers in the congreation, so a church in Nicaragua seemed ke a good match for us," says pastor im Yaussy Albright. "It also helped to ave Adonis visit."

Reba Place church has a history of ophetic ministry on Central American sues. For nine years, the congregation ponsored the Overground Railroad, a entral American refugee resettlement ogram. Program director David Janzen xplains that the Overground Railroad as developed into South-North Partners, program that will continue the ministry ith a community of refugees that have cently returned to El Salvador from onduras.

"South-North was started more by the tentional community here at Reba Place, but now the church is involved as well," says David. "We believe that this is the form that mission work needs to take in the '90s—to be partners and in solidarity with each other. Our own experience of community here has made us very eager to be involved with Valle Nuevo, since it's also an intentional community."

A few committed people in each congregation are needed to facilitate a successful sister church relationship, but members of all five Brethren churches believe that personal visits between the congregations are the essential component in creating interest among church members and cementing the sister relationships.

"Right before Westminster voted to become a sister church, four members of the Misión Cristiana church visited us after attending the 1990 National Youth Conference," says Fran. "The Westminster members got acquainted with them and learned to love them."



Tita Gálvez and Augusto Cotto, of El Salvador's Iglesia Bautista Imanuel, *chat with members of Manchester Church of the Brethren. The Salvadorans' 1991 visit to the North Manchester, Ind., congregation effectively got the relationship going.*

According to Jane Hunn, former chairwoman of Manchester's Parish-to-Parish committee, the visits from Emmanuel Baptist of Carlos Avalos, in 1990, and Tita Gálvez and Augusto Cotto, in 1991, were instrumental in involving the entire congregation in the sister relationship. "It was hard to foster awareness in the congregation until we actually had some visitors from El Salvador," she says.

Manchester co-pastor Susan Boyer agrees. "The visit of Augusto and Tita was the most effective thing we've done to get the relationship going. They were part of worship and met with church members from morning until night during the five days they were here," says Susan.

Several of the US churches also have sent visitors to their sister church. "For me, putting names and faces to all the things we hear in the news has made it so much more real," says Sylvia Royer Taussig, a member of the sister church committee at Beacon Heights Church of the Brethren, in Fort Wayne, Ind. "Visiting our partner in Nicaragua puts a personal slant on it."

Christy Jo Waltersdorff, minister for Christian nurture for Westminster, recently visited its sister church with three other Westminster members (see sidebar, page 18). "When we came back and showed slides of our visit, the congregation was very affirming. We're at the point of reevaluating our relationship after three years, and the congregation definitely wants it to continue," says Christy. "The visits we've had back and forth have made all the difference in the world."

Reba Place has sent several members to visit Valle Nuevo and provide their professional skills there. Dentist Wendell Sprague spent one month training assistant dentists and improving the dental care program in Valle Nuevo. Charles Kwon went to Valle Nuevo for a week last October to serve as a community and economic development consultant (see photo, page 19).

"I enjoyed being able to make tortillas

Finding family in Managua

The children immediately catch your attention as you enter First Church of *Misión Cristiana*—children of all ages, children large and small, decked out in their finest clothing. They laugh, run, sing, and otherwise vie for the attention of the North American visitors. Their warm smiles and welcoming hugs are irresistible. These are children of poverty, who worship God with the same convictions their parents demonstrate.

The purpose of this visit from Westminster (Md.) Church of the Brethren to First Church in Managua, Nicaragua, primarily was to pay a social call. What better way to understand one's sisters and brothers than to live with them for 10 days, to experience their reality, to stand side by side with them in their hardships?

Nicaragua is a country experiencing economic disaster. Unemployment tops 60 percent. There no longer is a middle class in the social structure, only the very rich and the poor. A sense of despair pervades the lives of many Nicaraguans. But in the churches of *Misión Cristiana* there is a spirit of hope. A community of dedicated Christians reaches out to those in need around them—drug addicts, prisoners, the hospitalized, and the elderly. Sisters and brothers in the Lord greet one another with the words "*Dios le Bendiga*" (God bless you).

In Managua, the Westminster Brethren found family. They found people who took them into their homes and offered them the best they possibly could give. People sacrificed for weeks so that they could provide for the needs of their North American guests.

Although the Christians of *Misión Cristiana* are trapped in a web of economic poverty, they possess remarkable spiritual wealth. Christians in North America can learn a lot from these Christians in Central America. They can learn about priorities, about commitment to Christ and to the church, about worshiping a God who stands with the oppressed of the world. As the Christians of Managua worshiped in Spanish and the Christians of Maryland worshiped in English, they found that language did not separate them. Christ is always present to break down barriers. *Dios le Bendiga!*—CHRISTY J. WALTERSDORFF

Christy J. Waltersdorff is minister for Christian nurture in Westminster (Md.) Church of the Brethren.

US visitors Christy Waltersdorff (second from left), Jan Flora, and Krista Carter (together at right) experienced Nicaraguan hospitality in a Misión Cristiana *home. The congregation's co-pastor, Rogelio Morales, sits at the left.*

with my Salvadoran hosts and really ge into the life of the people of Valle Nuevo," says Charles. "Being there impacted me in a big way—I think a lo of people are changed when they go down there. It made me realize that we are all exactly the same once we get beyond the cultural differences. We're brothers and sisters."

Gaining an understanding of anothe culture is a key element in sister churc relationships. "Between cultures, there is alienation and a big barrier to fellow ship," says David Janzen. "Whenever we can come together and see that barrier broken, an outpouring of God's love is felt."

Many cite learning about another country and culture as one of the great benefits of their sister church relationship. "We've really tried to work at education at Westminster," says Fran Nyce. "We've had a special series of Sunday school classes on Nicaragua b for children and adults. Some member also have participated in Spanish class at the church."

She says, "This relationship has rea helped to sensitize us to the realities o life in Nicaragua and all that was happening there, some of which was a result of actions of the US governmen Now when we talk to our representati in Congress about releasing the mone that the US promised to the Violeta Chamorro government, for example, i from a different perspective."

The Manchester congregation also l learned from its sister church relation ship. "It's made us aware of what's going on with another church and ho the events in that country affect the church," says Susan Boyer. "We kno firsthand that we have brothers and sisters in Christ in other countries wh are working very hard for peace and justice and calling us to do the same.'

According to Sylvia Royer Taussig, having a sister church "has given a lo people at Beacon Heights who haven' traveled overseas a better global unde standing and knowledge of people. It' increased our awareness of communi tion barriers, too, since a lot of the Nicaraguans speak English more flue

Tim Crouse (left) and Charles Kwon (right) check out a 306-acre plot of farm land with two officials of Valle Nuevo community, in El Salvador. Reba Place (Charles Kwon's congregation) raised $34,000 for a down payment on the land, which will belong to Valle Nuevo. Tim Crouse works for Indianapolis-based Companion Community Development Alternatives. He is a member of Community Church of the Brethren, Orlando, Fla.

an we speak Spanish." Don Jordan dds that about a dozen members of the ongregation have enrolled in Spanish asses in order to better communicate ith their sister church.

David Rogers has been impressed by e strength of the faith of the members Emmanuel Baptist. "It's really creased our awareness of what other hristians go through and taught us out genuine faithfulness and commitent," he says. "The members of nmanuel Baptist have worshiped and rved under a bit of a threat, because the vernment saw the church as an enemy. ey've taught me, at least, that I have a t of growing to do in my faith."

Members of Reba Place also recogze the strong faith of their sister urch. "Getting to know our companion mmunity has made life in a third rld country real for the people at ba," says David Janzen. "The people Valle Nuevo are so rich in community d faith—that's what God has given em to survive through war, exile, and rsecution. They have resources of faith t we don't even know about and can rn from them."

Christianity can transcend the barriers language and culture, says Christy Waltersdorff. "Just to have friends in another country is an invaluable experience," she adds. "Christians are *Christians*, no matter where we are. We all read out of the same Bible and worship the same God. We all have the same basic human needs."

Yvonne Dilling believes that much can be learned from the different theological foundations of a sister church. "Intimate contact with the Pentecostal traditions in the Misión Cristiana, for example, encourages us to examine our beliefs regarding spirituality and the priesthood of all believers," she says.

There is often a desire to send money or gifts to the sister church in Central America, but Brethren who have worked with sister churches are quick to point out that while the US church is at times in a position economically to be able to help its Central American sister, that isn't the main purpose of the relationship. "It's important to look at what you have to offer a sister church besides money, because the relationship is really a spiritual tie and being together in Christian unity," says David Rogers.

Reba Place also has struggled with the economic disparity between itself and its companion community, says David Janzen. "It's the traditional struggle between the 'haves' and the 'have nots,' " he adds. "It's important to remember that these are our brothers and sisters in Christ—not just the poor. They are our family."

The congregations involved strongly recommend sister church relationships to other churches. "Those of us working with South-North Partners believe that every church should be challenged to form a partnership with a group in a developing country," says David Janzen. "It's really helped to motivate us to the kind of simple living called for by the gospel. When we visit Valle Nuevo, the people there say that it just means so much to them to have someone come and share in their reality."

After visiting his companions at Reba Place, Salome Ascencio Hernandez said, "The churches and people from North America give us strength. Today we are at the door of peace in El Salvador. We need many people to walk with us in this difficult time."

In a sister church relationship, both partners have unique gifts to exchange. "Churches in other countries have tremendous gifts we can receive in a sister church relationship," says David Rogers. "We've gained so much more than we've given."

Yvonne Dilling isn't sure what the next step will be after the first three years of sister church relationships, but the positive responses from both sides of the relationships have encouraged her to continue the program. "I'm not ready to extend sister churches to the Dominican Republic or Brazil yet, however," says Yvonne, "because there needs to be a mutually strong identity in the congregations involved."

She adds, "The concept of sister churches is still in the developmental stages for us. We need to assess the blessings and weaknesses, and we especially need to evaluate whether we are succeeding in building healthy relationships across borders—relationships that build up the body of Christ and its members." *M.*

Suellen Shively completed a 16-month term of Brethren Volunteer Service (BVS) with MESSENGER *in December. She has begun another BVS tour of service with Community Crisis Center, in Elgin, Ill.*

Light from a cave: The Dead Sea Scrolls

Whether to understand the context in which the Old Testament was written or to study the faith of early Christians, scholars have to go outside the Bible to find their sources.

by Roger Kahle

As a young Bedouin scaled a cliff on the northwestern shore of the Dead Sea to gather his goat herd late one afternoon in the winter of 1946–47, he saw two openings in the rocks. Jum'a Muhammed chucked a rock into one of the openings and heard the crack of pottery shattering. He called to his two cousins, who also were tending the herd, and told them of his discovery—a cave . . . perhaps with hidden treasure.

Another day, one of the cousins, Muhammed Ahmed el-Hamed, squeezed through the cave opening and, to his disappointment, found only pottery . . . and two bundles wrapped in cloth and one in leather, green with age. A second trip to what is now known as Qumran Cave 1 uncovered four more leather scrolls.

It was several years before these scrolls containing Isaiah, a commentary on Habakkuk and the *Manual of Discipline* found their way to biblical scholars. From 1952 to 1956, 10 other caves in the area yielded three to five full scrolls, fragments of badly deteriorated scroll (some no bigger than a fingernail), pieces of pottery with inscriptions, ar even a copper scroll with a "treasure map."

In Cave 4 alone, 500 texts were fou none intact. Hershel Shanks, preside of the Biblical Archaeology Society, described the find as "500 different jigsaw puzzles with 90 percent of the pieces missing." He might have adde that each puzzle was like a multiple-layered puzzle, since scrolls were wo layer upon layer.

These documents written between BC and AD 68 are part of a library o 800 texts now known as the Dead Se Scrolls. About 20 percent to 25 perce of these documents are biblical texts- at least something from every book o the Old Testament except Esther. Th rest are non-biblical materials, hymn and psalms, Bible commentary, wisd literature, legal texts, pseudepigraph (texts attributed to a biblical characte although not actually written by one) a letter, and a designation of hidden treasure.

Learnings from the learned: The faith of early Christians

by John D. Mummert

The latest *Yearbook of American and Canadian Churches* lists 223 different denominations in the United States. There are denominations with which we are all familiar, such as the United Methodists and the Southern Baptists. But there are also groups such as the Fire Baptized Holiness Church, the Church of Daniel's Band, and the Church of God of the Mountain Assembly, Inc.

If we were to examine the various groups in detail, and talk to their leaders, we would find a commonality: Each group would claim to be based upon the Bible. Yet, each of these 223 faith families would interpret the Bible in a somewhat different way. As the Church of the Brethren, we claim to be a New Testament church, yet we are different from other groups that make the same claim (such as the Assemblies of God or various fundamentalist Baptist group

Is there a way to find out what the *first* Christians believed, and what th primitive church practiced regarding belief and faith? Alexander Mack Sr and the other earliest Brethren pione were very interested in emulating the primitive (earliest) Christian Church gaining much of their knowledge fro German Pietist theologian and histo Gottfried Arnold (1666–1714).

Also, the Brethren, in their writin cited such authorities as Justin Mart (c. 100–c. 165), Iranaeus (c. 130–c. Clement of Alexandria (c. 150–c. 21 Origen (c. 185–c. 254), Tertullian (c. 160–c. 220), and Jerome (c. 342–420). These men were studied prima for their views on baptism.

Why can't we simply go back to th *Bible* to understand early Christianit

The main significance for Bible cholars was that there were now manucripts some 1,000 years older than the ldest prior existing Old Testament aterials. Unlike the New Testament, hich has thousands of variations from e scraps handed down, the surviving vidence for Old Testament rabbinic text dicated few variations.

Although several intact scrolls were anslated and published in the 1950s, e majority of Dead Sea material, which eeded to be painstakingly reconstructed, as not available until 1991. Until then, small group of scholars who had ivided up the publishing assignments ontrolled access to the documents. To ate, about 500 of the 800 documents ave not been officially translated or ublished.

This scholarly monopoly was broken y computers and public pressure. To ssist in piecing together the fragments, holars had made a concordance. When is was published, other researchers sing a computer could reconstruct some f the exclusively held texts. These constructions were published in Sep-

The Dead Sea Scrolls were the most valuable archaeological discovery of modern times, as far as biblical scholarship is concerned. Shown here is the "Thanksgiving Scroll," which contains 40 Psalms-like hymns.

e can't, because the earliest Christians dn't *have* the New Testament. Some hurches may have had a letter or two. thers might have had a copy of one of e four Gospels. By about AD 200, the ooks of the New Testament basically ere agreed upon, although there were uestions about James, 2 Peter, Hebrews, John, 3 John, Jude, and Revelation. he canon (content and order) of the ew Testament was not agreed upon rmally until the Third Council of arthage, held in AD 397.

What did the early Christians believe out the basic doctrines of the Christian ith? First, the early Christians affirmed at people were created in the image d the likeness of God. In their writing, ey often quoted Genesis 1:26–27. 1 lement, written by Clement, Bishop of ome between AD 92 and 101, wrote, And finally, with his holy and faultless nds he (God) fashioned man, his preeminent and greatest work, the very impress of his image." Clement of Alexandria wrote, "The view I take is, that he (God) himself formed man of the dust, and regenerated him by water; and made him grow by his Spirit: and trained him by his word to adoption and salvation, directing him by the sacred precepts."

The second key point of doctrine taught by the early Christians was that God had a plan for redemption through the person of Jesus Christ. The early Christians saw the cross as central in redemption. But they also affirmed that the whole life of Jesus was redemptive. The incarnation was important as well. A key text for them was John 1:14: "The Word became flesh."

Consider some of the early Christian writing on God's plan for salvation. The letter of Barnabas, possibly written by Paul's companion, and considered as scripture by Clement of Alexandria and others, tells us, "For to this end the Lord endured to deliver us his flesh to corruption, that we might be sanctified through the remission of sins, which is effected by his blood of sprinkling." Clement wrote, "Let us look steadfastly to the blood of C hrist, and see how precious that blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world."

The early church affirmed, thirdly, that the goal of Christians was to become like God in character. One was to be totally transformed by the power of God's Spirit and to live a life of discipleship and service. The Christian life was seen as a daily walk that a person took with God. Christianity was not seen as just a "decision," as it often is now. Rather, it was seen as a great journey or pilgrimage. One was to walk in holiness tember 1991, to the joy of those over the years who had criticized the monopoly.

A few days later, the Huntingdon Library, San Marino, Calif., made available negatives of the scrolls taken by an Arab photographer. On November 19, 1991, the Biblical Archaeology Society published a book containing 1,787 photos of the scrolls, enabling scholars worldwide finally to have open access to the scrolls. Suddenly these 2,000-year-old documents were front-page news worldwide.

In the time since, stories about new research on the scrolls have appeared on the cover of magazines ranging from *The Christian Century* to *Vanity Fair*. Tabloid-like stories ("Indiana Jones and the Curse of the Scrolls") have shared space on newspaper pages with serious accounts of scholarly discoveries. This past year, major books, such as Hershel Shanks' *Understanding the Dead Sea Scrolls* and Robert Eisenman's *The Dead Sea Scrolls Uncovered*, reached bookstores and libraries.

Richard Nysse, a professor of Old Testament at Luther Northwestern Seminary, St. Paul, Minn., compared the text of 2 Samuel 1–9, found in scroll fragments, with the Hebrew Bible as it has come down to us and the Septuagint (Greek translation).

Nysse says that new research from the scrolls shows three things:

- Through the scrolls, we are able to sharpen our image of the variety in Judaism around the time of Jesus. The New Testament and Jewish writings from the same period prominently mention the Sadducees and Pharisees and to a lesser extent the Zealots and Essenes (which some think was the tradition of the community to which the scrolls belonged). But the scrolls provide an extensive body of material written to promote and defend the positions of one faction within Judaism around the time of Jesus.
- The scroll literature discloses common roots of early Christianity and Judaism. The language of John, the Beatitudes, and passages in Luke all show similarities to texts found in the Dead Sea Scrolls. Nysse says, "Because we know more about the Jewish milieu, we know more about the milieu that Christianity came out of."
- The scrolls have forced a major reassessment of concepts about how the Old Testament was transmitted, how it was copied, how manuscripts were produced, and the status of "bibles" at that time. Until the scrolls were found, scholars assumed that the Old Testamen came with virtually no variations, unlik the New Testament. "We may now have to produce critical editions of the Old Testament, sifting through variant readings, as we had to do with the New Testament," Nysse says.

Nysse says there are no theological bombshells in the scrolls. The variant readings have more to do with words added or deleted in the text, numbers, or names. (In Exodus 1:5, the rabbinic

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and obedience. An often-used term was "deification." A number of scriptures give us this concept. In 2 Peter 1:4 we are told to "become participants of the divine nature." John 15:4 tells us, "Abide in me as I abide in you." Paul tells us in Galatians 4:7, "So you are no longer a slave, but a child, and if a child then also an heir, through God."

Clement of Alexandria wrote, "God became man just that you may learn from that how it may be that man should become God." Athanasius, overseer of Alexandria (c. 300-373) wrote, "He assumed a created human body, that, having received it as its creator, he might deify it in himself, and thus bring us all into the kingdom of heaven through our likeness of him." He also wrote, "The Word was made man in order that we might be divine."

The final affirmation the early Christians made was that works and obedience played a role in one's salvation. The early Christians believed that they could trust only Christ for their salvation. But they also believed that one was to cooperate with God so that one's life could be transformed into the likeness of God. Repentance was stressed. A faith that divorced one's beliefs and one's life was a false faith.

The author of II Clement, an anonymous writer writing between AD 100 and 140, tells us, "Therefore, brethren, let us now at last repent and take sober thought for what is good; for we are full of much folly and evil. We must remove our former sins from ourselves and by wholehearted repentance be saved."

Hermas, who wrote prior to AD 150, tells us in *The Shepherd* about stones that are to go into the building of a structure. He asks, "Who are the ones they were rejecting and throwing away?" The answer comes, "They are the ones who have sinned and wish to repent. For this reason they were not thrown far from the tower, because they will be useful in the building if they repent. So the ones who are about to repent, if they do repent, shall be secure in the faith, if they repent now while the tower is being built."

The early Christians, believing in the importance of repentance and good works, used the Sermon on the Mount a great deal (if the writing was available to them). There are more quotations from the Sermon on the Mount in the Christian literature produced before AD 325 (the Council of Nicea) than from any other three chapters in the Bible. They carried out its teachings in a litera way. Enemies were loved. Oaths were not taken. The poor and needy were cared for.

In a time when we Brethren feel smal in number and somewhat weak in spirit we need to do what Alexander Mack di Turn to the writings of the early Christians. There we find that the Anabaptist vision of the faith is close in many ways to the faith of the early Christians. In a time when there are many conflicting visions attempting to shape the Brethre we would do well to read and practice the ideals and the faith of the primitive Christians.

John D. Mummert is pastor of the Pleasant Vie Church of the Brethren, Lima, Ohio.

rsion uses the number "70" while the rolls agree with the Greek translation, well as Acts 7:14, that the number ıs "75.") Although the Isaiah scroll is nost the same as the text we have had fore, there are substantial differences the texts of Jeremiah, Samuel, and Pentetuch. The scrolls, for instance, ve texts of Jeremiah indicating two ferent lengths.

But around AD 100, the Hebrew text s *fixed*, so that copyists would even unt the number of words to make sure y had copied it correctly. And where copyist knew the text was wrong, rrections would be made only in the rgin. Christian copyists usually made change in the text itself.

'The care with which rabbis transmit- l the Old Testament has led Christians think they could avoid the hard work ne by New Testament scholars in ing to piece together what was the ori- al text," Nysse says. "We no longer attribute differences to the Greek translator or a Samaritan variation."

In short, the Dead Sea Scrolls have forced scholars to do textual criticism of the Old Testament. That means they try to determine what the original text of that part of the Scriptures said by comparing all available copies.

Does this mean there will be major *doctrinal* changes as scholars pore over the Dead Sea texts? "There will be no change in major doctrinal issues," Nysse insists. "Textual criticism after the scrolls will not alter our views on God as Creator or suddenly shed new light on the abortion debate."

The real gain, Nysse believes, is to "give fabric to the matrix of the birth of Christianity. It enriches the fabric, giving fewer gaps between threads." Just as Jewish scholars pore over the New Testament to learn about Judaism of that time period, now the Dead Sea Scrolls provide us with another source of information about the context in which Christianity arose.

"These details about the matrix of Christianity and the Old Testament are in a way ordinary," Nysse says. "It is simply the history of the people of God in God's world. Just as the Christmas story was ordinary, scrolls stuck in broken jars in a cave are very ordinary. The scrolls give a clearer picture of the context in which the Christian community emerged.

"We cannot draw a stable or a crib yet. But because of the scrolls, we have a much fuller picture of what people were concerned about in the religious, intellectual world at the time of Jesus' birth." M.

Roger Kahle is managing editor of The Lutheran, *the denominational magazine of the Evangelical Lutheran Church in America (ELCA).*

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M 12/92

stepping STONES

by Robin Wentworth App

As I glanced up from my preaching notes one Sunday morning, I caught a teenager in the act. Flustered and embarrassed by the discovery, he tried to hide it. But I know what I saw. And although he probably would deny it even if confronted, I am an eyewitness to the fact: He was *listening* to me.

Is it possible that I am such a scintillating, captivating speaker that he was mesmerized by my wit, wisdom, and insight? I suppose it's possible . . . but improbable. No, I think this young man's attentiveness had more to do with the simple and encouraging truth that our teenagers absorb a whole lot more than we often give them credit for. They listen to us on the sly . . . they follow our instructions when we're not looking . . . behind closed doors they repeat our advice to troubled friends.

All too often parents of teenagers assume (or fear) that their kids afford them no credibility whatsoever. So the logical parental response to that assumption is to increase the amount of instruction and restriction in an effort to extend protection to vulnerable young lives. And while there is certainly enough "out there" to tempt and confuse kids, such tightened control carries two very costly risks:

First of all, the more independent-spirited teenagers will respond by accelerating their efforts to establish an individual identity separate from that of their parents. In other words, they will rebel.

The more insecure, passive teenagers very likely will comply. But in future situations where such control is absent (on a college campus, for instance) the teenagers will be far more likely either to crack under the pressure or go into a tailspin "overdosing" on experimentation.

A certain amount of rebellion among teenagers is not only inevitable, but healthy. During the years of shifting from dependence to independence, there is bound to be some grinding of the gears. But that's okay. It will get smoother.

The point is that when we over*protect* our kids, we fail to *prepare* them. This task of establishing identity is one that *must* be accomplished. If it doesn't happen during adolescence, it is liable to happen at mid-life. I have seen enough damage resulting from men and women in mid-life crises that I would far rather see a 14-year-old being rebellious than a 40-year-old acting like a rebellious adolescent.

In using the term "rebellion" here, I'm not referring to destructive choices such as drug and alcohol abuse, premarital sex, or occult involvement. Such behavior presents a clear and present danger and requires immediate intervention.

Also I am not suggesting that parents allow their own values and convictions to be assaulted and transgressed.

"Rebellion" in this context includes things such as testing and negotiating curfew rules and trying pierced ears, unconventional haircuts and colors, flamboyant (though not immodest) clothing, and political opinions different from ours.

Some time after catching that teenager listening to my sermon, I attended the same young man's graduation open house. Keep in mind, this was a cocky kid. But in looking through his senior-year memory book, I noticed that listed under the category "Person Most Admired" were the words "My Parents."

So don't panic. As long as nothing is too "sacred" to be challenged or discussed . . . as long as *you* practice what you preach . . . and as long as you help keep your kids connected with other caring adults, the odds of your teenager successfully making the transition from adolescence to adulthood are in your favor.

And watch your children the next time they think you are not looking. They probably are doing something *responsible* behind your back.

Robin Wentworth App is a therapist from Nappanee, Ind. She currently is interim pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

etters

ethany stuck back in corner

ever before have I written a letter to e editor. But never before have I felt o discouraged or hopeless about an ction of my denomination—Bethany eminary's moving to Richmond, Ind. ee January, pages 11-15).

I was part of the Bethany student body at began its education on the *new* Oak rook, Ill., campus in 1963. During my ay there, the present seminary president d dean were my classmates. I was npressed with the quality of the minary plant and was told repeatedly hat a treasure we had in the cluster of ea theological schools.

The January MESSENGER articles nvinced me that we have made a tragic istake. Borrowing $4 million to nstruct *one* building, trading all that ethany was and is and can be for a *rner* of another denomination's minary campus cannot be called moving forward." I fear that it is, stead, a step toward disbanding.

My best memories are of Bethany as a *mmunity*. The close friendships formed ere are still alive for me today. I just n't see how that value can be main- ined in the non-residential setting ojected for Richmond.

The photo on page 15 (January) is uite symbolic—Bethany stuck back in a rner behind another denomination, ithering away into nothingness.

Maybe the old has to die in order for e new to be born. But I will be eternally grateful that both my son and I raduated from the Graduate School of heology of the Church of the Brethren and were not asked to attend classes on the fringe of another denomination's campus.

J. Calvin Keeling
Bakersfield, Calif.

We have met the enemy . . .

The January editorial was marvelous. It put together a great platform for a Brethren leader, then reminded us that there are no rascals, after all, to be thrown out. Just us.

Frank Ramirez
Elkhart City, Ind.

Democrats cater to godless

If George Bush actually had *implied* that God was on the side of the Republicans, I would agree that his remarks in Dallas were inappropriate (January Letters, "Bush Invoking God's Name").

I took his statement, however, to mean simply that the Republicans (unlike the Democrats) were proud to include God in their platform.

The Democrats spend too much time catering to many godless special interest groups. They purposely left God out of their 1992 platform for fear of alienating prospective voters. In a society in which radical factions strive to remove God from just about *everything*, we need leaders who are not afraid to embrace God and to stand firmly and proudly in their belief in God.

Not all Democrats are godless, nor do all Republicans hold God central in their lives. But we all need to examine what the leaders of both parties support and encourage.

Bradley Hallock
Frederick, Md.

Whittier was just right

Thanks for "Snowbound With Whittier" (December). It brought back pleasant memories of poems I too had learned.

Glenn Klahre
Everett, Pa.

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e opinions expressed here are not necessarily ose of the magazine. Readers should receive them the same spirit with which differing opinions are pressed in face-to-face conversations.

Letters should be brief, concise, and respectful of e opinions of others. Preference is given to letters at respond directly to items read in the magazine.

We are willing to withhold the name of a writer ly when, in our editorial judgment, it is arranted. We will not consider any letter that mes to us unsigned. Whether or not we print the tter, the writer's name is kept in strictest nfidence.

Address letters to MESSENGER *Editor, 1451 undee Ave., Elgin, IL 60120.*

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REVIEWS

Definitions to light the way

by William Haldeman-Scarr

Frederick Buechner has written over 20 books, both fiction and nonfiction. Although he is critically acclaimed—he was nominated in 1981 for a Pulitzer prize—many people are unfamiliar with his work.

It is tempting to call him a Christian writer, but that is a nebulous distinction at best. It probably is better to understand him as one who writes with theological artistry so that the reader may creatively reconsider the pedestrian way we so often go about life and faith.

Whistling in the Dark: An ABC Theologized (Harper and Row, 116 pages, $13.95) is a good example of what I mean by this, and if Buechner is an unfamiliar writer, this is as good a book as any of his to begin with.

Whistling in the Dark is a collection of familiar words such as beauty, denominations, family, help, quiet, racism, and work that he tries "to say something more or less theological about."

It is not a dictionary, but a *tour de force* of wit, insight, imagination, and the occasional irreverent stiletto that cuts into our well-sewn piety. On "Born Again Christians": "They are apt to have the relentless cheerfulness of car salesmen." From "Enemy": "We tend to avoid fiery outbursts for fear of what they may touch off both in ourselves and the ones we burst out at. We smolder instead."

But Buechner is more than that. Read "Faces," "Hearing," or "Tears" and you will find a creative edge softened with pastoral compassion. Read "Holocaust," "Homosexuality," "Law of Love," or "Suicide" and you will discover someone who finds a way with words when words often fail us. The humor is there with some unexpected turns.

In "Neurotics," you expect Woody Allen, but he gives you the apostle Paul instead, with some curious wondering about his thorn in the flesh. In "Dying," Buechner imagines hope through the hell of taking off in an airliner through snow and sleet: "The slow climb is all there is. The stillness. The clouds. Then the miracle of flight as from fathom upon fathom down you surface suddenly into open sky. The dazzling sun." The dazzling artist.

The book is not without its difficulties. Buechner sometimes takes opposites and dialectically works them to an unsatisfying middle, as in "Abortion." Or he takes a complicated problem such as "Anorexia" and suggests a simple solution: "If we would only speak the truth to one another . . . we would no longer have to act out our deepest feelings in symbols that none of us understand." Maybe.

He tends to be elusive and often leaves you hanging on the limb of one of his thoughts. You want more. And his allusions may come across as pedantic to those who do not share his literary background.

This does not, however, take away from the joy of the book. And if for some reason you find yourself alone in the dark, whistling may help, bu then again, reading this book under an old dusty lamp won't hurt; indeed, you may find a friend in the hundred or so entries that grace its pages.

William Haldeman-Scarr is a writer/househusband and a member of Moxham Church of the Brethren, Johnstown, Pa.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

On creed need and name game

ale H. Younkins

Tell us what o believe

e Brethren have become a group of ich diverse beliefs that sometimes I onder what it is that holds us together. hat *can* be said of this man Jesus hrist on which we all will agree?

Our lack of unity in belief hurts our nomination from both the standpoint nurture and of outreach. It is difficult rear our young people in the way they ould go. There is no clear, agreed on, way. And it is difficult to come rth with a strong evangelistic appeal hen we can't (or won't) clearly describe rist or his teachings.

Our doctrinal confusion has to stop. In e 20th century we may have tried to be ll things to all men," but this can no nger be our way to operate.

I have been in the pastorate only a bit er a decade, but already I have served that a congregation believes hatever the pastor believes. And when e pastor leaves, another one comes— e who may have different beliefs and lues.

With our "professional" ministry e have created a group of itinerant ophets who, too often, are like those om Jerusalem who stirred up things in tioch with their preaching, necessitat- g a Jerusalem Council to straighten ngs out.

If we are going to keep this system of nistry, the voice of authority cannot st ultimately with the pastors. More- er, if it could, it should not.

We must rid ourselves of the phobic reaction to anything that resembles a creed. "Right thinking," alone, won't save us. But right actions, alone, won't save us either. Many "good" things are being done under *heathen* banners that will burn like "wood, hay, and stubble" in *that day*. Just as faith without works is dead, so, likewise, works without faith are also dead.

Grassroots Brethren express the need for direction and authority. They *want* to evangelize. They *want* to rear their children with the values of Christ and the church. They cry out, "Tell us what we believe."

That is a reasonable request. We may make the rebuttal that our faith is in a Person, not in statements. Still, that person of Jesus becomes, in effect, what we say about him and who we say he is.

In Matthew 23:23, our Lord Jesus says, " 'Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.' "

We, like the Pharisees, have emphasized the right actions, but we have neglected the teaching, the doctrine, the word that gives the action meaning. We should have done the one without neglecting the other.

Let us put our best minds, our best theologians, our most Spirit-filled people to work at getting together a statement of belief. It would take into account the best of our heritage, as well as what we have learned, as a people, since 1708. We are going to need to be well grounded in doctrinal truths in the years ahead

hold in respect and fellowship those in the urch with whom we agree or disagree is a aracteristic of the Church of the Brethren. It is to continuation of this value, and to an open and bing forum, that "Opinions" are invited from ders.

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because of the world's increasing distortion and perversion of the truth.

Some might say that we have Annual Conference statements that clarify where we stand. Yes, they have been helpful in formulating policy. But it is time to be inductive and consider all of our polity in creating some general statements of things that we, as Christians, believe. These are things that orthodoxy always has accepted and are beliefs that, if not orthodox, are, at least, biblical, although different from mainline Protestantism.

Traditionally, the Church of the Brethren has been the most faithful expositor of the Truth that Jesus taught and lived. It is not that in recent decades we have not *wanted* to be faithful. But we have been duped. In serving the world *for* Christ, we have become too much, every sense, the world's servant. We n must recapture our witness.

We are blessed and are a blessing no just when we show, but also when we *say*, who Jesus is, which, inevitably, is *say* what we believe about him. The Church has been intentional about bei sheep. And intentional about being sal Now it is time to be, intentionally, *light*.

Gayle H. Younkins is pastor of Walnut Grove Church of the Brethren, Johnstown, Pa.

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Jay B. Warner

Consider these name options

Here are some possibilities, if Annual Conference decides to consider renami the denomination. (See August/Septem ber 1992, page 20, and January, page

We could just continue using the na "Church of the Brethren." Our founde used the word "brethren" to refer to believers in Christ. The Bible also use it. For example, Colossians 4:15 reads "Give my greetings to the brethren at Laodicea, and to Nympha and the chu in her house" (RSV). I doubt that the Laodicea congregation was made up entirely of men. Women were involve in the early church, and I believe that they were part of the "brethren."

We could clearly make the name inclusive of women by such a name as "Church of the Brethren and 'Sistren' But then we would have the problem the "cistern" jokes that already appear conversation.

"Church of the Siblings" would give sense of a peer relationship and be no sexist. But to call one another "sibling Dan" or "sibling Sandy" would sound odd. "Sibling" is not a part of our chu heritage. It sounds artificial.

"Church of the Family" might seem exclude single persons and couples without children. It also implies the existence of spiritual aunts, uncles, grandfathers, grandmothers, and cous o theologically didn't exist before. d, like "Church of the Siblings," it unds artificial.

Ve could refer to ourselves by initials. we now refer to the Church of the ethren in Nigeria (*Ekklesiyar 'Yanuwa Vigeria*) by the initials EYN. In the ular world, the erstwhile Future mers of America now is officially FA." We could be "COB," which, ile being non-sexist, creates the oblem of sounding like the throw-away t of an ear of corn.

Maybe we should abandon the "breth-" theme altogether and revive one our several historic names. Thus we uld be "Tåufer" (Baptists), "Neu-fer" (New Baptists), "Schwarzenau ufer" (Schwarzenau Baptists), "Tunck ufer" (Dippers), or "Domplelaars" (the tch equivalent of Tåufer). But any ptist name could be confused with any the dozens of Baptist denominations t already exist. And we became hurch of the Brethren" mostly because the troublesome German connotation. German name would not help in our angelism program, especially among norities.

"Church of the Dunkards" would tie o an nickname that was used a lot in lier times, but it would be void of aning for most Americans. And it uld be confused with the Dunkard ethren, who left the Church of the ethren in 1926.

How have other denominations been ned? The Methodists were named by ople outside that denomination who ught they were too methodical. rhaps the Church of the Brethren uld be called the "Stubbornists," the o-Creed-but-the-New-Testamentists," the "Servicists." But it's hard to find e trait word that takes in the whole nomination.

Many denominations, such as the therans and Mennonites used their under's name for their identification. e could call ourselves the "Mackians," er Alexander Mack. This would be tinct, and it is sexually inclusive. But r founders kept secret the identity of person who baptized Alexander ack precisely because they did not

Pontius' Puddle

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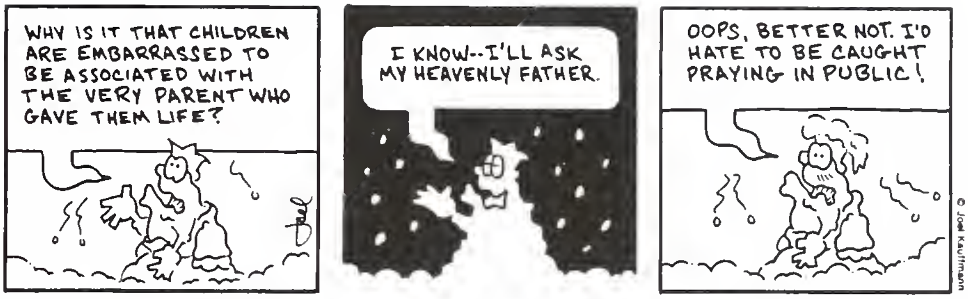
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want their group named for a person. That, they felt, would honor a person, rather than God.

So, what is left? Annual Conference may decide that we should consider renaming the denomination. But, in many ways, it doesn't matter what we are called. Paul did *not* say in 1 Corinthians 3:4, " 'For when one says, "I belong to Paul," or another, "I belong to Apollos," you are completely righteous.' "

Just as Paul minimized the emphasis on names and maximized the emphasis on God, so should we. Our fundamenta calling is to be members of the body of Christ. After all, what's in a name?

Jay B. Warner is a member of Monitor Churc the Brethren, near McPherson, Kan.

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Valeta, Gail E., ordained Nov. 21, 1992, Buckeye, W. Plains

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Carey, Jack, from secular to West Manchester, S/C Ind.

Edmonds, Edwin, from secular to Moler Ave., Mid-Atl.

Irons, Alvin, from other denomination to Sugarland, W. Marva

Ketterman, Curtis, from secular to Laughlin, W. Marva

Mathis, Terry, from secular to Valley View-Whittier, Pac. S.W.

Nalley, John, from Tyrone, M. Pa., to Tyrone and Spring Mount, M. Pa.

Nichols, Mark, from seminary to Mason's Cove, Virlina

Smith, Floyd, from other denomination to Circleville, S. Ohio

Steury, Mark Flory, from Troy, S. Ohio, to Mack Memorial, S. Ohio

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Fawley, Ethel and Gerald, Bridgewater, Va., 50

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Statler, Bruce and Shirley, Windber, Pa., 50

Wenger, Lloyd and Charlotte, Phoenixville, Pa., 50

Deaths

Atherton, Williard, 75, Prescott, Mich., Nov. 8, 1992

Baker, Dorothy, 81, Greenville, Ohio, Dec. 21, 1992

Baker, Marie, 83, Cokeburg, Pa., Nov. 23, 1992

Beam, Harold, 93, McPherson, Kan., Dec. 5, 1992

Bevington, Agnes, 86, Troy Ohio, Dec. 13, 1992

Bisbing, Mary, 74, Valley Forge, Pa., Oct. 23, 1992

Bowman, Burl, 65, Pulaski, Va., Mar 14, 1992

Bowman, J. Paul, 73, Union Bridge, Md., Jun. 3, 1992

Bowman, Osborne, 71, York, Pa., Dec. 6, 1992

Brandt, Ada, 91, Lebanon, Pa., Oct. 29, 1992

Brubaker, Cornelius, 95, Boones Mill, Va., Nov. 18, 1992

Brubaker, Crawford, 95, La Verne, Calif., Nov. 11, 1992

Brubaker, Emma, 82, Barren Springs, Va., Oct. 20, 1992

Bucher, Caleb W., 84, Neffsville, Pa., Dec. 8, 1992

Cable, Donald, 67, Custer, Mich., Nov. 8, 1992

Callihan, Mary, 99, Martinsburg, Pa., Nov. 10, 1992

Cook, Merle, 83, Dillsburg, Pa., Nov. 19, 1992

Cooper, Merit, 85, Front Royal, Va., Apr. 30, 1992

Copenheaver, Penn P., 97, York, Pa., Nov 12, 1992

Crase, Martha, 93, Dallas Center, Iowa, Nov. 26, 1992

Dobbins, Bessie, 95, Coleman, Wis., Dec. 4, 1992

Dzurke, Goldie, 76, Windber, Pa., Aug. 8, 1992

Egolf, Frank, 73, Fort Wayne, Ind., Oct. 15, 1992

Eshelman, Alma, 85, Zephyrhills, Fla., Nov. 7, 1992

Fellenbaum, R. Glenn, 69, Lititz, Pa., Nov. 24, 1992

Flanders, Beatrice, Pittsburg, Pa., Sep. 22, 1992

Fletcher, Geraldine, 52, Martinsburg, Pa., Aug. 31, 1992

Fraunfelter, June, 71, Ashland, Ohio, Dec. 21, 1992

Gottschalk, Minnie K., 86, Sebring, Fla., Nov. 26, 1992

Grayhill, Elizabeth R., 82, Sebring, Fla., Nov 25, 1992

Greiman, William A., 88, York, Pa., Nov. 22, 1992

Hackman, Russell, 88, New Oxford, Pa., Nov. 28, 1992

Hanson, Grace, 85, Palmyra, Pa., Nov. 23, 1992

Harshbarger, Marvin, 79, Troy, Ohio, Nov. 8, 1992

Heisey, Virgie, 88, Neffsville, Pa., Dec. 4, 1992

Hoffman, Clyde, 84, Latrobe, Pa., Sep. 20, 1992

Holcombe, Marion, 89, Frederick, Md., Nov. 20, 1992

Holl, David, 69, Bridgewater, Va., Oct. 29, 1992

Hoover, Lawrence, 86, Harrisonburg, Va., Dec. 10, 1992

Irvin, Dale, 87, East Freedom, Pa., Dec. 12, 1992

Jones, Mary, 76, Custer, Mich., Sep. 18, 1992

Kauffman, Wayne, 53, Clarksville, Mich., Dec. 12, 1992

Keener, J. Franklin, 82, Ashland, Ohio, Nov. 12, 1992

Kussart, Samuel, 76, Cerro Gordo, Ill., Dec. 21, 1992

Kutz, Horace, 69, Pine Grove, Pa., Nov. 28, 1992

Leonard, Jay, 69, East Freedom, Pa., Dec. 5, 1992

Ludwig, Vera, 62, Cornwall, Pa., Sep. 21, 1992

Madison, Elwood, 60, Grottoes, Va., Oct. 3, 1992

McCreary, Eunice, 85, Goshen, Ind., Dec. 15, 1992

McFarland, Don, 91, Scottville, Mich., Nov. 17, 1992

Montgomery, Diana, 43, Greenville, Ohio, Dec. 20, 1992

Moyer, Hattie G., 93, Palmyra, Pa., Nov. 12, 1992

Myers, Sherman, 66, Fairfield, Pa., Jun. 26, 1992

Nissly, Alice, 92, Dallas Center, Iowa, Nov. 28, 1992

Nusbaum, Nellie, 79, Union Bridge, Md., Nov. 21, 1992

Porter, Nolan F., 68, Los Angeles, Calif., Nov. 18, 1992

Randall, Curtis, 77, Grottoes, Va., Nov. 18, 1992

Rennels, Stella, 82, Greensburg, Pa., Aug. 22, 1992

Ressler, Luke, 74, Leola, Pa., Dec. 14, 1992

Ross, Stephanie, 10 mos., Virginia Beach, Va., Oct. 20, 1992

Russell, Belva, 63, Roaring Spring, Pa., Dec. 17, 1992

Saul, Eliza, 102, Boones Mill, Va., Nov. 27, 1992

Shaffer, Roy, 79, Berlin, Pa., Sep. 9, 1992

Shepler, Betty, 62, Harrisburg, Pa., Dec. 4, 1992

Singleton, Joseph, 88, Norristown, Pa., Aug. 19, 1992

Slaubaugh, Melvin, 89, Bridgewater, Va., Dec. 1, 1992

Smail, Blanche, 79, Greensburg, Pa., Oct. 22, 1992

Spurgeon, Lenoa C., 82, Smithville, W. Va., Aug. 23, 1992

Spurgeon, Mildred, 68, Jane Lew, W. Va., Nov. 10, 1992

Stitzel, Pauline, 84, La Verne, Calif., Nov. 3, 1992

Stoots, Willie Mae, 87, Pulaski, Va., Jun. 9, 1992

Strickler, Velma, 81, La Verne, Calif., Nov. 20, 1992

Treace, Sherman, 69, Fort Wayne, Ind., Nov. 7, 1992

Varner, Dorothy, 59, Waynesboro, Pa., Dec. 10, 1992

Wagaman, B. Franklin, 81, Chambersburg, Pa., Nov. 4, 1992

Walker, Pearl, 91, Kingsley, Iowa, Nov. 6, 1992

Wall, John, 87, McPherson, Kan., Dec. 7, 1992

Will, Ivan, 88, Bridgewater, Va., Nov. 1, 1992

Will, Rebecca, 91, Bridgewater, Va., Oct. 24, 1992

Winand, Lester, 74, Glen Rock, Pa., Dec. 21, 1992

Wunder, Robert, 68, Phoenixville, Pa., Sep. 12, 1992

Zechman, Arnold, 82, Pine Grove, Pa., Jul. 22, 1992

Zellers, Dale, 62, Red Lion, Pa., Dec. 17, 1992

Hard on this reader's digestion

Maya Angelou captivated President Clinton's inauguration audience with her poem "On the Pulse of the Morning." The poem was rich in biblical allusions that echoed the cadences and lyrics of spirituals and gospel music. The poet has rocks, rivers, and trees take on human characteristics:

"A River sings a beautiful song,
It says, come, rest here by my side."

Those of us who heard Maya Angelou recite her poem could understand and appreciate it. And we knew it was written for the specific occasion, speaking to Americans and their identification with the sweep of history and destiny, the sense of which was heightened by the start of a new era.

But to someone who knew nothing of the context, was unaware of the occasion, and just saw the poem in cold print, Maya Angelou's words might mean something quite different. Outlandishly different.

Joseph A. Harriss demonstrates the problem of being ignorant of the context and setting of someone else's words. Venting his spleen against the World Council of Churches (WCC) in the February *Reader's Digest* ("The Gospel According to Marx," page 68), Harriss says of South Korean theologian Chung Hyun Kyung (speaking at the WCC's 1991 Seventh Assembly in Canberra, Australia), "(She) invoked spirits of the dead and exhorted the audience of more than 4,000 to read the Bible 'from the perspective of birds, water, air, trees,' and to 'think like a mountain.' " Then Harriss sneers, "Quite a display, but was it *Christian*?"

Of course it was *Christian*. Harriss has taken Chung's words out of context to build his case that the WCC is *anti*-Christian. Chung was speaking of the spirits of struggling Korean women and the poor, and those who were in Japan's "prostitution army" during World War II. "Without hearing the cries of these spirits," she declared, "we cannot hear the voice of the Holy Spirit (at Canberra)." Her allusions to nature were spoken to underline the need to read the Bible in a way that takes seriously a new understanding of creation. She was speaking to the gravity of global ecological problems. *Christian*? You can bet your Quotable Quotes it is!

You have to wonder about *Reader's Digest* and what keeps gnawing at its innards. This February 1993 article is the *third* attack on the WCC over the past two decades. The magazine and the Washington-based Institute on Religion and Democracy (IRD), to which *Reader's Digest* always turns as the ultimate source of truth, both work out of the old Cold War mindset that saw communists hiding under every bed. Now, when the Cold War is over, the Soviet Union has imploded, and communism has been thoroughly discredited and scorned, *Reader's Digest* and the IRD are still ranting and raving as if the WCC and the old Soviet KGB were in cahoots to deliver the Western world into the hands of godless Marxism.

Tell me, even if all that Joseph Harriss says about the WCC were true, doesn't it strike you that his alleged liaison between the WCC and the KGB did a pretty poor job of pulling off the mother of all Marxist takeovers? Doesn't it strike you that, given the fact the Soviet Union is gone and its largest remnant, Russia, is on the skids, this *Reader's Digest* rehash of baseless charges it made (by the same author) in 1982 is rather out of date and the whole issue devoid of relevance? We could just as fruitfully debate England's alleged sympathy for the Confederacy during the US Civil War.

Be that as it may, *Reader's Digest*, for whatever diabolical purpose, seems bent on discrediting and undermining the WCC. And what's to be done? Ironically, *Reader's Digest* and I both have the same suggestion: Harriss says that you ("ordinary church-goers," as he puts it) "should raise questions with (your) church hierarchies about the WCC's activities." Amen, Mr. Harriss.

Don Miller, our Church of the Brethren general secretary (and a member of the WCC's governing Central Committee), sent a letter in late January to every pastor in the denomination, refuting the *Reader's Digest* charges. If your pastor hasn't posted that letter or called your attention to it, ask to see it.

Call our Church of the Brethren Communications Office, toll-free, at (800) 323-8039 (extension 262), and ask for its free background packet that speaks in detail to the *Reader's Digest* charges and provides a fact sheet on Brethren-WCC connections.

The world is not the simplistic place of clear-cut good versus clear-cut evil that people of the *Reader's Digest* and IRD mindset assume it is. And the WCC is a wonderfully effective *tool* not for advancing Marxism but for advancing Christian unity through a great gathering of Christian bodies representing many diverse cultures.

People of narrow vision are scared of their own shadows and tremble at the very thought of Christian cross-cultural dialog. That's the vision . . . and the shadows . . . from which pieces such as "The Gospel According to Marx" come. There is better reading elsewhere.—K.T.

I believe in Bethany Seminary because of the excellent training that three students from my congregation are receiving there. I believe in Bethany because its faculty members love and care about the Church of the Brethren and the total body of Christ.

Charles Boyer is pastor of La Verne (Calif.) Church of the Brethren and 1993 Annual Conference moderator.

If you hear the Call, give us a call.

Bethany Theological Seminary
Butterfield and Meyers Roads
Oak Brook, IL 60521

708/620-2200

ONE

People are they, men and women and children;

GREAT

And each has a heart keeping time with my own.

HOUR

People are they, persons made in God's image;

OF

So what shall I offer them, bread or a stone?

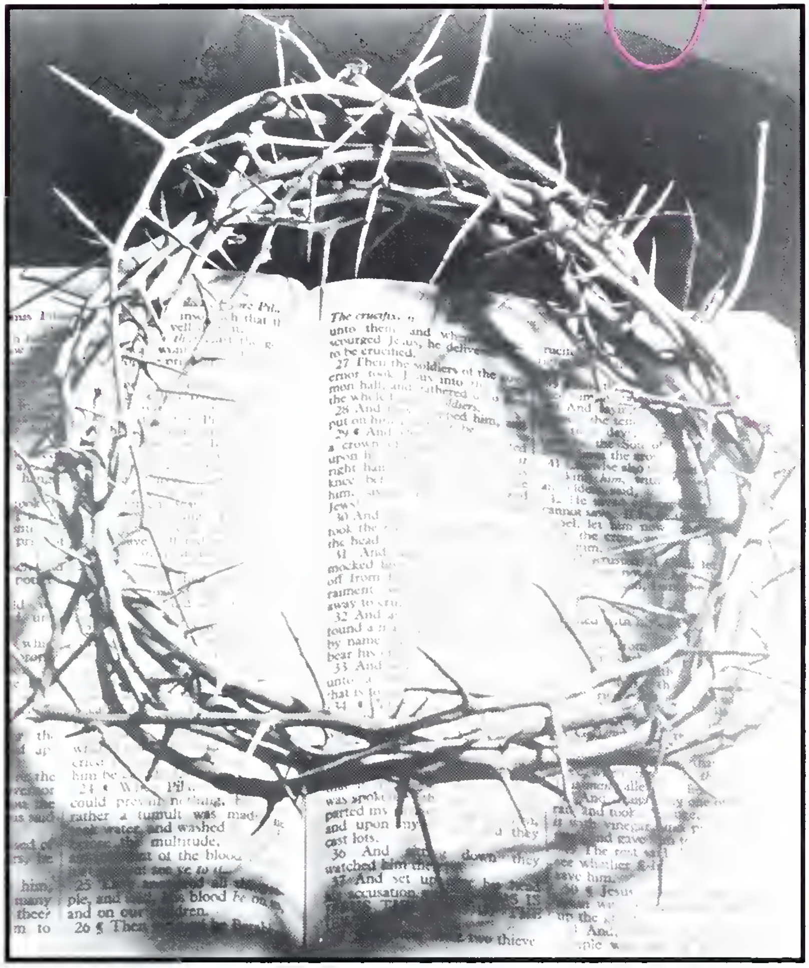
SHARING

Vs. 3, "Brothers and Sisters of Mine," *Hymnal* 142. Text by Kenneth I. Morse. Copyright 1974 Church of the Brethren General Board.

Church of the Brethren, Sunday, March 21

Messenger

Church of the Brethren
April 1993



The scars confirm his presence

From the Editor

In a cartoon I once chuckled over, two medievally-dressed guys, but obviously press men, are standing by a Gutenburg era printing press, talking shop. Says one guy to the other, "Well, I certainly hope that technology doesn't change *again*."

I empathize with that brother of mine. I sometimes have secretly harbored that same hope . . . *secretly* because in the publishing and printing business today, your job requires that you at least create the perception that you are impatient with present technology and are eager for the next technical improvement.

PageMaker®

When I joined the MESSENGER staff, several years ago now, the magazine was still being produced by the hot lead method. Ancient clickety-clack Linotype machines "out back" in Brethren Press dropped metal type into place, molten lead poured in, and out came newly molded blocks of text to be locked into place and put on the press. Soon thereafter, in the October 1974 version of today's "From the Editor," we described our transition from "hot type" to "cold type." Under the new "cold type" system, we explained rather breathlessly, "a typist taps out the stories on a keypuncher that transforms them into strips of perforated tapes. The tapes are fed into a photo-composing machine that turns out neat columns of type imprinted on paper." Awesome!

That was then. Nowadays we are into what's called desktop publishing, doing all the preliminary work ourselves, using our PCs, and handing the printer what we in the trade call "camera-ready" material.

Which leads me up to an unwelcome exercise we have gone through just lately, interviewing persons for a job opening that is still called "secretary to the MESSENGER editor," even though it is now much more than that. In each interview, everything hinged on one question we asked: "Do you know how to use PageMaker software?" Those candidates who didn't got short shrift from us.

Well, we have found the person we are looking for, who knows PageMaker and more besides. So now MESSENGER can keep rolling smoothly off the press. We are keeping pace with the times. But you know, I certainly hope that technology doesn't change *again*! Right, Johannes?

Kermon Thomasson

COMING NEXT MONTH: A full Annual Conference preview.

Vol. 14~~3~~2, No. 4 April 19

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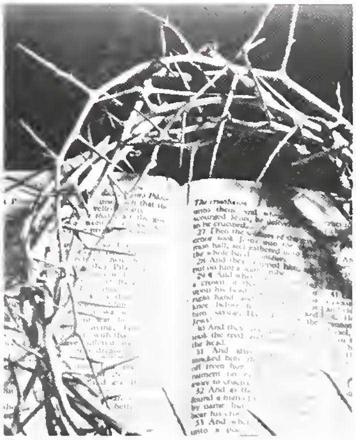
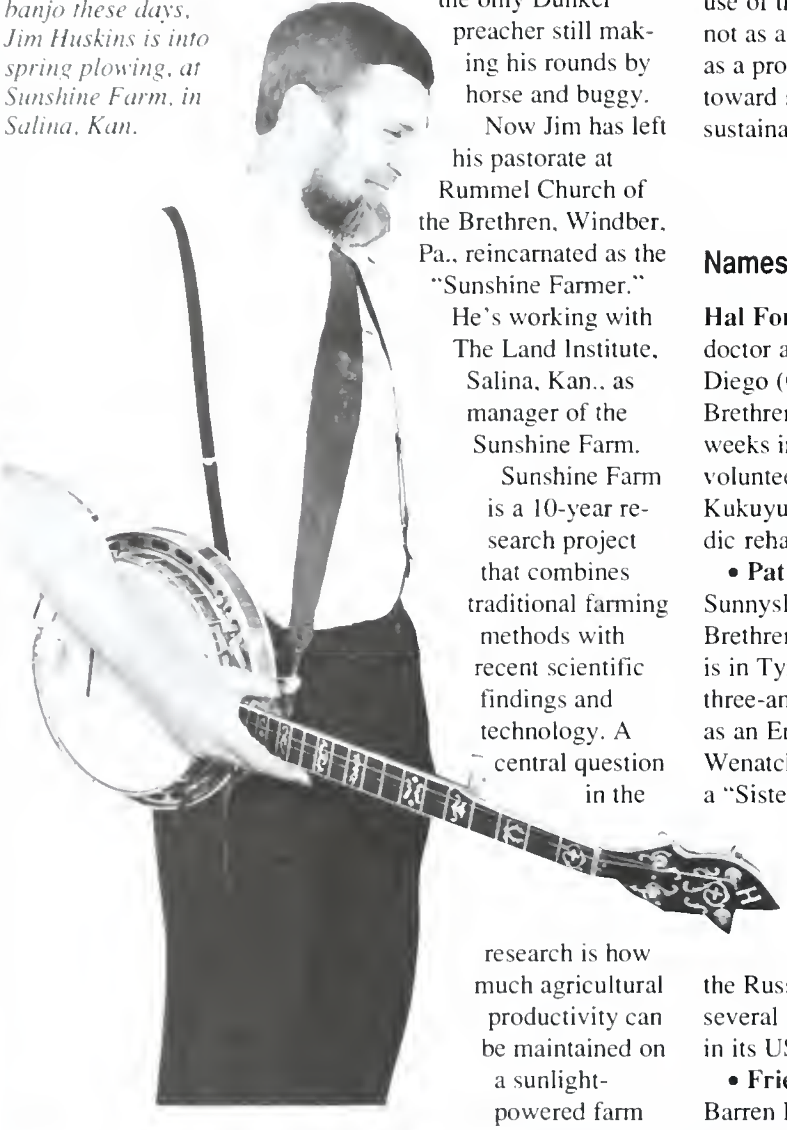
Cover story: *The scars remain because they connect the resurrection with the way of the cross. (See page 14.)*



In Touch

Instead of picking a banjo these days, Jim Huskins is into spring plowing, at Sunshine Farm, in Salina, Kan.



"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

He rides again

Some folks wondered who was that masked man when he did his Lone Ranger act at last year's Annual Conference. From that same Conference, others came to know him for the mean banjo he picks. And **Jim Huskins** featured in a March 1988 MESSENGER article as the only Dunker preacher still making his rounds by horse and buggy.

Now Jim has left his pastorate at Rummel Church of the Brethren, Windber, Pa., reincarnated as the "Sunshine Farmer." He's working with The Land Institute, Salina, Kan., as manager of the Sunshine Farm.

Sunshine Farm is a 10-year research project that combines traditional farming methods with recent scientific findings and technology. A central question in the research is how much agricultural productivity can be maintained on a sunlight-powered farm that sponsors its own inputs without fossil fuels.

Jim is familiar with farming with horse-drawn equipment and has practiced subsistence and part-time farming from 1979 to the present. He calls himself "a generalist in a world hell-bent on specialization."

While he manages Sunshine Farm, Jim and his family will continue their simple living in the horse and buggy world. But that's a positive, the now full-time farmer insists: "We see the use of the buggy and bicycle not as a step backward, but as a progressive move toward something that's sustainable." Sound *simple*?

Names in the news

Hal Forney, a medical doctor and member of San Diego (Calif.) Church of the Brethren, has spent four weeks in Kukuyu, Kenya, volunteering his services in Kukuyu hospital's orthopedic rehabilitation program.

- **Pat Liley**, a member of Sunnyslope Church of the Brethren, Wenatchee, Wash., is in Tynda, Russia, doing a three-and-a-half month stint as an English teacher. Wenatchee and Tynda have a "Sister City" relationship. Pat is the first person from Wenatchee to go to Tynda, although the Russian city has had several citizens spend time in its US counterpart.
- **Frieda Driver**, from Barren Ridge Church of the Brethren, near Staunton, Va., and **Karen Fleishman**, from the Dayton (Va.) congregation, attended a meeting in Richmond, Va., in which the issue of infant mortality in the state was discussed. Virginia governor Doug Wilder, speaking to the group, challenged churches to promote healthy births and babies as well as encouraging strong family values and lifestyles conducive to total well-being.
- Laton (Calif.) Church of the Brethren, celebrating its 90th anniversary, honored member **Rena Vaughn**, 92. Rena is the last survivor of a group of 31 Brethren who moved by train from Kansas to help found the Laton church in 1902.

No 'Holy Joe'

"I define spiritual growth as getting out of one's self and helping others. You get so much more out of life."

That's 27-year-old Peter Neilson talking. He is a Brethren Volunteer Service worker from England, serving at Pathway, a residential counseling program for troubled teens, in Canton, Ohio. Supervising group activities and recreation is his task at Pathway.

pathway
Caring for Youth

Peter hopes that at Pathway he can apply learnings from his own experiences a a troubled teenager. "I started drinking at 13 or 14, he says. He now is a recove ing alcoholic.

He believes that churches should put more emphasis c spirituality, rather than on "religion," in order to better reach young people who are seekers.

"Many people think you have to be some kind of 'Holy Joe' to fit into a church," says Peter. " 'Religion' is for people who want to be saved from hell. Spirituality is for people who already have been to hell and are finding their way back."

John Cunningham and Kevin King preached in Romania.

Preaching in Romania

One discovery that **John Cunningham** made during a 10-day sojourn in Romania is that folks over there are into feetwashing too. When he asked members of the church in Brusov, Romania, why they practiced feetwashing, the reply was "Because that's what Jesus did."

John is pastor of Community Church of the Brethren, Orlando, Fla. He made the visit to Romania along with youth pastor **Kevin King**. They and six other people from Orlando churches formed a team that included health-care and education specialists. John did most of the preaching, and Kevin addressed youth rallies.

"There is a great spiritual hunger in Romania," says John. "At our services, people lined up in the back, stood in the aisles, and leaned through windows and doors to hear God's word."

Religion in Romania is experiencing a new burst of freedom since the fall of communism. The visiting Brethren pair was grateful to experience a taste of revitalized Christianity in a land where the flame had burned low for so long.

A Fairy makes them

Years ago, when **Fairy King** was in a women's circle at West York Church of the Brethren, in York, Pa., her group took on a project of making layettes for the New Windsor Service Center.

After Fairy's husband died, and as she was reordering her life, she decided to get into layettes again. Fairy regularly drives from New Oxford, Pa., to New Windsor, Md. to pick up materials for 20 layettes. Then, back in her cottage at Cross Keys Village, she sews the items that make up each layette.

These include a blanket to be hemmed, a gown with ties, and a double-breasted sack with ties. Fairy has sewn over a thousand of the layettes so far.

The layettes that Fairy and many other volunteers sew are distributed by the New Windsor Service Center worldwide to mission hospitals for their newborns.

Fairy King keeps her sewing machine hot, making layettes.

Fairy also makes crib quilts, which are then sold at New Windsor. For the gift shop at Cross Keys Village, she creates a craft item made from two white handkerchiefs folded and sewn to simulate a man's dress shirt, complete with cuffs, collar, and tie. These miniatures are designed to be birthday or Father's Day gifts for men.

This 85-year-old seamstress doesn't let any grass grow under her treadle, and her warm fuzzies are bestowing blessings around the world.—GRACE LEFEVER

Grace Lefever is a member of West York Church of the Brethren, York, Pa

Remembered

Mildred Etter Heckert, 79, died February 7, in Elgin, Ill. She worked at the General Offices, 1952-1975, and later served for 17 years as a volunteer in the Brethren Historical Library and Archives. She also served for many years as copy editor of *Brethren Life and Thought.*

• **Elsie Finckh**, 94, died January 22, in Worthington, Minn. She taught in the Church of the Brethren Industrial School, in Greene County, Va., in the 1920s. She provided the photographs that illustrated the May 1992 MESSENGER article on "Miss Nelie" Wampler and was featured, herself, in an August/September 1992 article in the magazine.

Close to Home

Sippin' seminary cider

When **Bethany Theological Seminary** moves to Richmond, Ind., it will have to leave behind its 45-tree apple orchard planted in 1979 by **Pine Creek** Church of the Brethren, North Liberty, Ind.

The 1992 crop was a bumper one, with everyone eating apples, and everyone saying, "We should do something about those apples."

Clara Glover and Tom Longenecker organized the apple cider project at Bethany Seminary.

Then student Clara Glover heard there was a cider mill nearby, and an idea was born. Clara, Earl Stovall, and Tom Longenecker gathered equipment and instructions and directed the big apple cider project.

By noon one October Saturday, 54 bushels of apples had been gathered, and several more bushels were in campus kitchens. Glenn Bollinger drove the truck to Gould Cider Mill in Elburn, Ill., where he and several other students fed apples into the press and filled the jugs with cider.

The project netted 288 gallons of cider, much of which was sold locally, with some being transported as far away as Pennsylvania and West Virginia.

Students everywhere traditionally have *polished* apples. At Bethany they have discovered how to *press* them, too. The cider enterprise is almost a sufficient argument to keep the seminary in Oak Brook . . . *almost.*

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Leave the driving to us

The **New Windsor** (Md.) **Service Center** recently provided a bus tour of Pennsylvania shrines of each Dunker's devotion. The 45 participants visited Germantown Church of the Brethren (the denomination's mother church), Wissahickon Creek (the Germantown site of the first Brethren baptisms in America, in 1723), and Ephrata Cloister (community developed by an 18th-century breakaway Brethren group).

The tour is part of a larger plan that encourages Brethren travel organizers to develop Brethren heritage tours that include an overnight visit at the New Windsor Service Center, which is beginning a strung-out 50th-anniversary observance.

Bible illiteracy scotched

Out of a concern about Bible illiteracy, **Western Pennsylvania District** named 1993 as "The Year of the Bible," with a goal of having 1,000 Brethren reading through the Bible during the year, using the One-Year Bible.

Promotion began in early 1992 and was so effective that when all orders had beer filled, 1,360 Bibles had been purchased. That number later grew to 1,451, and in late January the district office was still receiving calls for Bibles.

The One-Year Bible system takes the student through the Bible in one year, with daily readings in both the Old and New

New Windsor employees and volunteers toured the old meetinghouse in Germantown, where the Church of the Brethren in the United States began in 1723.

Marion's window symbolizes love feast and communion.

Testaments, Psalms, and Proverbs.

One adult remarked about the project, "At the District Youth Winter Rally, there were One-Year Bibles all over the place. The youth challenged me, 'Are you reading your Bible?'"

Clearly America's Bible Belt has been hitched up a little higher.

Getting to know you

Southern Pennsylvania District and **Atlantic Northeast District** are doing a bus tour to New England to provide Pennsylvania folks the chance to get to know the new Brethren in five recent new-church plantings outside the Brethren heartland.

At a February consultation of General Board staff and district executives, an idea was floated of promoting visits between congregations that are different geographically, culturally, or otherwise, in order to foster Brethren unity, making members and congregations more aware of diversity in the denomination. With that in mind, the New England buscapade sounds like the test run of a great idea.

This and that

When the wife and children of Bill Young donated stained glass windows in his memory to **Marion** (Ohio) **First** Church of the Brethren, they had one window symbolize the Brethren love feast and communion. It was so well liked that a sketch of it, by Cynthia Ballinger, now appears on the congregation's letterhead stationery.

- **Philadelphia** (Pa.) **First Korean** Church of the Brethren, under the leadership of pastor Shin Il Jo, is establishing the "Philadelphia Mission and Theological Institute," to train Korean, Chinese, and other students for ministry in the Church of the Brethren.
- **Martinsburg** (Pa.) **Memorial** Church of the Brethren held a Brethren Heritage Weekend this past fall, featuring two well-known Brethren historians. Don Durnbaugh, professor of religion and history at Elizabethtown College, spoke on Brethren doctrine. Earl Kaylor, retired professor of religion and history at Juniata College, related local Brethren history. The children of the congregation learned about Brethren ordinances.
- **Peter Becker Community**, Harleysville, Pa., held a flower show, "A Walk Through the Rain Forest," March 26-27. Many of the community's residents displayed their flowers and plants.

Campus comments

In January, **Juniata College** hosted activist Russell Means, who spoke on the rights and treatment of Native Americans. Means was an early leader of the American Indian Movement (AIM) and the organizer of the Native American opposition to the 1992 Christopher Columbus quincentenary.

- **Bridgewater College**, in January, observed International Awareness Week, during which costumes, food, games, and marriage rites of countries around the world were showcased. Aninda Mitra, a junior from Bombay, India, is president of the Bridgewater College International Club.
- Students from **Manchester College** and **Bethany Theological Seminary** who visited the Brazilian Tunker church in January (see page 17) purchased a 3,000-dollar photocopier as a practical gift for their host.

Let's celebrate

The Cedars retirement community, in McPherson, Kan., is marking its centennial in 1993. Among other events, an open house is planned for May 2. The Cedars was originally chartered as "The Old Folks Infirm and Orphans Home Association of the German Baptist Brethren."

- **Elkhart** (Ind.) **City** Church of the Brethren kicked off its centennial observance by holding joint services in January with its mother church—the **Elkhart Valley** congregation. Special events are planned for the remainder of 1993.
- **Adrian** (Mich.) Church of the Brethren managed a centennial in 1992, even though the congregation was only 50 years old! When the Brethren organized and moved into the vacant church building, in 1942, it already had served for 50 years as the home of Immanuel Evangelical Lutheran church.
- **Elizabethtown** (Pa.) Church of the Brethren, in December, dedicated a new three-level addition that provides handicap accessibility to all levels of its building.
- When **North County** Church of the Brethren, San Diego, Calif., dedicated its new building in January, it featured what probably is a first for a Brethren church—a portable jacuzzi for a baptistry! It hadn't been planned that way originally, but when city building restrictions thwarted all other options, North County discovered that a jacuzzi honored the *letter* of the law, at least. So now the church can attract new members with baptisms that offer therapeutic as well as spiritual benefits. (Only in California . . .)

Study group 'dumbstruck' by reception in Sudan

The "incredible" reception a Brethren study group experienced in Sudan is a "sign of the tremendous amount of hope people placed" in the visit, said David Radcliff, peace consultant for the General Board.

A Brethren study group to southern Sudan was greeted by people who think they have been forgotten by the world.

The 12 Brethren had "the first of several incredible experiences" in a camp of Sudanese refugees in Kenya, when 3,000-4,000 people participated in a worship service to welcome them. "I was dumb-struck," Radcliff said. It was the first time he heard a message the group received again and again throughout the tour—that the people of southern Sudan feel forgotten by the world.

"The most valuable gift we could give them was simply remembering and then telling" their story, Radcliff said.

Although the demonstrations to welcome the Brethren were carefully planned by the relief wing of the Sudan People's Liberation Army (SPLA), "not far behind that veneer there was a lot of human misery," Radcliff said.

The SPLA is based in the southern, mostly Christian part of Sudan, and is fighting the northern-based Muslim government. The northern government has engaged in attempts to force Islamic la on all the people of Sudan, including tl six million southerners. Factions of the SPLA are also fighting each other. Sometimes both the SPLA and the northern government forget about the well-being of the people, Radcliff said.

Leaders in the New Sudan Council o Churches are speaking on behalf of the people to all parties in the conflict, Ra cliff added. Church of the Brethren sta Roger and Carolyn Schrock and Louis and Phil Reiman are working with the NSCC out of Nairobi, Kenya.

In many ways, the war in Sudan is i dicative of current conflicts around the world, Radcliff said. Because the situation is so complex, "all we could do w hope to gain some bit of understanding of this particular one," he said. The group attempted to fashion a response

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Calendar

Construction workcamp with the Church of the Brethren in the Dominican Republic, April 23-May 9 [contact Monroe Good, 124 Pinnacle Rd. W., Holtwood, PA 17532; (410) 285-7615 or (717) 284-5278].

Reunion for all past staff members of Camp Mack, Milford, Ind., June 5-6 [contact Camp Alexander Mack, P.O. Box 158, Milford, IN 46542; (219) 658-4831].

Sixth annual workcamp on the island of Culebra, P.R., July 27-August 7. Campers will work with disadvantaged children and do construction [contact Jerry Eller, 1030 New Hampton Way, Merritt Island, FL 32953; (407) 452-4659].

Bikes Not Bombers bicycle trip from Seattle, Wash., to the Fraser Valley, B.C., Canada, August 1-5. Participants will attend a peace conference with Langley Mennonite Church August 6-8 and the Abbotsford Air Show [contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608; (312) 455-1199].

Shalom Connections, sponsored by Shalom Mission Communities for those interested in intentional Christian community, at Reba Place church, Evanston, Ill., October 1-3 [contact David Janzen, 722 Monroe, Evanston, IL 60202; (708) 475-8715].

rethren and Christians, and concluded iat conflicts like this are so complicated iat a long-term commitment is :quired by anyone wanting to contribute) a resolution.

"We saw the importance of being wilng to be in dialog with all parties in a onflict, including the soldiers," Radcliff iid, adding that peacemakers have to y to understand the positions of all des, even if they can never agree with ertain positions.

The Brethren also found out how iuch power is implicit in US citizenip. The southern Sudanese greeted iem as "the 12 disciples of Clinton," nd regarded a relationship with US itizens as a means of changing their tuation, Radcliff said.

The group included Washington Office irector Tim McElwee; Ernest Bolz, of onasket, Wash.; Sarah Ann Bowman, f Boones Mill, Va.; Rocci Hildum, of an Diego, Calif.; John Jones, of Myrtle oint, Ore.; Judith Kipp, of Manheim, a.; Andy Loomis, of State College, Pa.; lary Mason, of Sebring, Fla.; Glenn litchell, of Boalsburg, Pa.; Paul Brun el Re, of Lansing, Mich.; and E. Paul Veaver, of Everett, Pa.

Coffee
'93 1 14

SERRV aids Costa Rican coffee farmer cooperative

Coocafe general manager Carlos Murillo Solano (above right) met with SERRV director Robert Chase during a visit to the US funded by the Brethren self-help handcrafts program.

A cooperative of small farmers in Costa Rica, Coocafe markets Cafe Foresta, generating 25 cents a package for reforestation, and Cafe Paz, which is processed and packaged by its producers.

Following SERRV's purchase of 10,000 packages of Cafe Paz in 1991, Coocafe was able to demonstrate to buyers in Europe that it could produce, process, and package a gourmet-quality coffee and ship it quickly to the large markets of the northern hemisphere. The company recently shipped an order of a million packages of Cafe Foresta to Europe.

SERRV is investigating other Coocafe products, such as plaintain chips.

)iscipleship training center)pens in Pacific Southwest

'his month marked the beginning of a ew Discipleship Training Center in 'acific Southwest District.

The center, located in the mountains ıst east of San Diego, Calif., was reated by two southern California astors, Gilbert Romero, of the Bella 'ista Church of the Brethren in Los ıngeles, and Mark Edwards.

The program is designed to "not only ıke people off the street, but to help iem spiritually, physically, emotionally, sychologically, and vocationally, and ive them a skill so they can get back ıto society," said Edwards. "Not veryone can attend because some people 'ant help the wrong way."

The former Christian retreat center 'ill house approximately 40 students and 10 staff. The staff will include one or two full-time pastors. The program will run for about nine month for each student, on a revolving basis. According to Edwards, most of the people who will attend will be homeless or dealing with other social problems.

The cost for each student will be approximately $700 a month, but students will only be charged the amount given to them by the state through programs such as general relief.

Each enrolled student will attend a mandatory pre-screening of one to two months before being enrolled. The prescreening is designed to find out what the real problems are and to determine that the person is committed to the program.

Regional Occupation Program (ROP) representatives will be on-site to help offer vocational and job skills to the students. There will be specific courses for each student to complete while at the training center. A psychologist will also be on the grounds part of the time to assist with emotional and psychological problems

Each student will receive a diploma at the end of the program.

Dominican assembly accepts three new congregations

The second annual assembly of Brethren in the Dominican Republic, held January 21-23, added three new congregations to the seven existing Brethren churches in the island nation.

Meeting on the theme, "Strengthened in the Power of the Lord," the 110 participants also approved goals for the next few years. General Board Caribbean representative Yvonne Dilling reported that the Dominicans have designated this year as a time for internal strengthening, placing a high priority on leadership training and theological education. In 1994 the churches will focus on growth, and in 1995 on development.

Brethren Vision for the '90s continues fund raising

More than $11 million has been committed to the Brethren Vision for the '90s campaign, as of January. The program raises funds for the denomination's Goals for the '90s.

The emphases for this decade are evangelism and witness, youth and family ministries, peace and service, scripture and heritage, and leadership and spiritual renewal.

General Board staff hoped to raise $10 million in the campaign, $6.75 million in cash gifts and the balance in deferred gifts. Only $3 million has been committed in cash gifts and $8 million is committed in 73 deferred gifts.

Program developments the Board hopes to fund through Brethren Vision cash resources include expansion of youth and young adult ministries, expansion of evangelism ministries including the new center for evangelism and congregational vitality, a family ministries emphasis, work in the Dominican Republic and Korea, additional global hunger responses, and expanded ministry training for small congregations.

The Board's Goals for the '90s plan calls for more than $4.5 million in new funds to be allocated to several specific programs through 1996 (see chart). Also included are projects such as the Lafiya plan for congregationally based holistic health care and new medical staff housing in Puerto Rico.

Phase III of Brethren Vision begins this year as a Board/district partnership in many districts, seeking individuals who can contribute between $1,000 and $5,000. Phase I, which is nearing completion, sought larger advance gifts from individuals and Phase II encouraged congregations to increase their Brethren outreach giving by 10 percent.

New programs beginning this year include production of heritage materials, development at the historic Germantown church, ministry training, black ministries, and a Brethren identity media campaign.

GOALS FOR THE '90s

	1991	1992	1993	1994	1995	1996	Sub-total '90-'96
ADDITIONAL INCOME							
Brethren Vision for the '90s	300,000	500,000	675,000	675,000	675,000	325,000	3,150,000
GOALS FOR THE '90s, PROGRAM ADDITIONS							
Youth	62,500	65,000	63,000	63,000	64,000	64,000	381,500
Evangelism							
Evangelism Program	25,000	56,000	73,500	73,500	74,000	73,500	375,500
New Church Development			34,750	34,750	35,000	34,750	139,250
Leadership Support			34,750	34,750	35,000	34,750	139,250
Brethren Identity Media Campaign			34,750	17,500	17,500	0	69,750
Ethnic Ministries		41,000	42,250	42,250	42,250	42,250	210,000
New Overseas (Korea, Dominican Republic, Sudan)							
Total	50,000	50,000	89,750	89,750	90,000	90,000	459,500
Sudan Development (Global Hunger)			61,250	61,250	62,000	62,000	246,500
Family Life		22,500	55,000	64,500	65,000	65,000	272,000
Congregational Resourcing		30,000	17,000	17,000	17,000	17,000	98,000
Heritage Materials			46,000	46,000	46,000	46,000	184,000
Germantown			28,000	28,000	28,000	28,000	112,000
Communication		5,000	15,500	15,500	16,000	16,000	68,000
Ministry Training			46,000	46,000	46,000	46,000	184,000
Brethren & Black Americans							
Urban Ministries/Violence			27,750	27,750	27,750	27,750	111,000
Black Ministries			9,250	11,000	36,000	36,000	92,250
TOTAL PROGRAM ADDITIONS	137,500	269,500	678,500	672,500	701,500	683,000	3,142,500

Personnel director retires from New Windsor center

Eleanor Rowe, director of personnel at the New Windsor (Md.) Service Center, will retire in August. Her last day on the job will be July 30. She has been employed in the center's human resources department for 17 years.

Eleanor Rowe

Hispanic Assembly elects new leadership group

New Hispanic Brethren leaders were chosen during a Hispanic Assembly in November.

The new Hispanic network committee ncludes Luís Bustillo, pastor of the Misión de Jesús in McFarland, Calif.; Fausto Carrasco, representing Brethren n the Dominican Republic; Gilberto Gaytan, pastor of the Iglesia Evangélica Anabautista in South Bend, Ind.; Jaime Pantoja, pastor of the Centro Cristiano Vida Abundante in Levittown, P.R.; Benjamín Pérez, pastor of Hermanos en Cristo in Bradenton, Fla.; Luís Pérez, pastor of the Puerta del Cielo congregaion in Reading, Pa.; Mirriam Pillot, of he Cristo Nuestra Paz church in Vega Baja, P.R.; and David D. See, of Broadway, Va.

Brethren Volunteer Service (BVS) Unit 205 completed three weeks of orientation in Chicago, Ill., January 10-30. Unit members are: **(front row)** Chris Power, Brian Kruschwitz; **(second row)** Carmen Yeager, Brian Messler, Elizabeth Richardson, Barbara Sayler (orientation assistant); **(third row)** David Watson, Chad Fahnestock, Scott Garvey, Paul Simpson, Rachel Christina, Cathleen Bridgeman, Andrea Loffeholz; **(back row)** Erjan Aissabaev, Paul Schiesser, Victoria Smith, Michael Matherly, Tammy Krause Riddle (orientation coordinator), LuAnne Harley (recruitment assistant), Jessica Barnhill, David Grosso, Janice Hoggs.

Bethany students explore opportunities at Richmond

Bethany Seminary students met with Earlham School of Religion faculty and tudents in February to explore both opportunities and problems that may be enountered in affiliation of the schools.

Bethany, currently in Oak Brook, Ill, s moving to the Earlham campus in Richmond, Ind., in the fall of 1994. The ampus accommodates both ESR and the ndergraduate Earlham College, both of which are related to the Society of Friends (Quakers).

Bethany students attended regularly scheduled ESR classes as well as a series of "mini classes" given by ESR faculty to show the range of academic offerings. The Brethren and Quakers also worshiped and sang together, and enjoyed an evening of entertainment that showed off the talents of both groups.

In a session on the subject, "What does it mean to be Brethren and Quaker?" both groups talked about the heart of their faith. Brethren students heard Quakers talk about faith in the leading of God, the importance of listening, concern for the inward life and the fruits of the Spirit, and blending of the secular and sacred in a holistic lifestyle.

Bethany students talked about the importance of community in the Brethren tradition, feetwashing as a symbol of love in the spirit of Jesus, and the New Testament and the life of Jesus Christ as a guide for living. "We are a statement that's in progress," said Bethany student Judy Mills Reimer, who mentioned the "holy tension" within the denomination.

In the closing meeting of the two-day visit, students expressed hope in the spirit of openness of the two schools, but also said that Bethany and ESR may experience conflict at some points of their faith traditions, such as differences in styles of worship and the Brethren emphasis on community as opposed to the Quaker leaning toward individuality. "Non-Christian" Quakers at ESR may also come into conflict with the Christocentric Brethren.

The dedication of a peace pole during the visit symbolized strong traits the two traditions have in common, as unique "cultures" that share a concern for peace and justice, an involvement in service, and a global emphasis.

The Bethany students also met briefly with area Brethren who make up a joint district relocation support committee.

Worldwide

In November, Church World Service sent $1million worth of blankets to the former Yugoslavia, to aid needy children such as this boy.

The two million people displaced in Bosnia-Herzegovina, Serbia, and Croatia have been allocated millions of relief dollars by Church World Service, which has given $1,440,000 from its Blanket Program, $3 million in medical supplies, and $175,000 for other needs. CWS also has helped provide $4.4 million in USAID food aid and funds for winterization. As of mid-February, more medical supplies valued at $3 million were being prepared for shipment.

Rape is used as a 'weapon of war' in the conflict in the former Yugoslavia, according to an ecumenical group of women who visited Croatia in December. The women urged an international response especially to what they described as a "sophisticated strategy" of raping Bosnian women, most of them Muslim. However, rape and other human rights violations are taking place on all sides of the conflict, they said. Team members included Genevieve Camus-Jacques, general secretary of the French ecumenical aid organization CIMADE, Margot Kaessmann, a German pastor and member of the executive committee of the World Council of Churches, and three WCC staff members.

The Nestlé boycott is being intensified. The International Nestlé Boycott Committee, including UNICEF representatives, and delegates from 14 countries, decided in December to intensify the boycott because Nestlé continues to use questionable tactics in marketing baby milk products, despite promises it made in 1984 to restrict such practices.

President Clinton earned high marks from the National Council of Churches for his first State of the Union message in February. "He calls us away from living well at the expense of others," said NCC general secretary Joan Campbell. "He puts forward proposals aimed at securing a more certain future for our children and grandchildren."

Pope John Paul II will celebrate mass on World Youth Day, August 15, in Denver, Colo. The event is expected to draw 150,000 youth from around the world, nearly half a million people in all.

Women seminarians made up 30.1 percent of total enrollment in the 208 member schools of the Association of Theological Schools in the US and Canada in 1991, an increase of 3.3 percent over 1990. The number of women in seminary has increased steadily each year for at least two decades. The enrollment of African Americans and students from Asia and the Pacific Islands also continued t increase, but the number of Hispanic Americans declined.

Tahan Jones, the last conscientious objector to the gulf war t be adopted by Amnesty International as a Prisoner of Conscience, was released December 30 from the brig at Camp Lejeune, N.C. Jones was convicted of unauthorized absence and missing troop movement, and sentenced last June to eight months, a dishonorable discharge, forfeiture of pay, and reduction in rank. Originally he face the death penalty, having been charged with desertion in time of war

Fragments of the Dead Sea Scrolls will be displayed at the Library of Congress April 22-July 11 and at the New York Public Library beginning October 2. Several major fragments will be on vie including the earliest known texts of parts of the Old Testament boo of Psalms, Leviticus, and Hosea.

New Windsor prepares shipment to Moscow

Medical supplies worth $4.8 million were prepared for a February airlift to Moscow by the distribution center at the Church of the Brethren New Windsor (Md.) Service Center.

Sponsored by the United Methodist Board of Global Ministries and supplied by Interchurch Medical Assistance, the 70,000 pounds of supplies will be distributed to several hospitals in Moscow.

The General Board's disaster relief office is also supporting interfaith work following flooding in Arizona. As of mid-February, Church of the Brethren volunteers from Pacific Southwest District were already engaged in repair work in Arizona. An Emergency Disaster Fund allocation of $20,000 was granted to support relief efforts in Arizona and in California, where heavy winter rains caused mud slides.

Study guide released for creation statement

A four-session study guide on the An-nual Conference statement, "Creation: Called to Care" is now available.

The guide features sessions on a Chr tian view of the environment, creation and justice, roots of the ecological crisi and a call to action. It will be supplied with each order for the statement, whic is available in booklet form.

the church ALIVE

by Paul E. R. Mundey

Create a brochure

Oakland Church of the Brethren, near Gettysburg, Ohio, is one of the denomination's fastest growing congregations. Recently it developed a new church brochure in conjunction with the construction of its new facility.

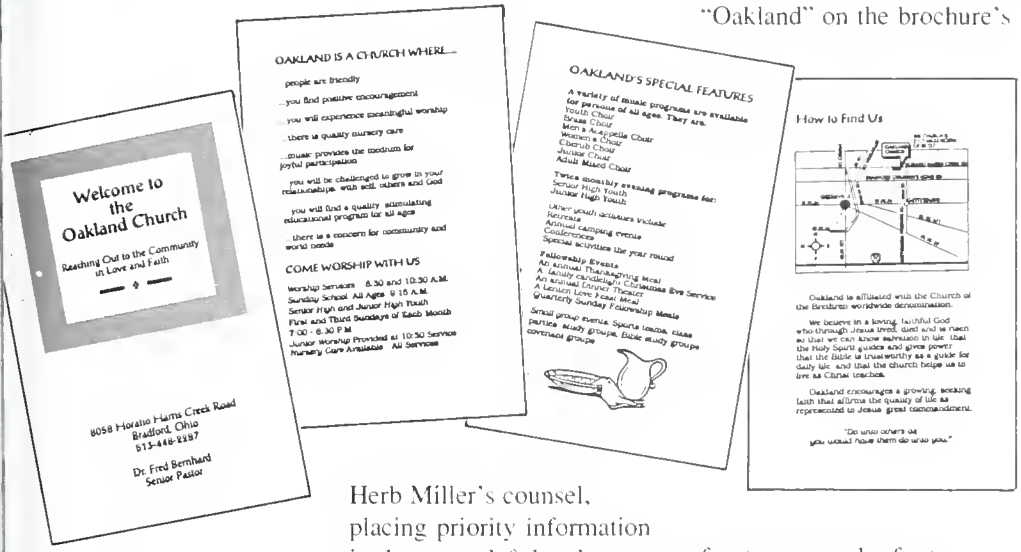
In designing the piece, Oakland followed consultant Herb Miller's counsel, placing priority information in the upper left-hand corner of the inside panel (because that's where the reader's eye is first drawn). In that spot, the congregation's strengths are listed. Immediately below, Sunday morning options and times are spelled out.

On the right-hand side of the inside panel, various program opportunities are listed. On the back of the brochure, a general affirmation of denominational affiliation is included, which focuses on Christ-centeredness, the importance of scripture, and the need to live out one's faith in community.

As pastor Fred Bernhard recounts, "The issue that created the most discussion centered around how we would list the name of our church—Oakland or Oakland Church of the Brethren. We were aware that the community commonly refers to us as "Oakland," so the committee decided to use "Oakland" on the brochure's front cover and refer to our denominational affiliation on the back. This decision was also based on the fact that today's "seekers" choose a *church*, not a *denomination*."

As to general design, Oakland once again followed Herb Miller's counsel, utilizing two colors for greater readership. With the help of a marketing consultant, teal lettering was chosen, with a mauve accent on a paper by Strathmore called "Renewal Spackle." This was selected because of the visible fibers running through the paper, which give it a natural and wholesome look.

For a sample of Oakland's excellent brochure, call or write Evangelism Ministries, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039.



Welcome to
the
Oakland Church

Reaching Out to the Community
in Love and Faith

8058 Horatio Harris Creek Road
Bradford, Ohio
513-448-2287

Dr. Fred Bernhard
Senior Pastor

OAKLAND IS A CHURCH WHERE—

people are friendly

...you find positive encouragement

...you will experience meaningful worship

...there is quality nursery care

...music provides the medium for joyful participation

...you will be challenged to grow in your relationships with self, others and God

...you will find a quality stimulating educational program for all ages

...there is a concern for community and world needs

COME WORSHIP WITH US

Worship Services 8:30 and 10:30 A.M.
Sunday School All Ages 9:15 A.M.
Senior High and Junior High Youth
First and Third Sundays of Each Month
7:00 - 8:30 P.M.
Junior Worship Provided at 10:30 Service
Nursery Care Available All Services

OAKLAND'S SPECIAL FEATURES

A variety of music programs are available for persons of all ages. They are:
Youth Choir
Brass Choir
Men's Acappella Choir
Women's Choir
Cherub Choir
Junior Choir
Adult Mixed Choir

Twice monthly evening programs for:
Senior High Youth
Junior High Youth

Other youth activities include:
Retreats
Annual camping events
Conferences
Special activities the year round

Fellowship Events
An annual Thanksgiving Meal
A family candlelight Christmas Eve Service
An annual Dinner Theater
A Lenten Love Feast Meal
Quarterly Sunday Fellowship Meals

Small group events: Sports teams, class parties, study groups, Bible study groups, covenant groups

How to Find Us

Oakland is affiliated with the Church of the Brethren worldwide denomination.

We believe in a loving, faithful God who through Jesus lived, died and is risen so that we can know salvation in life; that the Holy Spirit guides and gives power; that the Bible is trustworthy as a guide for daily life; and that the church helps us to live as Christ teaches.

Oakland encourages a growing, seeking faith that affirms the quality of life as represented in Jesus' great commandment.

"Do unto others as
you would have them do unto you."

Keep 'em happy

The following listing was discovered in a financial planning magazine. It says a lot about attracting and serving potential customers . . . and church members.

- Dissatisfied customers tell an average of 10 other people about their bad experience; 12 percent tell up to 20 other people.
- Satisfied customers will tell an average of five people about their positive experience.
- If 20 customers are dissatisfied with your service, 19 won't tell you. Fourteen of the 20 will take their business elsewhere.
- The first 30 seconds of a phone call or meeting set the tone for the remainder of the contact. The last 30 seconds are critical to establishing lasting rapport.
- Among dissatisfied customers, 95 percent will become loyal customers again if their complaints are handled well and quickly.

How are your customer/member service skills? Are there areas that need sharpening, as you continue to reach out?

Paul Mundey is the General Board's staff for evangelism

"The Church Alive" is an vangelism column that appears hree times a year.

I will dance

by Frank Ramirez

King David dancing before the ark of the covenant. Brethren washing one another's feet on Maundy Thursday. There is a connection ...and it's scandalous!

"When they came to the threshing floor of Nacon, Uzzah reached out his hand to the ark of God and took hold of it, for the oxen shook it. The anger of the Lord was kindled against Uzzah; and God struck him there because he reached out his hand to the ark; and he died there beside the ark of God" (2 Sam. 6:6-7).

* * *

As a child, I was appalled when I came upon the story of Uzzah and the ark of the covenant.

It was so unfair.

The story, as we have it in 2 Samuel 6, may be simply told. King David unified the northern and southern kingdoms and conquered Jerusalem to make it his own District of Columbia. Then, in an effort to make his capital secure, he prepared to take the ark of the covenant to the holy city. There was great singing and dancing.

Suddenly the ark began to fall. Uzzah, reacting as most of us would, reached out to prevent this terrible calamity. For his pains, he was struck dead.

As a student in a parochial school, I was told this story was a "mystery." We students had quickly learned that "mys-tery," when applied to God, was a syno-nym for "Shut up, if you know what's good for you."

We would understand mysteries, we were told, in the next life. For now, we had to accept them.

I couldn't accept this story. Uzzah did what I would have done. I just *knew* it. Here I was, *eight* years old, and I would have been as dead as he.

What a displaced California kid attending Holy Trinity School in Norfolk, Va., at the height of the Civil War Centennial, where even the nuns believed that the South would rise again, would be doing in a sacred processional near the threshing floor of Nacon is something I can't explain. Never mind. But I saw myself there very clearly.

Who wouldn't put a hand out to protect the ark?

Things change.

Over the years I have come to know that sometimes, if scripture is to be claimed, it must be wrestled with. Jacob knew something about this.

Now I recognize it as David's story. I is God's story.

And I have claimed it as my story as well.

As is often the case, it is necessary to put the story into a larger context. Decades after his anointing, David has become king. In his search for security he unifies Israel, and now needs a capital. Jerusalem, newly conquered, w serve well. Like Washington, D.C., it belongs to no tribe.

So David moves the ark to his new capital. What else could make his city more secure?

What a marvelous object this ark is. contains two relics. The first is the manna. The name itself is the Hebrew question *Min ha*?: "What is it?" Although no one exactly identifies what manna is made of, the surviving sampl remained a tangible proof of God's lov and care. (See Exodus 16:13-36.)

The ark also contains the Ten Commandments. Here is further proof of God's love and concern.

On each end of the atonement cover are the golden cherubim, with wings spread over the ark. The box is the earthly throne of Yahweh, the king of heaven and earth.

Yahweh of hosts, Lord of human armies, heavenly creatures, sun, moon and stars is especially present here.

Now it is to be transported to Jerusalem. It is a time of great rejoicing. The is singing and dancing.

And David has a new cart built for t journey. Pulled by oxen, it leaves the home of Abinadab, high on a hill. His two sons Uzzah and Ahio guide the ca

Then disaster strikes.

What was Uzzah's error?

According to some rabbis, he shoul have realized the fall of the ark was a sign from God. It was Yahweh's way stopping the procession. Preventing th fall limited God's freedom.

But to my mind, the fault lay with King David. He did not read the struction manual.

The account in 1 Chronicles 15 makes clear that David had ignored the bibli- l instructions regarding the trans- rtation of the ark. Specifically, evites should have been involved in e transport.

While it was David's fault, another ed. Sadly, that is often the way of the orld. How often do we read of a drunk iver who escapes unharmed from an cident that claims the lives of an entire mily of innocents?

There are no solitary sins. As a mmunity, we are all connected to each her. If *you* do not wear your seat belt, r instance, *your* injury may raise *my* surance rates.

Still, *death* for Uzzah?

We sometimes forget that while God is od, he is also dangerous—in the me way that electricity is dangerous. ne day an otherwise careful lineman ay neglect to remove his wedding ng, make a mistake, and get electro- ted. There is no appeal to such an stant death.

Strange to say, *it is dangerous to get o close to God.* It is also good beyond ords to do so.

I think of hymns such as "In the arden," with the lines "And he walks ith me and he talks with. . . ." Or, w about "I walked today where sus walked. . . ."

Do you really want to walk with Jesus? is dangerous.

Jesus, as he walked on the water, mmanded Peter to walk toward him. e later told Peter that someday his alk would take him where he did not ish to go.

When Moses descended from the ountain, his face was so bright it was possible to look directly at him.

And Jacob, wrestling with God, nped forever afterward.

Still, when Jesus calls us, as he did iomas, calling upon us to put our igers in the holy wounds, we do not k, "Dare we touch?" but rather, "Dare e refuse?"

Approach the holy of holies. Uzzah ed. To die in the service of God, to take on the sin of another, is not the worst thing that could happen. Uzzah touched the holiest thing in the world—and died. We all could do worse.

But David? Ah, David. The King of Israel had no choice. Stripped of his assumptions, forced to examine himself. He becomes open, then vulnerable. David confronted the death of Uzzah. His reactions match the classic five stages of grief: denial, anger, bargaining, depression, and acceptance. So the text:

> "David was angry because the Lord had burst forth with an outburst upon Uzzah (anger); so that place is called Perez-Uzzah, to this day. David was afraid of the Lord that day (depression); he said, 'How can the ark come into my care?' (denial). So David was unwilling to take the ark of the Lord into . . . the city of David; instead David took it to the house of Obed-edom the Gittite (bargaining)" (2 Sam. 6:8-10).

The final stage of grief—acceptance—comes when David receives the news that Obed-edom has been blessed. David again attempts to bring the ark of the covenant back to his capital.

Once, when I was driving through Kansas, I came upon a sign warning me that nuclear weapons were being transported in unmarked trucks! In addition to resolving to pass no one for the next hundred miles, I spent time thinking of how carefully the drivers must transport such dangerous cargo.

King David is moving something far more dangerous than mere bombs: This is the throne of absolute good, which, unshielded, could dissolve the whole world into a blessed mist. But David celebrates his forgiveness. As scripture tells us, he "danced before the Lord with all his might" (1 Sam. 6:14).

Stripped of his illusions, freed from his desire for security, having passed through the fire of deathwork, David is forced to confront his vulnerability.

His actions, to my mind, are the greatest of his reign, and the most applicable to our own lives.

David accepts forgiveness.

He not only accepts forgiveness, he *lives* it. Most of us are willing to admit we are forgiven, but, in a furtive fashion, we do not *quite* believe it. God may forgive anything and anyone—*except us.*

But David demonstrates that when you are truly forgiven you have nothing to lose, nothing to hide, nothing to worry about. The parade picks up right where it left off. This time, however, he follows the instructions. Levites are in the procession.

The one essential bit of baggage that the truly vulnerable and forgiven lose is their false dignity. Real dignity is an indefinable quality that is displayed best by those who have no awareness of it. Rex Stout once said through the mouth of his detective Nero Wolfe, "To assert dignity is to lose it."

False dignity is pride unmasked. Pride is the least savory of sins, for as the demon Screwtape of the C.S. Lewis novel once noted, it gives no physical pleasure in return.

Once, when I was on the operating table, a nurse apologized to me for lifting my gown to make a surgical mark. I told her not to worry, because in 60 seconds I would be totally under, and they would be hiking up the gown anyway. Surgery is no place for dignity.

And neither, King David demonstrates, is a procession for the ark. There is, after all, only one real king. David was wearing an ephod. That is a priestly garment, a loose pullover that descends to hip length, not unlike a one-size-fits-all hospital gown.

And in this skimpy attire David cavorts, dancing wildly. In the process he exposes himself accidentally. This wild dancing is part of the healing process, not unlike the meals that follow funerals, in which food and drink, laughter and tears, mix together in unlikely combinations. And appropriately, a great feast follows, in which all eat and celebrate as the ark comes to its new home.

But no matter what you do, some people are going to take offense. As Jesus put it:

" 'We played the flute for you,
and you did not dance;
we wailed, and you did not
weep' " (Luke 7:32b).

David comes home to be ridiculed by his wife, Michal, daughter of Saul: " 'How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' maids, as any vulgar fellow might shamelessly uncover himself' " (2 Sam. 6:20).

David's response? " 'I will make myself yet more contemptible than this, and I will be abased in my own eyes . . .' " (2 Sam. 6:22).

The king makes it clear his intent was not to expose but to debase himself, in a manner that one who is truly forgiven will assume—a mode of celebration. This abasement, this openness, this vulnerability is an essential part of our response to God.

This scandal is hard to swallow. Indeed, so difficult is it to acknowledge that the ultimate Christian abasement was not pictured for 500 more years. Jesus hung naked on the cross, tortured on an instrument reserved for scum. And five centuries passed after Jesus' death before there was an authentic Christian depiction of the crucifixion.

Paul comes close to this abasement, when, after listing his many accomplishments, he writes, "I count it all *skubalos*" (Phil 3:9), a vulgarism we knew as the "s word" in my boyhood.

In my Church of the Brethren tradition, we may say every year, "I will make myself yet more contemptible than this," when on Maundy Thursday we gather for feetwashing. Here is a procession of glory, an entrance into the presence of the holy. Descending to a knee, we wash each other's feet, share the holy kiss, and celebrate the love feast in a meal together.

Every spring I remind my congregation that it takes the special gift of
vulnerability to allow ourselves to
uncover that part of our body of whic
we are least proud—our feet. The diff
culty lies in the fact that few people lo
upon their feet as pretty. Yet in follow
the command of Jesus in John 13:14,
come as close as we may to the presen
of the Lord, and proclaim a symbol w
seek to live out in the rest of our lives-
service in emulation of our Lord.

I have wrestled long with scripture
see this account as a tale about David
and not Uzzah, and to grow in admira
tion for him. This journey has paralle
my own acceptance of feetwashing as
Christian ordinance, one which I beli
all brothers and sisters in Christ are
called to do.

Michal rejected this life of celebrati
King David embraced it. And the true
davidic king lived it, even unto
the cross—and beyond.

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

Resurrection scars

by Ryan Ahlgrim

One fall afternoon, many years ago, I climbed a tree in the backyard. As I made my way down, the branches broke. I fell 15 feet, and then my left leg hit a metal fence. My femur shattered. The doctors cut open my leg to remove bone fragments and to piece together my femur. Today my left leg is all healed, but the accident did make a difference: My left leg is about an inch shorter than my right leg, and a thick scar now runs down 11 inches of my leg. I'm healed, but the scar remains.

In John 20, we are told something amazing: Jesus is resurrected to new life, but the scars remain. The resurrection is the epitome of hope and wholeness—and yet the resurrection still has scars. Jesus displays gaping holes in his hands and feet and side.

Why? Why didn't God take away the scars of the crucifixion? Why did God allow the ugly results of public execution to remain in the resurrection? Surely God could have given Jesus a resurrection body free from blemish. But God let the scars remain.

The scars connect Jesus' resurrection with real life. When some people walk through the doors of a church, they leave reality behind. The hard facts of prejudice and politics, brutality and bombs, are left unengaged. Behind the colored windows, a fantasy is created that has little connection with reality on the other side of the windows. But the scars of the resurrection say, "No!" Even our most fantastic hope—resurrection to new life—is scarred by the reality of crucifixion. Even the resurrection bears the marks of sweat and blood, suffering and death.

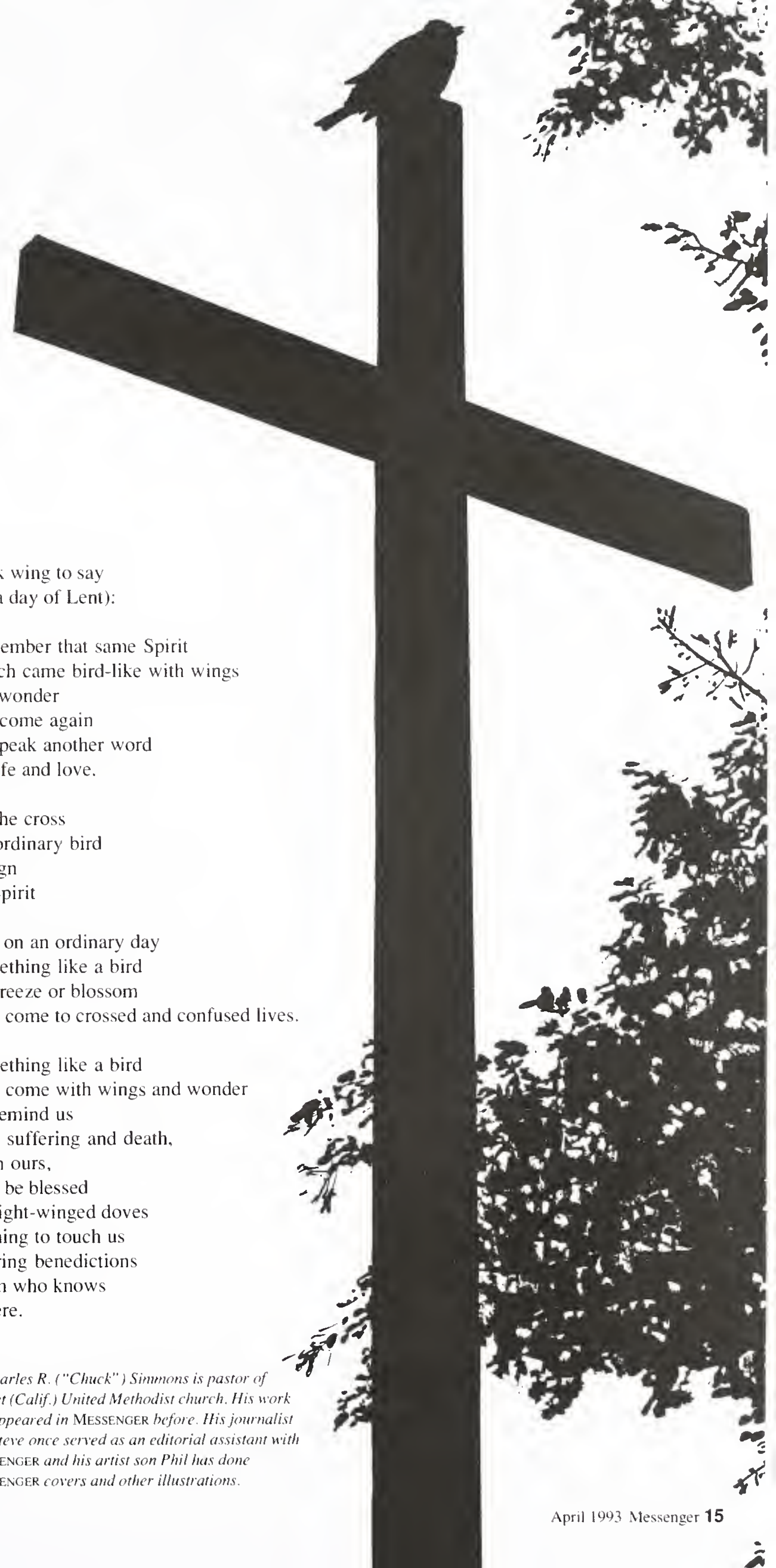
The Easter message is so overwhelmingly good, it is difficult for us to take it seriously. We have a tendency to romanticize it, trivialize it, and make it cute. Too often our Easter celebrations are
little more than a nature festival fille
with the pleasant symbolism of butter
flies or—worse—bunnies and colore
eggs. But the scars of the resurrection
say, "No!" Jesus' resurrection is not a
pretty metaphor of fertility. It's blood
It's got gashes in its hands and feet a
side. The resurrection will not allow
to forget that it is about real life and
real life.

Another reason the scars remain is
that the scars connect the resurrected
Christ with the historical Jesus. On
several occasions, the Gospels tell us
disciples were at first unsure of the
resurrected Jesus' identity. For instan
Luke 24:36-39 states, "While they we
talking about this, Jesus himself stoo
among them. . . . They were startled
and terrified, and thought that they
were seeing a ghost. He said to them,
'Why are you frightened, and why do

(continued on page 16)

Lines from the quiet at Serra Retreat Center, March 17, 1992

by Charles R. Simmons



Perched on the cross
The bird sat.
Not on the crossbeam
But on the top.

Is this some arrogant heretic
Claiming the apex for himself,
Crowning himself
On the sign of the Son?
Here, of all places,
Does the bird know
Where he is,
That someone is watching?

Should the bird be reported?
This place is Franciscan,
Perhaps the Francis connection
Can bring that bird—
Well, not to his knees—
But down to lesser heights.

Then, again
As the cross is sign—
of love, full love

As the cross is sign
Of death—complete death

As the cross is sign
of silence—when the world wails

As the cross is sign
Of God's last word
Uttered on a dark Friday
Perhaps that bird—
A dove?
Did I hear a coo?
Perhaps that bird
Took wing to say
(on a day of Lent):

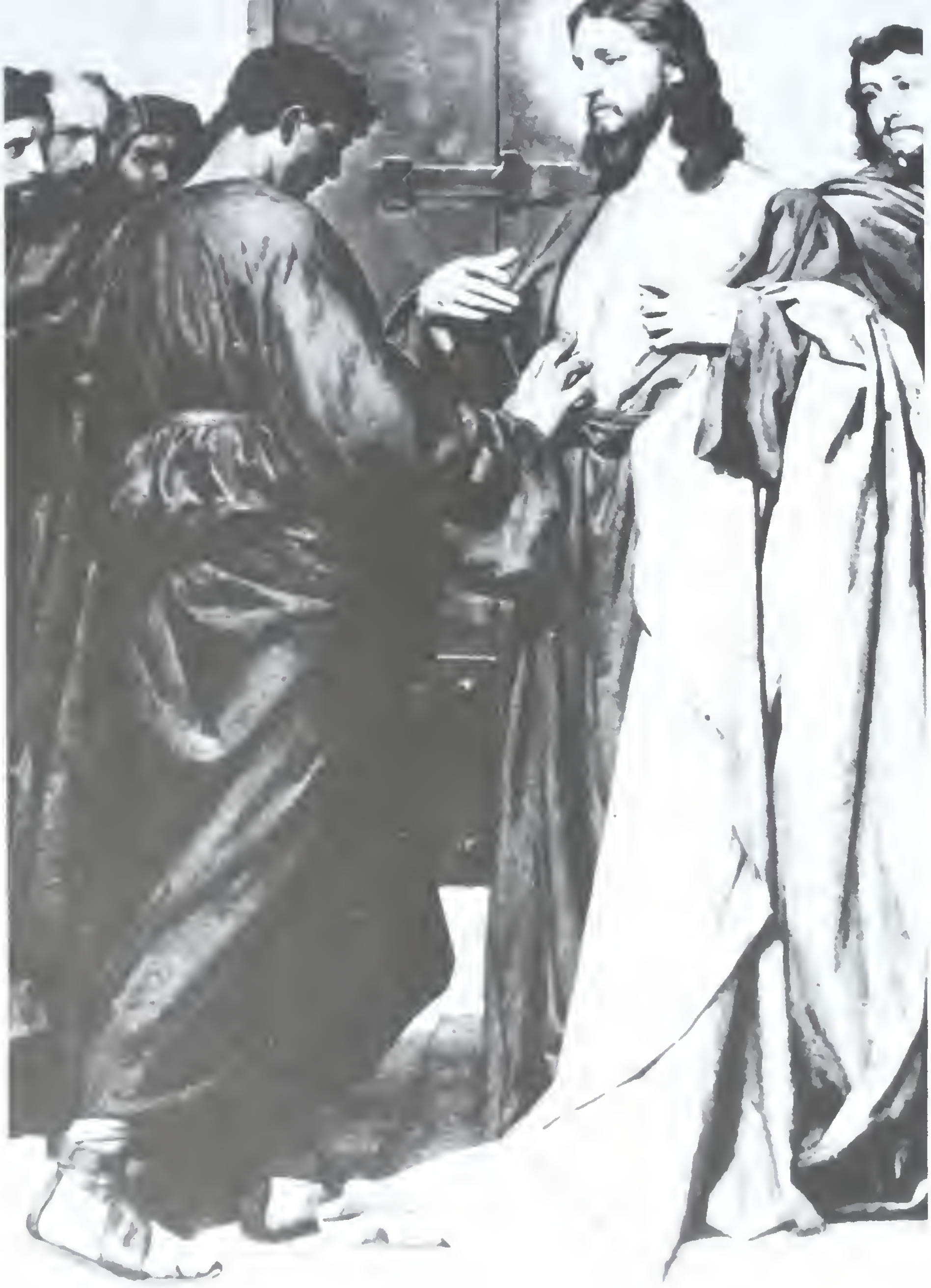
Remember that same Spirit
Which came bird-like with wings
and wonder
Has come again
To speak another word
Of life and love.

On the cross
An ordinary bird
Is sign
Of Spirit

And on an ordinary day
Something like a bird
Or breeze or blossom
May come to crossed and confused lives.

Something like a bird
May come with wings and wonder
To remind us
That suffering and death,
Even ours,
May be blessed
By light-winged doves
Coming to touch us
Bearing benedictions
From who knows
Where.

Charles R. ("Chuck") Simmons is pastor of Hemet (Calif.) United Methodist church. His work has appeared in MESSENGER *before. His journalist son Steve once served as an editorial assistant with* MESSENGER *and his artist son Phil has done* MESSENGER *covers and other illustrations.*



When Jesus first appeared to his disciples, in the Gospel of John, Thomas was not present, and he claimed he would not believe Jesus was living until he put his hands in his scars. If the scars were not there, then it couldn't be Jesus the crucified.

(continued from page 14)

doubts arise in your hearts? Look at my hands and feet; see that it is I myself' " (NRSV). The scars identify this resurrected person. The scars connect him with the historical Jesus.

From a conventional perspective, that is a bizarre way for Jesus to identify himself. One would expect Jesus to draw attention to visual recognition: "Look at my face; see that it is I myself." Or to appeal to memory: "Peter, remember the time we went down to Capernaum and. . . ." But significantly, Jesus' identification card was his scars. In John 20:20 the first thing the resurrected Jesus did was show his disciples his scars—before they even had asked to see them. But Jesus automatically and immediately displayed his scars because the most crucial element of his identity was his crucifixion. His identity was based upon his self-giving love and obedience that went all the way to death.

When Jesus first appeared to his disciples, in the Gospel of John, Thomas was not present, and he claimed he would not believe Jesus was living until he put his hands in those scars. We sometimes demean Thomas for his skepticism, but actually he was very wise. Because if the scars weren't there if there were no marks of self-giving, it wasn't Jesus. Thomas is quite right.

We should be as skeptical as Thomas When people suggest, "Jesus wants you to own a BMW" or "Jesus wants you to support this politician" or "Jesus wants you to give me your money," how do w know if it's Jesus who wants it, or if it' a self-centered, short-sighted demonic vision? Demand to see the scars of the crucifixion. Demand to see the signs of self-giving love. If those scars are there it is Jesus.

Even without my face, voice, or fingerprints, I always can be identified by the scar on my left leg. It's not a pretty scar, and I wish I had never broken my leg. Yet the scar reminds m of my past, of being a 13-year-old boy who loved climbing trees. This scar is part of who I am. And so it is with Jesu scars. That means we cannot separate t ever-living Lord from the man of Nazareth. The two are one; they share the same scars. We must always read tl Gospels to see once again who the resurrected Christ is.

Still another reason why the scars remain: They connect the resurrection with the way of the cross. Without self-giving, there is no resurrection. Withou losing oneself, there is no finding oneself. Where there is no death to self, there is no new life. The scars *must* be the resurrection, because the crucifixio is the only way the resurrection can happen. So when Jesus showed his disciples his scars, he was showing us the way to new life—self-giving love, even to the point of death.

The Gospel of John tells us that afte displaying his scars, Jesus said, "Peace be with you." Ultimately, the presence scars in the resurrection is not troublin Rather, the scars give flesh to our faith join heaven and earth, and establish peace. Resurrection scars confirm that the Lord Jesus is truly with us.

Ryan Ahlgrim is pastor of Peoria-North Mennonite church, in Peoria, Ill.

Brethren in Brazil:

Fragile as a petal, determined as a thorn

y Cheryl Cayford

ho are the Brethren in Brazil? That's question Bethany Seminary and anchester College students set out answer during a January study trip Brazil.

We found out that the Brazilian rethren—the *Comunidade Pacifista rista*, or "Tunkers," as they call themlves—are more welcoming, loving, d giving than we could have imagined. recitation of names that have become dear—Luciano, Eulálio, Shirley, ariluce, Dérich, Marco Aurelio, ltituri, Silene, Cleiton—cannot convey e love that we found in them.

I began to understand the nature of the unkers when, after our first day in razil, I realized that our group would ver be just the 15 who traveled from e US. We were accompanied by unker pastor Onaldo Pereira, who was r guide and became our mentor, and his assistant and housemate érich Rodrigues.

But by the time we arrived at the ach that first afternoon in Rio de neiro, we were also accompanied by Australian law student who happened be staying at our hostel, plus three ends of Onaldo's from various places Brazil. One of them—Paulo— plained that he had read an article by aldo, began to correspond with him, d took the opportunity of visiting Rio ile we were there.

Throughout the trip we met a series of hers also interested in the church or in nker ideas, who met our group or ited Rio Verde, the city where the urch is located, during the week we yed there. In fact, everyone was so lcome at church functions that it was ficult at first to figure out who was a mber, and who was attending for the st time.

'We don't ask questions," Onaldo plained. "We don't start by checking person. We do not discriminate."

Acceptance is key. The church is ractive because ordinary people can end without pretending to be someone y are not. This means, for example, that women lead in worship services and are present on the church council—an unusual practice in the church world of Rio Verde.

"We have the very poor" as well as "more stable people, more common people," Onaldo said. Some are teachers, some have studied to be Roman Catholic priests or were in Catholic orders before joining the *Comunidade*. The community includes a psychologist and a radio deejay, and it is being "courted" by a lawyer who teaches at the university in Rio Verde.

These are the"more stable" people, however. "We are reaching out mostly to the outcasts, to people who would not find a place in any other church," Onaldo added. Ministering to "outcasts" can be draining, because people who have been disenfranchised by society bring their needs to the community. But when such people find a home, Onaldo said, it is their home and they stay. Even when the community must "discipline" a member—in a process that Onaldo told me is "nothing like judgment" but more like a process for personal change— "they are still sure that we receive and love them."

The church is especially attractive to young people. The bulk of members and attenders are in their late teens to early thirties. A year ago the congregation included only 10 members. Today it is a group of 32, with two new members baptized during our visit. Attendance is between 50 and 60.

I asked Shirley Rosângela Marques Ferreira, a 22-year-old who teaches Portuguese (Brazil's dominant language) in elementary and high school, what attracted her to the *Comunidade*. She said it was the difference in doctrine and the informal way God is presented. She had believed, after being Roman Catholic for many years and also attending the Assembly of God, that God was the "King Almighty, on a throne," but in the *Comunidade*, God was a friend, living with the people.

The Tunkers themselves were also different, she said. "I began to feel that I wasn't alone in the world, that I could

The visitors from the United States were welcomed by Brazilian Tunkers with roses, symbolic of the character of Comunidade Pacifista Crista.

count on" fellow church members. "For us, what's important is the inside of each person, the values each person has."

Luciano Borges Figueira, at 18, is the youngest of nine members whom the church has identified as potential ministers and future leaders. He said that when he first became involved with Tunkers two years ago, the friendship and peace he felt from Onaldo was what stood out for him.

Luciano occasionally had attended Roman Catholic services and meetings of a spiritist religion. There, he said, "other people's hearts seemed to be touched, but mine wasn't." With the Tunkers, his old idea of God, "somebody who said, 'Do this,' 'Don't do that,' " began to change. "Then I got to know God and felt I could find him in any place. He isn't giving out orders, he is participating with us in life. I began to feel him in the wind, in the flowers, in the midst of my suffering.

"I want to learn how to take the word of God that touched me, to carry it to other people," Luciano told me. He plans to go back to school—he works in a beauty salon, and didn't attend school last year because it conflicted with his work—and begin training for ministry next year.

Beauty forces itself upon you in Brazil—that is the second thing I began to learn our first day in Rio de Janeiro. The Brazilian people, including the Tunkers, may be the most consistently beautiful that I have ever seen. (That

Comunidade *pastor Onaldo Pereira, shown here with General Board chairman David Wine, is the founder o the Brazilian Tunker church.*

Evangelism Brazilian Tunker style

When a Brethren study group from the United States visits *Comunidade Pacifista Crista* (Tunker) *Igreja de Irmandad*, one of the learnings easiest to gain is the Brazilian church's way of evangelizing. Evangelism is a natural outgrowth of who the Brazilian Brethren are.

The Brazilian church is not ashamed of being Brethren.

The pastor's in-depth knowledge and enthusiasm about Brethren heritage is contagious. How many US Brethren go about identifying themselves as Dunkers or Tunkers? How many advocate that "pacifist" be considered in current name-game discussions about who the Brethren are? The Brazilian brothers and sisters embody much from Brethren history and life that is relevant in their Brazilian culture. Their positive opinions about the US Church of the Brethren put visitors nervously atop a pedestal. Yet, Tunkers' authentic and unapologetic love of Brethren heritage is as essential in evangelism in the US church as it is in *Comunidade Pacifista Crista*. Inasmuch as US Brethren receive this spirit, their witness will be empowered in sharing the good news of biblical faith.

***Comunidade Pacifista Crista* is a caring community.**

Most people in the Brazilian church testify how they were attracted to the Tunkers because of members' love for one another. For them, the church is family. Love feast is a joyful highpoint in their life together. When the study group visited homes of *Comunidade* members, other members of the church popped in and joined in providing warm hospitality. They share their lives and possessions. One member was admonished because she was too proud to tell the congregation whe she was in need of food.

A young married couple interpreted their attraction to the church this way: "In our previous experience, the priest did everything. With the Tunkers, *everybody* does everything."

Latin Americans accuse North Americans of "selling" Christianity like Madison Avenue sells tooth paste and Coca Cola. For the Brazilian Tunkers, the genius of their evangeli is to embody a caring and sharing community that opens up and reaches out to others.

***Comunidade Pacifista Crista* is open to all, including th outcasts of society.**

A tract that describes *Comunidade Pacifista Crista* has be circulated widely in Brazil. It rejects nationalism, all forms discrimination, and the division of society into classes. The tract concludes with this invitation: "If you feel attracted to message we preach, and if you find yourself unwelcome or rejected in the social or religious environment in which you live, please get in touch with us."

Upon learning of the disreputable backgrounds of some of the church members, I remarked that this community greatl resembles the New Testament house churches, such as the o at Corinth. Such compassionate openness, with its emphasis restoring the image of God in all people, may be related in to the Brazilian Tunkers' acceptance of universal restoratio belief espoused by early Brethren. Their holistic evangelism calls for commitment to both a personal and a cosmic Chris

The body of Christ is a disciplined community.

irst day on the beach I felt like a "large hite person," to borrow a phrase from arrison Keillor.)

I wonder if Brazilian beauty may be ne result of the youth of the population nd the mix of races (as well as an nthusiasm for sports and dancing). razil is populated by a mix of indignous Americans, Europeans, and fricans, as well as Asians. And at least alf the population is under 20.

There is racism in Brazil, we were told y our hosts, but the races have mixed nd seem to be comfortable with each ther to a degree rarely seen in the US, ven in Church of the Brethren congreations. But that easy mix was very bvious among the Tunkers.

The mix extends also to culture: The variety of religions in Brazil is also a product of indigenous, African, and European influences, with the impact of North American Christianity in all its variety. The mix has been dominated by Catholicism, but also permeated by varieties of Protestantism, including several powerful Pentecostal churches as well as more mainline denominations.

On New Year's Eve night in Rio, Copacabana Beach was filled with people gathered to give offerings to the goddess or spirit of the sea, in a ritual from the African spiritist religion called *candomblé*. People had made pits or mounds in the sand where candles were burning, and they had brought offerings of flowers or cloth or household objects to throw to the waves. Under the flare of a spectacular firework show, women and children dipped themselves in the sea, and young men swam and played in the surf.

Onaldo told us that *candomblé*, brought to Brazil by African slaves, is very much a part of Brazilian culture. The goddess of the sea is a patroness of beauty, and the people's offerings remind her that they need her and she needs them. Otherwise, she becomes too wrapped up in her own beauty (in human form she is a woman holding a mirror) and forgets humanity.

To illustrate the syncretist nature of popular religion in Brazil, each deity in

Such loving acceptance of people regardless of background oes hand in hand with earnest professions of the *importance* f membership. People are only received as members when it is iscerned that they are integrated into the life and ideals of the ommunity. Baptisms resemble 19th-century Brethren practice that baptismal vows are accented with additional promises. andidates promise to settle differences according to Matthew 8 and never to join police or military forces. It is understood at members may be disciplined for paying low wages, eparting from a nonviolent lifestyle, engaging in sexual romiscuity, or for other actions that harm the health and itness of the community.

The community desires that discipline be an expression of ve. Thus, disciplined members continue to take part in ommunity life until they are fully restored.

Congregations in the US Church of the Brethren could profit om the inspiring liturgy in which each Brazilian Tunker nually renews the vows made at baptism . . . while other embers extend symbols of sweetness by tossing candy! Solid urch growth has occurred historically when membership is easured as a wonderful gift.

Tunker evangelism relates effectively to Brazilian lture.

The Brazilian Tunkers' lives reflect sound Brethren theology at refuses to separate the sacred from the secular. They relate osely to the "People's Movement" (see main article) in ncerns for justice and the desire to preserve the best om Brazilian culture. Visits by members to poor communities e much more than mere courtesy calls. In one visit, a Bible udy may be held. In another, the pastor may offer ways to ake herbal medicine (to people unable to purchase escription drugs).

The community adopts whole-gospel evangelism that is both *extensive* and *intensive*.

The church in Brazil is growing. The members do not doubt their ability to grow. Rather, they seek the wisdom to know how *fast* they should grow. They believe in what Bible scholars such as Karl Barth name "*extensive* growth" as found in some parables and other biblical allusions.

Contrary to the ideas of some church-growth circles, however, Barth believed that, overall, New Testament writers placed equal or *more* emphasis on faithfulness and growing up into Christ. He named this "*intensive* growth."

The example of the church in Brazil can teach that an overemphasis on either *extensive* or *intensive* growth well may destroy the other.

Brethren must beware of a cloistered existence that erects walls keeping others out, while, at the same time, being suspicious of Constantinian notions of go-getting pastors gathering as many people as possible . . . apart from the mutual fellowship and commitment of all members. For Brethren, personal commitment to Christ means joining others in a consensus of witnessing and serving.

For their last meal, a few study group participants gathered in the home of one of the Brazilian Tunkers. Experiencing unusual warmth of hospitality and many tears of the host, the visitors became aware of how deeply appreciative his mother and siblings were for the ministry of *Comunidade Pacifista Crista* to one who had lost his father so early in life. Profuse tears of joy blessed the pain of the US Brethren's imminent separation. They left realizing that they had experienced true Brethren-style evangelism.—DALE W. BROWN

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill.

the *candomblé* tradition may be represented by a Roman Catholic saint. It is a practice that helped *candomblé* survive years of persecution by the Roman Catholic church. Some Christians and members of other religions also regularly take part in *candomblé*.

Capoeira, a dance that some in Brazil look down on because it comes from the experience of African slaves, is another example of the cultural mix. The *Comunidade* recently opened its building to a *capoeira* group, after the dancers struggled for some time to find a place to practice. Now many of the dancers come to church—some have become members—and church members are dancing *capoeira*.

Capoeira might be called a "nonviolent" martial art, because the aim is not to hit your "opponent," or dance partner, but to make the dance look as much like a fight as possible. It is accompanied by a drum, tambourines, and stringed instruments.

The Tunkers, like most of the rest of Brazil, are engaged in a continual struggle to survive economically in a country that exhibits First World affluence while most of the people live in Third World poverty. Several times we heard Brazilians say that Brazil is rich, but the people are poor.

In the city of São Paulo, which the United Nations says is the second largest in the world, with more than 19 million inhabitants, we used a modern and clean subway system. But at one exit, we saw people living in shacks made of refuse—immigrants to the city from the impoverished countryside. *Favelas* (Brazilian slums) cover the hillsides above the city, overlooking several large automobile factories in a vivid representation of the country's economic dilemma. Brazil is paying off billions of dollars in foreign debts (the result of cheap international loans taken to aid development) at a time when millions of Brazilians do not have the money to follow a normal diet.

A primary concern of the Tunkers is to help find or create jobs for unemployed members. "We try to be very sensitive to the members' needs," Onaldo explained. "That's where we start, to have our own social security."

Another problem many face has to do with the Tunkers' position as conscientious objectors. Brazil's new constitution (adopted in 1988) makes provision for alternative service, but legislation is not yet in place. It is almost impossible to find out how to do alternative service, Onaldo said. Currently, about seven members are of age to register—17 years old—but do not know if they should because registration indicates a willingness to enter the military. If they do not register, they lose their rights to vote and to buy or sell property.

Brazil is beautiful but "dangerous," we were told again and again. Robbery and violence abound in the cities, as they do in the US. But in some places, children have become a primary target. "Death squads" organized by business and supported by some police hunt down and kill children who are on the street—despite a progressive law passed in 1990 to protect children's rights.

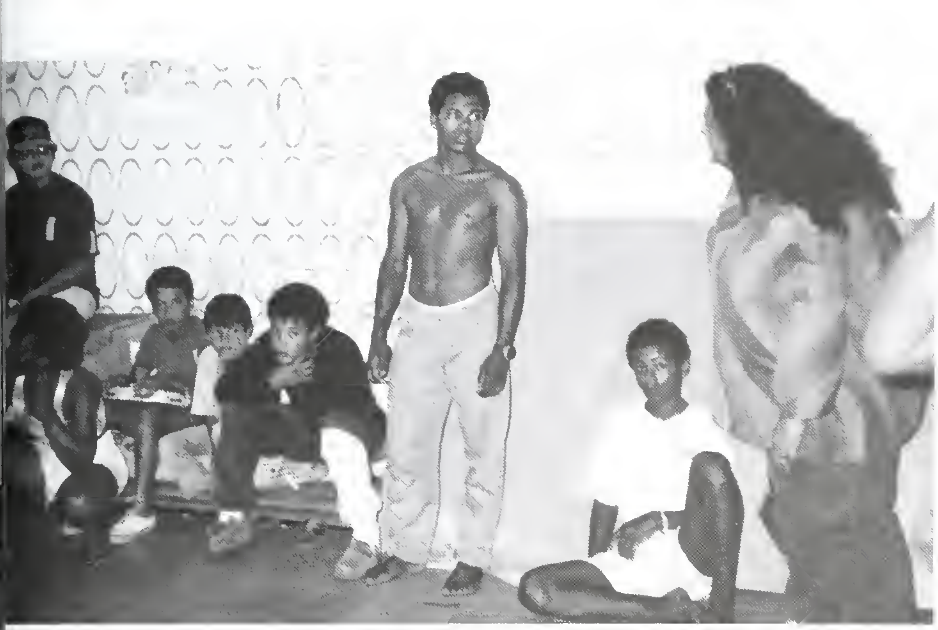
Children are on the street for many reasons—because their parents have sent them out to earn a living, or because poverty or abuse have forced them to leave home. One program aiding street children in São Paulo estimates that there are close to 40 million children and youth on the streets of Brazil, and that three to four street children are killed every day.

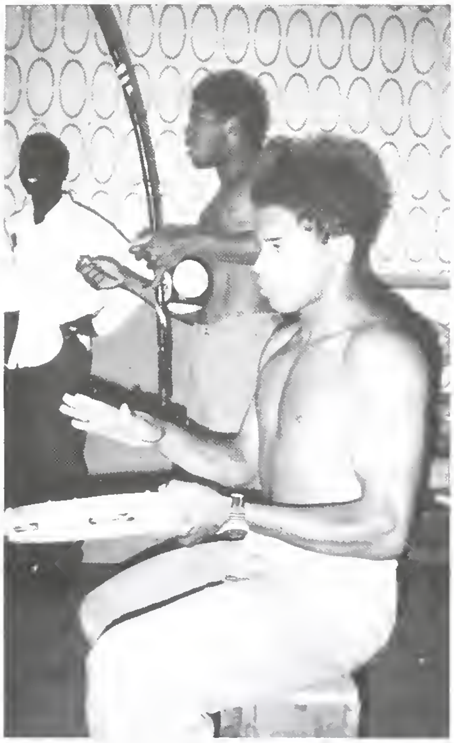
In the face of such serious economic and social conditions, "joy" somehow really means something among the Brazilian Brethren. From the beginning of our acquaintance with them, when Onaldo told us that part of our daily schedule in Rio would be time at the beach, the Tunkers showed us that they love to celebrate life.

For example, dance and music are important in the church. I think the Tunkers must have grown up dancing, many US Brethren grow up singing (several could pass for professional dancers in the US).

Church members are also involved i the "People's Movement," a nation-wi attempt to revive Brazilian culture, especially traditions of the lower classe and the poor. Loss of culture and a common understanding of life is "at th root of their loss of political power as well," Onaldo explained. He helped begin the movement in Rio Verde, which is "trying to recover family ties, experiences such as making *pamonha* (a food made from corn), traditional dances and music, also taking position on political issues." Onaldo and others also are involved in a project to revive the use of natural medicines.

Tunker leaders have big dreams for the future. One is of a cultural exchan with US Brethren. The Tunkers want t "give back the wealth of things that





pposite page: *The study group spent me in discussions with Brazilians about eir life and faith.*

op: *A São Paulo project works with street children," providing them with a lace to go for a daily lunch and pportunity for singing and dancing.*

bove: *Tunker ministry candidate ulálio (right) taught the study group w to make* pomonhada, *a corn dish.*

bove, right: *A popular dance in Brazil* capoeira, *a nonviolent martial art.*

ight: *Music and dance is central to razilian culture. These musicians are companying* capoeira *dancers.*

(they) have," explained member Divino Onaldo Silva. Another idea is to start a cooperative to support unemployed members. Leaders want to plant congregations in São Paulo and other large cities in the next few years. But a more pressing need is for land and a meetinghouse of their own. The congregation now rents a house, meeting in its carport for worship.

The church wants to "go out and show the rest of Brazil (its) work," Divino Onaldo said. Six candidates were anointed to begin the process of licensing to ministry while we were there. It "seems to be a lot of people for such a small group, but we need leaders," Onaldo said. Currently he bears the full burden of leadership. And there is pressure for the church to grow. People all over Brazil are interested in the *Communidade*, and the Tunkers are not yet able to respond to that interest. Onaldo regrets that "by (our) not responding, they think we are not interested."

The Tunkers want investment, not donations. They want to repay help from US Brethren by, for example, giving hospitality, sharing culture, receiving and sending volunteers, and sending missionaries to the US.

During the service of anointing for pre-licensing, a candidate brought roses to the altar, symbolizing the Christian's need to be as delicate as a petal and as determined as a thorn. I am afraid for the Tunkers in their fragility: Such a love and spirit are constantly beset and surrounded by enemies.

Onaldo talked about his fear, which every Christian faces at times, when he told me, "I am scared of my own frailty." But such a spirit is also so strong that again and again it has changed the world for the better.

The Tunkers are aiming to change the world. As Onaldo said in one worship service, "Christ called us to conquer the world." Through acts of faith, our hearts come closer to God's heart, he said. "In this way, drunk with love, we may see Jesus."

Jesus Christ lives again in the *Communidade*. We are privileged to see it.

Hey! What are old friends for?

Participants in the 1991 World Council Assembly in Canberra enter through a cloud of ceremonial, welcoming smoke—a tradition among Australia's Aboriginal people. Even this, the rabidly anti-WCC Reader's Digest *charges, is proof of "paganism" in the Council.*

by Donald E. Miller

For many Brethren, the World Council of Churches (WCC) is like an old friend. The purpose of the WCC is to be "a fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." All member churches must accept this statement of purpose. Represented by M.R. Zigler and Raymond Peters at the Amsterdam Assembly in 1948, the Church of the Brethren was one of the founding members of the WCC. Alternate delegates were Calvert N. Ellis and J. Quinter Miller, with Carl E. Myers as youth delegate. M.R. Zigler believed that if Christians around the world would stop killing other Christians, most wars could be averted. The Amsterdam Assembly declared, "War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part that war plays in our present international life is a sin against God and a degradation of man."

Through the years, many Brethren have been related to the WCC. M.R. Zigler, Norman J. Baugher, Robert W. Neff, and I have been elected to the 150-member Central Committee, which governs the Council between General Assemblies held every seven or so years. (See box on page 24 for more Brethren involvement in the WCC.)

Chris Michael, a participant in the Canberra WCC Assembly in 1991, says of that event, "a highlight was the powerful worship I experienced there. The other highlight was attending the Youth Assembly with over 200 Christian young people from all over the world. They were a committed, energetic group that wants to build bridges between Christians around the world."

Peggy Reiff Miller says, "Involvement in the Assembly and other WCC events has been without a doubt one of the most stimulating and broadening experiences of my life."

The friendship has been two ways. Sylvia Ross Talbot, the immediate past moderator of the World Council and coordinator for the St. Croix Disaster Response, speaks about the Church of the Brethren this way: "Twice here in the Caribbean, the Church of the Brethren has helped broaden and sharpen my understanding of what Christian discipleship is about.

"The first awareness came in the mid-1950s while I was teaching in the Castañer community of the Church of the Brethren in Puerto Rico. Many there were conscientious objectors. It was the first time I had met real, live people who had the courage to say 'No' to national policy they perceived to be contrary to God's will. Their rejection of violence, combined with alternative ways of serving their country through teaching, agriculture, and health care, made me conscious not only of the need to question societal values, but of the responsibility to understand and use alternatives to those values."

While many of us experience the World Council as an old friend, time an time again we find that friendship unde attack. An article by Joseph A. Harriss titled "The Gospel According to Marx," in the February 1993 *Reader's Digest*, makes three charges. It says the WCC i adopting paganism, is giving contributions to terrorist groups, and has been t tool of Soviet agents.

I will address these claims directly: It is true the Aboriginal people of Australi were given a place of privilege at the Canberra Assembly. Those of us who attended learned about the horrendous treatment of the Aboriginal people by t invading Europeans in previous centuries. The original inhabitants of Australia were slaughtered left and right, ofte after unspeakable torture, and often in the name of Christianity. Only a fractio of the Aboriginal people in Australia have survived. Yet, many of them have converted to Christianity.

The WCC General Assembly was welcomed by government officials, city officials, and church officials. It seeme pecially appropriate for the original abitants of the land to welcome us). They did this with ceremonial smoke ough which we walked into the very ge worship tent. Brethren representa- e Judy Georges says of that ceremony, /hat impressed me the most was that e Aboriginal people) were there and th us; they came to us with hope and oked to us not for definition, because y know who they are; not for a valida- n, because they know what they ve; rather for support, asking that stand with them. To me, that felt e a privilege."

South Korean theologian Chung Hyun ung, whom Harriss, in his article, ks to discredit, did invoke the spirits those who have suffered and died from violence of our time. Christians have vays appealed to the martyrs and the oud of witnesses" who have gone fore us. Her appeal was to think of the th as a creation of God, not something be destroyed by us. Christ taught us to nsider the lilies of the field and the ds of the air, who neither toil nor spin. a word, he taught us to think like a and like a bird. In this time of vironmental destruction, it is certainly ristlike to "think like a mountain." e *ultimate* paganism is to not revere d's creation.

Harriss' second charge is that the CC gives "money to murderers." The sence of this charge is that the WCC's ogram to Combat Racism (PCR) gave rant to the Patriotic Front (in what s then Rhodesia and is now Zimba- e) for the purpose of education, alth, and agriculture for refugees in area. The Patriotic Front has been cused of killing nine missionaries, but t charge has never been substantiated. rmer soldiers suggest that the killings re the work of Rhodesian soldiers squerading as guerrillas and seeking discredit the Patriotic Front. The ogram to Combat Racism gives grants humanitarian purposes only, to ganizations that are well known to ne member churches of the WCC.

Brethren have contributed *nothing* to Program to Combat Racism. What actually are contributing in 1993 is follows:

Undesignated	$17,000
Commission on World Mission and Evangelism	5,000
Commission on Inter-Church Aid, Refugee and World Service	200
Christian Medical Comm.	5,300
Theological Education Fund	700
Disarmament Program	1,000

People ask whether the undesignated funds support the Program to Combat Racism. They *do not* because PCR is totally supported by a special designated fund. We should remember that our Annual Conference has challenged us to be more active in combating racism, and so we should consider carefully whether the accusations against PCR are true.

The third charge in the Harriss article is that the WCC is a tool of the Soviet Union. The charge is based on the fact that documents have been found in the KGB (Soviet counterpart of our country's CIA) files that contain information from World Council participants. This is no surprise to any of us who have engaged in World Council events or been on exchange programs with the Russian Orthodox.

Through the World Council, Church of the Brethren staff member Harold Row established contact with Russian Orthodox clergy and developed a series of exchanges in the 1960s, at the height of the Cold War. It was an effort to "pray for our enemies" (Matt. 5:43-48) and it was highly criticized at the time.

Brethren were fully aware that their Orthodox hosts were required to submit reports to the KGB. We assumed that everything we did and said was reported. Therefore, it is no surprise at all that such reports are to be found in the KGB files.

What is genuinely noteworthy is that the exchanges *began with the Brethren and the Orthodox*, and then expanded to other churches. Those exchanges were an important factor in the positive changes that have occurred in Eastern Europe in the past five years. Harriss argues that the WCC was a tool of Soviet policy. But the *opposite* is true: Those very contacts led to radical changes in all of Eastern Europe. If readers have doubts about this, remember that China *refuses* to let Christians celebrate Christmas because of the impact of Christianity on the changes of Eastern Europe!

The World Council is not pagan, does not support terrorism, and is not, nor has it been, an instrument of Soviet policy. Nevertheless, the Council does have its problems. Churches in Europe and America have declining resources, and therefore are giving less support to the Council. Consequently, programs are being pared down. The 322-member churches have differing views on many subjects, and debate is often intense.

Brethren do not always agree with decisions made by the WCC, and sometimes mistakes are made by the WCC. The Council should have been more forthright in its criticism of Nicolae Ceausescu's violation of human rights in Romania. After Ceausescu fell, the Central Committee of the WCC openly admitted its "mistaken judgment in failing to speak adequately about the situation at its meeting in Moscow in July 1989."

I believe that the WCC should be more outspoken about the atrocities in the civil war in former Yugoslavia. When representatives of churches are present from countries where rights are being violated, it is more difficult to make strong statements. This is equally, true however, of both the East and the West. So the Council sometimes has equivocated when it should have been more prophetic. But the reality of Christians across political and economic barriers worshiping together and seeking a common mission is a remarkable sign of God's kingdom.

The Council itself is engaged in a lively debate about how much it should be influenced by local traditions, about the uniqueness of Jesus Christ in the church's mission, and about whether the doctrine of "just war" is still applicable in our day. The Orthodox and others have insisted that these questions receive careful attention. These are troubling questions that can threaten the future of the Council.

I do not believe we must soften our Brethren witness in order to be support-

Brethren and the WCC

Charter member. The Church of the Brethren was one of the 147 founding members of the World Council of Churches at Amsterdam in 1948.

Partner churches. One of the newest WCC members is *Ekklesiyar 'Yanuwa a Nigeria*, the Church of the Brethren in Nigeria, who joined in 1991. The Church of North India joined shortly after its formation in 1970. Today the WCC brings into partnership 322 communions from 100 countries.

Central Committee. Brethren serving on the 150-member Central Committee of the WCC have been M.R. Zigler, 1954-61; Norman J. Baugher, 1961-68; Robert W. Neff, 1977-91; and Donald E. Miller, since 1991.

Missions and evangelism. The strongest force in giving birth to the World Council of Churches was the global missionary movement. Since the turn of the century, world missionary conferences have been held every decade or so. Latest in the series were the World Mission and Evangelism Conference in 1989 in San Antonio, Texas, where Phyllis Carter, Barbara Cuffie, Debra Eisenbise, Donald Miller, Paul Mundey, Benton Rhoades, and Roger Schrock were participants, and in 1980 in Melbourne, Australia, where Ruby Rhoades was a delegate. In 1987, Peggy Reiff Miller participated in the World Conference on the Sharing of Ecumenical Resources in El Escorial, Spain.

Bible study and worship. WCC assemblies and conferences are convened in the context of worship and Bible study. By sharing music, drama, art, and liturgy across traditions and cultures, the Council fosters spiritual enrichment. The WCC's ongoing publications undergird theological dialog and biblical awareness. The book *For All God's People*, which Brethren Volunteer Service worker David Miller helped compile, is a guide to global intercessory prayer.

Peace and reconciliation. In deliberating peace and reconcilation issues, the WCC has weighed conscientious objection, even debating the just war position. For 25 years, Brethren staff for peace and international affairs Lamar Gibble has pressed the WCC for a bolder voice on peace and disarmament. Gibble served on top-level teams to the Middle East, Vietnam, the former Soviet Union, and Korea working on conflict resolution and reconciliation. In 1989, internationalist Robert Johansen, a Brethren, addressed a major WCC consultation on the arms race.

Health and healing. In the 1970s, the Church of the Brethren's community-based Rural Health Program (Lafiya) in Nigeria became a model of primary health care lifted up worldwide by the WCC's Christian Medical Commission (CMC). Roger Schrock became a primary health care consultant to CMC. In the 1980s, David Hilton, who was a consultant for the Lafiya program, joined the CMC staff as associate director.

Caring for creation. Shantilal Bhagat was designated by the WCC as a delegate to the summit United Nations Conference on Environment and Development in Rio de Janeiro in 1992. Bhagat was also a presenter on environmental concerns at the Seventh Assembly in 1991. In 1990, Bhagat, Yvonne Dilling, and Lamar Gibble attended the WCC conference on "Justice, Peace, and the Integrity of Creation," in Seoul.—HOWARD E. ROYER

Howard E. Royer is director of interpretation on the General Board's Communication Team. He is a former editor of MESSENGER.

ive of the WCC. I am an ecumenical sectarian. I believe the only way to cooperation is through strong individu traditions. The larger church is strengt ened when the individual traditions ar true to themselves.

We Brethren are a people who rejoic in God's abundant love to us, whose jo overflows in evangelism and service t those around us. We believe in an ope Bible, a joyful heart, and helping hand To evangelize means to invite others t share the joy. To be disciples means to serve others with joy. Evangelism and service belong to one another and oug never be separated. I would like to see every church become a center of invita tion and hospitality. I would like to se every church become a center of servic here and abroad. I would like to see every church rooted in the gospel and addressing the violence of our time. When we are alive to God in our witn the whole church is strengthened. We can grow while being cooperative.

For many Brethren, the World Cou of Churches is like an old friend. Brethren helped to establish it and hav helped to sustain it for 45 years. The Council is a worldwide testimony to th Lordship of Jesus Christ. In Christ's name, animosities have been softened. human rights have been upheld, refug have been assisted, and the mission of the worldwide church has been pursue

Even so, the Council has been much maligned. During the Cold War, both East and West considered it a tool of t other side. Those who would continue the Cold War dance hurl false accusations after the music has stopped. The Council struggles to find its way in th midst of declining resources and theological ambiguities. But as with an ol friend, this is the time to continue support. This we Brethren do best by strongly being who we are, praying and acting in the hope and belief that God's kingdom is among us in our time.

Donald E. Miller is general secretary of the Church of the Brethren.

stepping
STONES

by Robin Wentworth App

Stepping Stones is a column offering uggestions, perspectives, and opinions—snapshots of life—that we ope are helpful to readers in their Christian journey. As the writer said n her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where he stepping stones are."

I was headed home after a long, exhausting day. Carrying out my assignment had drained me but, as is often the case, it also had been very fulfilling. So, feeling very much at peace with myself and the world, I shifted my brain into neutral to better benefit from the "wind-down time" afforded by the long drive home.

The road was unfamiliar, but smooth. The night was dark, but clear. Not a hint of trouble in the air when THUNK! BAM! I hit the gran'daddy of all potholes with a spine-jolting impact that guaranteed a visit to my chiropractor.

I had been caught completely off guard. The road was basically in good condition, and the winter weather had not been severe enough to make me alert for such a gaping pit. But logical or not, it was there, and my discovery of it left me shaken and stewing.

And thinking. There is a parallel between roads marred by potholes and many a personality. We may be coasting along in life experiences, for the most part happy, healthy, and content, when suddenly we slam into a "psychological pothole" we did not realize existed within us. Without warning, without explanation, without apparent justification, it's just *there*.

"Psychological potholes" are the areas of the personality that are weak, damaged, or underdeveloped.

Consider the following examples of people you probably know:

The man who is socially the toast of the town, devoted to his children, yet negative and critical toward his wife.

The mild-mannered woman who unexpectedly explodes at the poor cashier in the department store.

The coach who has built a reputation upon the exceptional talents of minority students, but whose own kids go to a lily-white private school.

The wife who is everyone's confidante . . . warm, caring, compassionate, available . . . but who consistently ignores the needs of a hurting husband.

The Christian who theologically embraces the call of discipleship to love his enemies, yet has only caustic remarks and sarcastic comments for his friends.

Hypocrite? Racist? Addict? Co-dependent? Sinner? Sure, each of these terms could apply to at least one of the examples I gave. But I am trying to move beyond the labeling mode and into a descriptive one. "Psychological potholes" involve attitudes and behaviors. The point, however, is that there are reasons, usually attributable to "storms" and "weathering elements," why we make the choices we do in such areas.

If you are interested in filling in your "psychological potholes," start looking for common denominators in "pothole" experiences. What is similar? What is different? What do these things or people represent to you? When was the last time you felt this way? When did you most recently react this way?

It is not an easy task, because it requires ruthless self-examination and uncompromising honesty. But the filling in of such "psychological potholes" is part of the process of being sanctified.

Remember too, however, that even the very *best* of roads will have an occasional pothole.

Robin Wentworth App is a therapist from Nappanee, Ind. She currently is interim pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

Letters

Be alert hereafter

The February editorial, "To the Shores of Mogadishu," criticizes the US for sending military aid to Somalia, but ends by seemingly accepting the situation, saying, "Let's get in there and feed them as fast as we can." Both the former Soviet Union and the United States are responsible for the situation in Somalia, and we are merely reaping what we have sown.

Would we have elected and re-elected one president and elected another one if we had known what was happening in the State Department and CIA? We are providing a generous retirement for two presidents who ought to have been impeached.

Okay, let's get in there and feed the Somalis, but let's be careful that this does not happen again. Our Washington Office newsletter will keep us informed about what is happening so that we can tell our representatives and senators how we feel.

We must all be involved. It is most important that a two-year moratorium be put on CIA secrecy. That would go a long way toward securing peace and justice in the world.

David B. Kruger
Lebanon, Pa.

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Give new instructions

There is nothing wrong with our denominational name "Brethren." (See August/September 1992, page 20; January, page 7; and March, page 28.) After all, Paul wrote most of his letters to the brethren.

Christ does not want his church divided. If we choose a new name, it will make still one more division in the church. The study committee should be instructed to look for ways to reunite the five divisions of the Brethren that we already have, rather than look for a new name.

George Cox
Lake Charles, La.

Friends of Chuck

That was a wonderful cover story on moderator Chuck Boyer (February). We have known Chuck as a friend for many years, as a valued colleague, and as a tireless worker for our denomination.

We are thankful for his deep commitment to ministry, for his love of the Church of the Brethren and its traditions, for his openness to the diversity among us, and for his deep Christian convictions.

We are glad that Chuck Boyer is our 1993 moderator.

Anne and Jim Garb
North Manchester, In

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

A servant of Satan?

I was disturbed by Annual Conference moderator Chuck Boyer's statement in the February cover story that he is ready to accept gay, lesbian, and bisexual people into positions of leadership in the church.

We are to examine all things to test t spirit of them, to see if they are of God. The Scriptures show us that God does not want us to be homosexual. People who believe that homosexuality is "another normality" are spiritually sick. And people who promote such relation ships as normal are serving Satan.

Does God's Word tell us to place spiritually sick people in positions of leadership or responsibility? Do we pla people inclined to reject the teachings Jesus Christ in areas of our brotherhoo where they can pass on their false teachings with our blessing?

We have a duty to gently guide homosexual people back to God's trutl But we should not have them minister us, teach us, or lead us.

Kathleen D. Bar
Clymer,

Moderator Chuck Boyer should resign his post, since it is inappropriate for h to express acceptance of homosexuals into positions of leadership in the Church of the Brethren.

In the Bible, from beginning to end homosexuality is a sin in God's eyes.

To advocate accepting homosexuals into positions of church leadership is deny that Jesus Christ is the head of t church. Anyone who upholds homose ality is a servant of Satan, not a serva of Jesus Christ.

Leroy B
Alum Bank

On boycott, love, 'possums, Santa

alph G. McFadden

Let's boycott Colorado

Last November 3, Colorado citizens voted to amend the state constitution, repealing laws protecting homosexuals from discrimination in housing, jobs, and public services in Denver, Boulder, and Aspen. The amendment also prevents the state or any subdivision from passing such anti-discrimination aws in the future. As one writer put it, Colorado passed an amendment to deny gays civil rights."

After the vote was in, and we knew hat the amendment had passed, there was much anger among those whom the amendment would victimize. In Denver, ne large group of people took to the reets that night, marching together and elling their anger. There was no iolence, but there was anger and isbelief and despair . . . and, ultimately, decision to fight back, to become dvocates, to take on the "religious ght"—more than in the past.

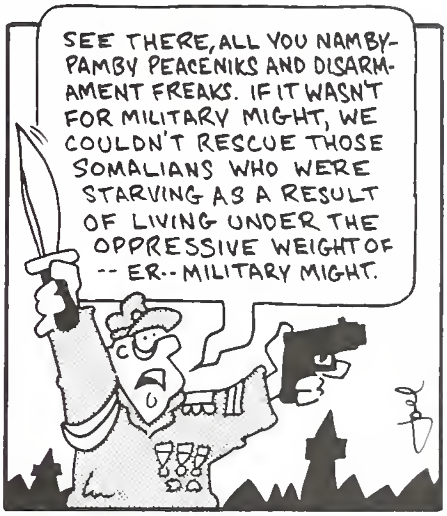
The amendment means that if an nployer calls in an employee and says, Your work colleagues are uncomfortable with the fact that you are gay, and e think you'd be happier elsewhere," en 1) the employee cannot find course or appeal in OEO or the 1964 vil Rights Act, or 2) in Colorado civil ghts legislation, or 3) in suing the mpany, and 4) the person must find a b elsewhere.

I am angry at the "religious right"—ose persons, or institutions, or agencies—be they Church of the Brethren, or Mennonite national bodies or judicatories or congregations, who espouse discrimination by action or inaction. I am angry at the interfaith coalitions that can gather together to support a "No on 2" (a vote against the amendment), but cannot get together to protest when gifted men and women cannot be ordained in those same churches.

I am angry at (and afraid of) those Christians who are certain that God has given them the answer, and that the rest of us somehow are not hooked to the right pipeline. And the fear comes as I look over our Christian and Judeo and Muslim history of hundreds of years and see what happens when (supposedly) God "tells" a select group of fanatical fundamentalists that they have a right and an obligation and a privilege as "God's chosen people" to tell the rest of us that we are wrong, when God "tells" them they can and will legislate and pray us into oblivion.

The 1983 Annual Conference state-

Pontius' Puddle


SEE THERE, ALL YOU NAMBY-PAMBY PEACENIKS AND DISARMAMENT FREAKS. IF IT WASN'T FOR MILITARY MIGHT, WE COULDN'T RESCUE THOSE SOMALIANS WHO WERE STARVING AS A RESULT OF LIVING UNDER THE OPPRESSIVE WEIGHT OF -- ER -- MILITARY MIGHT.

Joel Kauffmann

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hold in respect and fellowship those in the rch with whom we agree or disagree is a racteristic of the Church of the Brethren. It is to continuation of this value, and to an open and bing forum, that "Opinions" are invited from ders.

Ve do not acknowledge our receipt of obvious pinions" pieces, and can print only a sampling hat we receive. All "Opinions" are edited for lication.

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ment "Human Sexuality From a Christian Perspective" supports civil rights for homosexuals. Can't the General Board and/or its staff write to the governor of Colorado (and others) expressing regret that the state now has a constitutional amendment denying civil rights to this group? *(General secretary Donald Miller and General Board chairman David Wine wrote the governor, to that effect, in early January. See March, page 10. –Ed.)*

Can't National Youth Conference (which meets in 1994) join others in boycotting Colorado as long as this amendment is in effect? Can't Western Plains District write a letter of protest and not hold any district events in Colorado until the amendment is repealed? Can't Church of the Brethren members boycott the ski slopes and vacationlands of Colorado?

Ralph G. McFadden, of Denver, Colo., is a former executive of the General Board's Parish Ministries Commission.

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Jeff Boshart

It's love that we're lacking

Calvin Shenk's February article, "Why Are Radical Christians Such Poor Evangelists?" when put alongside the Opinion pieces by Reggie Mervine and Alicia Calderón, brings to light many of the tensions in our denomination that threaten to divide the Church of the Brethren.

Evangelism and social action have been almost pitted against each other. These two, as Christ modeled and Jam exhorted (Jas. 1:19-27 and 2:14-26), a inseparable in the Christian life. Working in concert, they should be enough fill our churches to overflowing.

What often is lacking is the love tha at the center of it all (Matt. 22:37-40). As the two Opinion pieces demonstrat too many of our members have the attitude that if everyone in the denomi tion doesn't soon start thinking and acting the way they do, then the churc is doomed, and they are going to take their allegiance elsewhere.

I recently have completed three yea of Brethren Volunteer Serivce. Also I have been to Haiti and Nigeria (my birthplace) and seen the Christian church growing at a tremendous rate those countries.

Now I am receiving training in techniques for urban gardening and tropical agriculture, in preparation fo mission work in the United States or elsewhere.

Daily I try to grow closer to Christ

ıd, in turn, demonstrate that closeness others through my words and actions. aily also I fail in many ways, but I ntinue to stumble along, striving to be e person God wants me to be.

The Church of the Brethren may be umbling now, but if it can keep Jesus at e center, it will be a powerful voice in is world. Jesus should be the reason for l that we do as Christians. If we ntinue to place ourselves at the center, en the church is doomed.

To quote my dad's favorite poet, Rob- t Frost, in his poem "The Secret Sits":

> "We dance round in a ring and
>   suppose,
> But the Secret sits in the middle
>   and knows."

Jeff Boshart, a member of Lebanon (Pa.) Church the Brethren, is an intern with ECHO (Educa- nal Concerns for Hunger Organization), North rt Myers, Fla

on Fitzkee

et's ponder bout 'possums

ike Chuck Boyer, and I enjoyed eorge Keeler's February article on our oderator. But Chuck's Appalachian overb on 'possums and politics set me ponderin'.

When it comes to politics, 'possums, d the middle of the road, maybe the estion ain't so much whether the ossum should be in the middle of the ad, in the left lane, or in the right lane, Chuck seems to figure. Seems to me, 'possum's gonna end up as road kill *any* case.

Maybe the question is whether that ossum has any business bein' on that ad at all. If he must stumble around on road, I'd argue that the middle of the ad—or switchin' back and forth from le to side as circumstances dictate—is ight fur piece safer than always ndin' on the left or right.

But since 'possums tend to get stuck on one side and get splattered (because the high beams of partisan politics keep 'em from seein'?), maybe it's best that they just stay off the road altogether, like them old-time Brethren 'possums usta do.

Old-time Brethren 'possums maybe weren't as sophisticated as some of today's churchly marsupials, but at least they knew that takin' stands on noisy, polluted highways wasn't what 'possums did best.

Maybe it's time for us to stop playin' 'possum on the political pavement and stick to things more becomin' to our ilk. Who knows? There may be better ways

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for 'possums to change the world than by gettin' mashed on the road and splatterin' up people's cars.

Don Fitzkee is a freelance writer from Elizabethtown, Pa. A member of the General Board, he is a licensed minister in Chiques Church of the Brethren, Manheim. He served as an editorial assistant with MESSENGER, *1986-1988.*

Ralph L. Detrick

No, Virginia, there's no Santa

I call for a clearer distinction between Jesus and Santa Claus than that indicated by Robin Wentworth App in her December "Stepping Stones" column.

I believe in the value and necessity of fantasy and imagination for children (and adults). But Santa Claus is an unnecessary fantasy—at best a benign figure and at worst the opposite spirit from that of Jesus.

The question at Christmas is not "What did you *get*?" but "What did you *give*?" The first question is the Santa Claus question. It is the question that teachers ask students in January. It teaches selfishness. Children try to outdo each other about who got the most. The second question is the Jesus question: "What did you *give*?" ("How did you *make someone happy*?")

Santa Claus represents the commercial side of Christmas, the "Give me! Give me!" part of Christmas. Jesus represents God's gift that we remember by *our* giving. The focus is joy and our response of giving.

Parents justify their reinforcing in their young children the fantasy of Sant Claus because "It's such a wonderful pa of Christmas." Whose need is being served here? When I was young, I felt I had special parents, because they told m the truth about Santa Claus. I could trus them. I felt sorry for children who had been told the lie.

In my congregation's day care center, we don't allow guns and war toys because some fantasy play is not value neutral. We need to make a distinction between imagination we can encourage and that which we consider to reinforce negative values. Santa Claus represents spirit of selfishness and points in the direction opposite from Jesus.

I enjoy singing about Santa Claus an participating in the cultural fun of the character. I also enjoy Mickey Mouse. What I object to is overemphasizing Santa Claus, which often pushes Jesus aside. The ultimate betrayal of Jesus is the arrival of Santa Claus to give out presents to children who have just performed the Christmas pageant at church.

And what I object to most of all is telling children the big lie, that Santa Claus is real. That leads to related lies keep the lie alive for several years.

I tell my five-year-old daughter that Santa Claus is like Peter Pan—not an actual "alive" person, but a story character. I tell her that it is real peopl who love and care for her and gave he gifts at Christmas. In contrast to Santa, it is Jesus who is *real*.

Ralph L. Detrick is pastor of Flower Hill Chu of the Brethren, Gaithersburg, Md.

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205th BVS Orientation Unit

(Orientation completed Jan. 30, 1993)

Aissabaev, Erjan, Berlin, Germany, to Near Eastside Multi Service Center, Indianapolis, Ind.

Barnhill, Jessica, Annandale, Va., to Iowa Peace Network, Des Moines, Iowa

Bridgeman, Cathleen, Scottsboro, Ala., to On Earth Peace Assembly, New Windsor, Md.

Christina, Rachel, Bristol, R.I., to Dove, Inc., Decatur, Ill.

Fahnestock, Chad, Hummelstown, Pa., to Kentucky Mountain Housing, Manchester, Ky.

Garvey, Scott, Dalton, Mass., to Trees for Life, Wichita, Kan.

Grosso, David, Washington, D.C., to Visitation House, San Antonio, Texas

Hoggs, Janice, Philadelphia, Pa., to Washington Office on Africa, Washington, D.C.

Kruschwitz, Brian, Cheyenne, Wyo., to Camp Harmony, Hooversville, Pa.

Loffelholz, Andrea, Dresden, Germany, to Clarion Alliance, Des Moines, Iowa

Matherly, Michael, Modesto, Calif., to Comfort House/Casa del Consuelo, McAllen, Texas

Messler, Brian, Cantonsville, Va., to Brethren Woods, Keezletown, Va.

Power, Christopher, Altoona, Iowa, to Volunteers in Prison, State College, Pa.

Richardson, Elizabeth, Charlottesville, Va., to Clarion Alliance, Des Moines, Iowa

Schiesser, Paul, Crown Point, Ind., to Casa de Proyecto Libertad, Harlingen, Texas

Simpson, Paul, Louisville, Ky., to Unity House, Chicago, Ill.

Smith, Victoria, Culpeper, Va., to Casa de Esperanza de los Niños, Houston, Texas

Watson, David, Montesano, Wash., to Community of Hospitality-Cafe 45, Decatur, Ga.

Yeager, Carmen, St. Thomas, Pa., to Dove, Inc., Decatur, Ill.

Licensing/ Ordination

Buller, Charles, ordained Aug. 1, 1992, Communion Fellowship, N. Ind.

Casteneda, Jaime A., ordination received Aug. 8, 1992, Lancaster, Atl. N.E.

Christiansen, William J., licensed Nov. 21, 1992, Christ Church, Ill./Wis.

Fahnestock, Della M., licensed Dec. 16, 1992, York First, S. Pa.

Garcia, Milton Javier, licensed Jul. 27, 1991, Rio Prieto, Atl. S.E.

Garcia, Telma Perez, licensed Jul. 27, 1991, Rio Prieto, Atl. S.E.

Halverson, Dorothy Mingus, licensed Nov. 2, 1992, LaPorte, N. Ind.

Mathis, Terry R., licensed Dec. 5, 1992, Pasadena, Pac. S.W.

Risden, Nelda, licensed Nov. 2, 1992, Elkhart City, N. Ind.

Rupert, Edward, ordained Nov. 21, 1992, Tire Hill, W. Pa.

Snyder, Sue, licensed Nov. 21, 1992, Highland Avenue, Ill./Wis.

Pastoral Placements

Baker, James, from Baltic, N. Ohio, to Summit, Shen.

Beach, Gregory, from Dunnings Creek, M. Pa., interim, to Dunnings Creek, M. Pa.

Bowman, John David, from Lancaster, interim, to Lancaster, Atl. N.E.

Bowman, Mark, from secular to Eversole, S. Ohio

Dubble, Curtis, from General Board staff, Elgin, Ill., to Lancaster, Atl. N.E.

Fether, Wilbur, from Parkview, M. Pa., interim, to Parkview, M. Pa.

Quinn, Jack W., from secular to Live Oak, Pac. S.W.

Rivera, Vicente O., from secular to Iglesia Evangelica La Nueva Jerusalem, Ill./Wis.

Ruff, Jerry, from Bethel, Shen., to Staunton, Shen.

Wedding Anniversaries

Bane, Robert and Evelyn, Keyser, W. Va., 50

Cline, Cecil and Inez, Palmyra, Pa., 55

Gartland, Harold and Eva, Martinsburg, Pa., 55

Jackson, Marvin and Doris Fae, Norcatur, Kan., 50

Kesner, Eldridge and Wilda, Keyser, W. Va., 60

LeCount, Leslie and Irene, Norton, Kan., 50

Long, Wilbur and Martha, Bradford, Ohio, 50

Ness, Walt and Ann, Loganville, Pa., 50

Overholt, George and Marion, Freeport, Mich., 55

Petersime, Marvin and Marjorie, Gettysburg, Ohio, 50

Rotruck, Dewey and Betty, Burlington, W. Va., 50

Sohn, Ed and Nona, Severna Park, Md., 50

Strayer, Jim and Carol, New Carlisle, Ohio, 50

Waggly, Harold and Dolly, Bremen, Ind., 60

Wentling, Robert and Amy, Palmyra, Pa., 60

Deaths

Anthony, Chloe, 91, Hagerstown, Md., Jan. 1, 1992

Bahn, Mildred, 59, Dallastown, Pa., Dec. 26, 1992

Bassett, Cline, 89, Silver Spring, Md., Jan. 12, 1993

Bell, Ray, 61, Mount Joy, Pa., Jul. 9, 1992

Belser, Julius, 84, Evanston, Ill., Nov. 17, 1992

Bickel, Maxine, 79, Akron, Ind., Sep. 22, 1992

Bradley, Jane, 61, Linthicum, Md., Dec. 26, 1992

Bradt, Eloise, 75, Marion, Ohio, Feb. 26, 1992

Bucher, Caleb, 84, Lancaster, Pa., Dec. 8, 1992

Cline, Glenn, 90, Verona, Va., Jan. 8, 1993

Crist, Lehman, 91, North York, Pa., Jan. 26, 1993

Dean, Elmer, 77, Harrisonburg, Va., Jul. 23, 1992

Dillon, Jesse, 89, Rocky Mount, Va., Jan. 22, 1993

Emrick, Lily, 78, Grand Rapids, Mich., Jan. 6, 1993

Finckh, Elsie, 94, Worthington, Minn., Jan. 22, 1993

Garrison, Martha, 65, Polo, Ill., Jul. 2, 1992

Gemmer, H. Robert, 69, St. Petersburg, Fla., Dec. 21, 1992

Geyer, Anna, 100, Lancaster, Pa., Oct. 21, 1992

Halsinger, Everett, 73, Timberville, Va., Jan. 29, 1993

Hambright, Thomas, 45, Chambersburg, Pa., Dec. 18, 1992

Harper, Orva, 85, Edison, Ohio, Mar. 20, 1992

Harshbarger, Keith, 56, Camden, Ind., Nov. 25, 1992

Heisey, Virgie, 86, Neffsville, Pa., Dec. 4, 1992

Henry, Harry, 66, Hollsopple, Pa., Dec. 1, 1992

Joseph, Elta, 96, Findlay, Ohio, Dec. 30, 1992

Knicely, Cora, 92, Harrisonburg, Va., Jan. 2, 1993

Layman, Marvin, 69, Harrisonburg, Va., Nov. 7, 1992

Lehman, Sarah, 99, Greenville, Ohio, Jan. 9, 1993

Lineweaver, Mary, 87, Harrisonburg, Va., Jan. 23, 1993

Long, Ralph, 83, Boonesboro, Md., Apr. 20, 1992

McCauley, Earl, 78, Hagerstown, Md., Mar. 6, 1992

Myers, Paul R., 79, Fostoria, Ohio, Sep. 14, 1992

Pauley, Olive, 82, Michigan City, Ind., Dec. 28, 1992

Peterson, Lenna, 84, Flora, Ind., Nov. 18, 1992

Reebel, Jeannette, 78, Martinsburg, Pa., Dec. 31, 1992

Renoll, Paul, 78, Manchester, Pa., Dec. 27, 1992

Rhoderick, Diane, 30, Hagerstown, Md., Aug. 5, 1992

Risser, Sadie, 91, Lancaster, Pa., Oct. 6, 1992

Rittgers, John, 72, Dallas Center, Iowa, Dec. 22, 1992

Rowe, Hazel, 93, Dallas Center, Iowa, Jan. 19, 1993

Shaw, Vivian, 100, Danville, Ohio, Dec. 29, 1992

Shawver, Bernice, 71, Lewistown, Pa., Jan. 16, 1993

Shepler, Betty, 62, Harrisburg, Pa., Dec. 4, 1992

Stephey, Ethel, 85, Hagerstown, Md., May 23, 1992

Stnver, Armatha, 75, Hagerstown, Md., Apr. 25, 1992

Strack, Warren, 76, St. Petersburg, Fla., Dec. 25, 1992

Swemly, Jacob, 86, Spring Grove, Pa., Dec. 31, 1992

Thomas, Delbert, 66, Hollsopple, Pa., Dec. 20, 1992

Thomas, Mabel, 70, Harrisonburg, Va., Feb. 29, 1992

Timm, Lois, 72, Michigan City, Ind., Dec. 10, 1992

Tucker, Glen, 80, Cushing, Okla., Dec. 16, 1992

Wagner, Lydia, 74, Elkhart, Ind., Jan. 6, 1993

Wall, John, 87, McPherson, Kan., Dec. 7, 1992

Werking, Garland, 90, Sebring, Fla., Dec. 24, 1992

Wilson, William B., 67, Shirleysburg, Pa., Nov. 23, 1992

Wolfe, Beryl, 84, Uniontown, Pa., Dec. 20, 1992

Zuck, Katrena, 10 weeks, Myerstown, Pa., Aug. 14, 1992

When push comes to shove

Of all the characters in the New Testament, is there any one of them more "human" than Simon Peter? Who has more of his human frailties exposed than this impulsive guy who meant so well, but still kept falling flat on his face? Yes, I really feel a kinship with Peter, who seemed never to think before he piped up and said something.

Remember that night on the Mount of Olives? Jesus told his disciples that all of them would desert him before it was over with. But rash Peter, certain that the Master had misjudged him, declared, "Not me! No way! I don't care if all the others split; I'm sticking by you."

Jesus, who knew ol' Rock-of-Gibraltar Peter perfectly well, scoffed bitterly, "*You*, Peter? Don't make me laugh! You'll be ahead of all the rest of them!"

Boy, that hurt, but the disciple continued to declare his fierce loyalty. "Honest to Pete," he said to Jesus, "I'll swear on a stack of Bibles: Even if it means dying with you, you can count on me."

We know how that story ended: Before the night was over, somebody gave Peter a hard look and asked, "Haven't I seen you somewhere before? I know! *You* were with that Galilean!" And Peter lost it all right there. I don't have to tamper with the next line to get my effect; I can quote it literally: "I don't know what you are talking about" (Matt. 26:70).

And, you know, that's just what I likely would have said, myself! When push comes to shove, we usually are more than ready to jettison the very best of intentions.

I've gotten myself into trouble with my February editorial, "To the Shores of Mogadishu." I probably could have gotten away with declaring that, never mind how bad the situation was in Somalia, no way was I, a pacifist, going to condone the US Marines going in to ensure that food got to the starving hordes of Somalis. But no, I blew my cover by declaring, instead, "Let's get in there (send in the Marines, that is) and feed them as fast as we can."

Oh, I tried to explain how I had arrived at that sentiment. I thought I had made it perfectly clear: Those walking skeletons in Somalia weren't going to be around for anyone to feed them, if we waited until we had sorted out and honored all the pacifist niceties of the matter.

Ah, inquired one Brethren peace activist, with a gentle finger shake, had I forgotten a nobler, better way: Support the good people who were in Somalia already, networking with Somalis at the grass roots level. (If ever a people were at the grass roots level, it's been the Somalis, desperate after polishing off the grass *above* ground.)

Another critic of my lapse tut-tutted that an effective alternative to my rash suggestion would be for us peace church folks to withhold our taxes and fund a peacemaking crusade into Somalia. (Now *that* would feed a lot of starving people in a hurry. Why didn't I stop and think?)

Chastened, I went back and reread what I had written in that editorial. Had I left out something? No, there it was: "There isn't time to straighten out all the sinful mess regarding Somalia we have been in already," I had written. *That*, not any abandonment of my pacifist ideals, is why I suddenly began singing the Marine Hymn.

Well, there you have it. What more bitter pill has an editor to swallow than to go through life not understood?

Yet, hope springs eternal in the human breast (said Alexander Pope). Even in a jaded editor's breast. So let me cautiously . . . *hopefully* . . . offer this humble little parable:

A certain man stood in his yard one night, watching his neighbor's house burn. Others joined him, looking on in horror as flames shot through the windows and thick smoke rolled skyward. They wondered aloud what could be done to help their neighbor.

One said, "We ought to tell him to check for faulty electrical wiring."

Another said, "I know! Let's buy him some smoke detectors."

"How about a fire extinguisher on every floor?" another suggested.

Still another said, "Better yet, let's help him install a sprinkler system."

It was agreed by all that these were excellent suggestions, and they scarcely knew which one was the best. They were still pondering them as fire broke through the roof and the walls caved in.

A sense of peace settled on the group, and each person walked back to his own house, still marveling at how such a crisis brings out the best in a man.—K.T.

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Joan Deeter is executive of the General Board's World Ministries Commission

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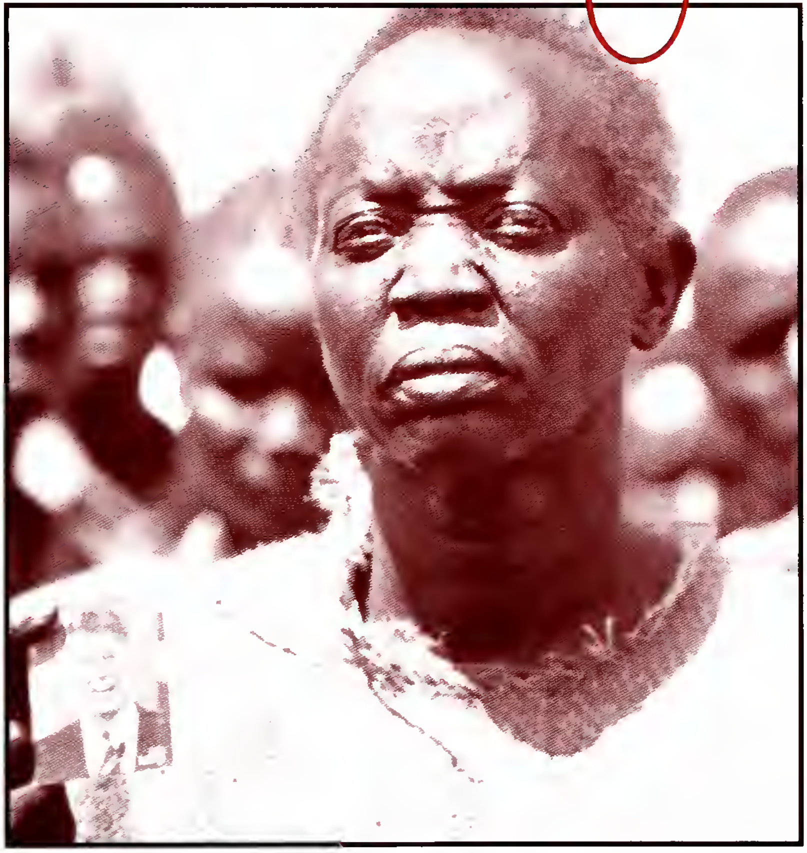
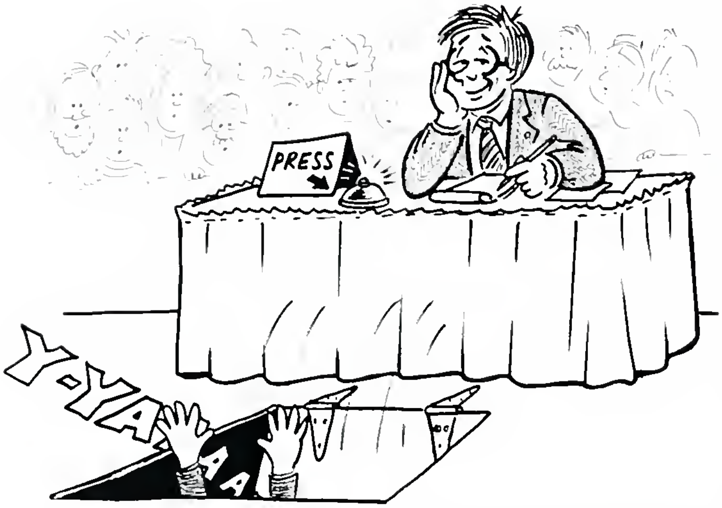


Sudan asks: 'Why have you forgotten us?'

From the Editor

Earle Fike provides a light touch for our Annual Conference preview in this issue with his "Lines You Hate to Hear at Conference" (page 16). Even if we hadn't seen Earle at most of the Conferences of the past few decades, we would still know he wrote those lines from personal experience, because they all ring so true. Who among us hasn't had the Conference experience, for example, of rushing to the auditorium from supper and getting a good seat for the evening service, only to have some laid-back latecomer amble in and ask us to move over?



But there is one line that Earle didn't include. But, of course, he doesn't sit at the press table year after year, so he probably is unaware of it. I could retire early if I had a dollar for every time some yo-yo has come by the press table with what he thinks is a hilarious (and original) joke: "If this is the press table," he asks, struggling to contain his mirth, "where do I press?" The accompanying cartoon is what the devil would like me to rig up as a response.

I asked our brand-new production assistant, Paul Stocksdale, to do some cartoons to accompany Earle Fike's piece. But, although Paul has attended Conference before, he hasn't sat and suffered at the press table. So I thought I ought to draw that cartoon, myself. It's too personal to entrust to a rookie.

Paul comes to us from Pleasant Valley Church of the Brethren, near Union City, Ind. His presence here was alluded to in the final paragraph of last month's "From the Editor." We welcome Paul to the MESSENGER team.

Kermon Thomasson

Corrections: On page 1, March, we incorrectly identified William Golden III as Joseph Esther and Bernice Clay as Jean Williams. In the same issue, the photograph on page 21 was printed upside down. We regret these errors.

COMING NEXT MONTH: The experience of one youth group that participated in a summer workcamp.

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Christian Peacemaker Teams

In Touch

Cultural bridge-builder

When **Qui Min Ji** came to the United States from China in 1989 to study at Bethany Theological Seminary, she had in mind to become a minister. Befriended in China by Brethren workers Dorotha and Ivan Fry, she already had served in their Indiana congregation as an interim pastor.

Qui Min Ji is quite at home with an ancient Chinese musical instrument, the erhu. Somewhat like a violin, it has only two strings. The bow moves between the strings rather than across them. On the erhu, Ji plays haunting tunes such as "Flowers Are Smiling," or "Horse Race," which showcases her dexterous fingering.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

But her career ambitions have taken a different twist, and her ministry now emphasizes Ji's gift in music. Many Brethren remember her as an instrumentalist at the 1990 Annual Conference.

Ji has helped found the Chinese Cultural Bridge Center in Chicago, a not-for-profit organization dedicated to promoting Chinese culture. These days Ji often is found giving performances in Chicago area schools. She not only plays her erhu, but demonstrates Chinese dance, arts, and crafts.

But it is the erhu that most people remember. A two-stringed, distant relative of the violin, the erhu looks nothing like a western instrument. The strings are aligned one on top of the other. The bow, which cannot be detached from the instrument, is drawn *between* the strings. The music is haunting, conjuring up images of an exotic, ages old culture—another time, another place.

Many people who meet Ji are surprised that someone from such a structured society as China's can negotiate her way so surely in America.

"Ji is one of the most remarkable persons I have ever met," says Bethany professor Murray Wagner. "She has learned the culture and made connections very quickly. She really is an entrepreneur—aggressive in the best American spirit."

Ji considers herself a very curious person. "I found out that the American culture is very different from China's. One thing here is that I get a lot of help from people. I'm always asking questions—at church for instance. I am open-minded and willing to try new things. Now I know what I am doing."

Ji explains her career change this way: "In China, I would not be accepted as a minister because I am a woman. Here, I might not be accepted because I am Chinese. But I found out that my ministry is a lay ministry, to build a cultural bridge. I'm standing in a place between two cultures. I want to build up the understanding between them."

Bridge construction is well under way.

Fragile but agile

The image projected by the 88-year-old member of the "Eastwood Quilters" belies the reputation she carried in hardier times. Today, **Rachel James** is fragile from years of physical problems, but still agile with a needle. In times past, however, she was known as someone whose areas of expertise included plumbing, electrical wiring, roofing, gardening, and general repairs—chores not traditionally considered housewifely.

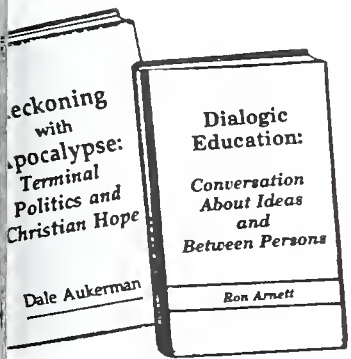
At Eastwood Church of the Brethren, in Akron, Ohio, Rachel is considered a matriarch and a role model. She is held in awe for the hundreds of baby blankets she has made and donated to Chicago's Bethany Hospital. She is famous for the delicious rhubarb sauce she brings along to the quilting sessions.

And her fellow quilters admire Rachel for the strength and fortitude she demonstrates even when she is not feeling well. Fortunate is the congregation that has role models who live out in their daily lives the tenets of their Brethren faith.

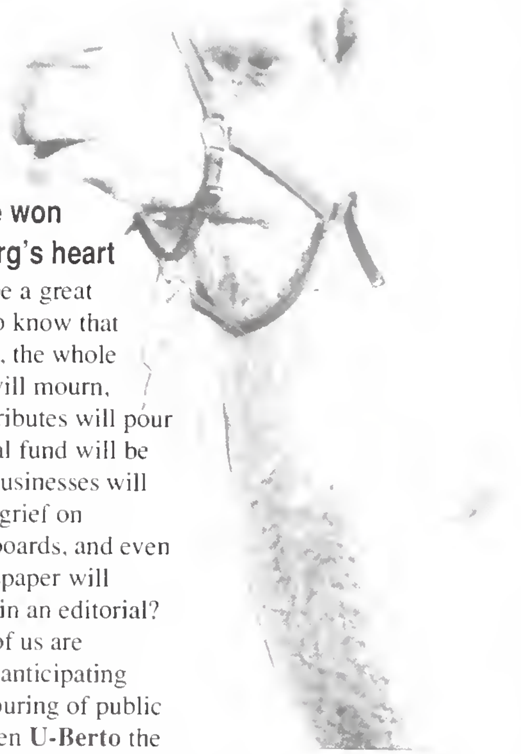
Names in the news

David Kulpe, pastor of Sun Valley Church of the Brethren, Birmingham, Ala., spent two weeks last fall in Korea on a preaching mission sponsored by the Southern Baptists. A member of one of 10 teams of American preachers, David reports that 700 conversions occurred during the mission.

- **Ron Arnett**, a member of Manchester Church of the Brethren, North Manchester, Ind., and professor of communication studies at Manchester College, authored a recently published book, *Dialogic Education: Conversation About Ideas and Between Persons*. In it, he advocates a strong relationship among students, teachers, and administrators.



- **Dale Aukerman**, of Union Bridge, Md., has authored a new book, *Reckoning with Apocalypse: Terminal Politics and Christian Hope*. The book's thesis is that the horrors of international political reality—massive starvation, human rights abuses, "ethnic cleansing," terrorism—can be understood only in the light of a Christian interpretation of history.
- **Benton Rhoades**, a member of La Verne (Calif.) Church of the Brethren, has been elected president of the National Farmworker Ministry Board of Directors, an ecumenical agency supporting farm workers to organize for justice.
- **Sam Hancock**, of Topeco Church of the Brethren, near Floyd, Va., has been named to Who's Who in Leading American Executives for 1993. He and his wife, Brenda, run a hardwood wholesale business.
- **Tracy Huigens**, a member of La Verne (Calif.) Church of the Brethren, and a high school junior, recently was named the California Interscholastic Federation-Southern Section Most Valuable Player for her performance in field hockey.
- **Ray**, **Elaine**, and **Leon Sollenberger**, and **Lori** and **Rex Knepp**, all members of Everett (Pa.) Church of the Brethren, had one of their Jersey cows, Ralaine Legend Piñata, named Grand Champion at the Pennsylvania State Farm Show in January.
- **Russ McInnis**, pastor of Virden (Ill.) Church of the Brethren, has been honored for his 22 years of service to high school basketball (as public address announcer) by being inducted into the Illinois Basketball Coaches Hall of Fame.
- **Kyle Radcliff**, a member of Mount Pleasant Church of the Brethren, North Canton, Ohio, has been selected by the New Jersey Basketball Association, along with 11 other basketball players (ages 15-16) across the US, to travel to Europe this August to compete with European teams.



U-Berto: He won Harrisonburg's heart

Wouldn't it be a great satisfaction to know that when you die, the whole community will mourn, flowers and tributes will pour in, a memorial fund will be established, businesses will express their grief on highway billboards, and even the area newspaper will eulogize you in an editorial?

Not many of us are warranted in anticipating such an outpouring of public grief. But when **U-Berto** the Dunker dromedary died, just that sort of public demonstration took place in the Harrisonburg, Va., community.

U-Berto was featured in an In Touch article in MESSENGER after he had joined the Vern Michael family of Mill Creek Church of the Brethren, near Harrisonburg, and gotten into the nativity scene there. (See "Vern Michael: They Walk a Mile for his Camel." December 1988.)

Through the years, U-Berto became a community fixture, not only providing a touch of the Orient at Christmas, but marching in parades, walking for charity causes, visiting nursing homes and day care centers, and graciously receiving visitors who came to pet him at the Michael farm.

Vern and his family were astonished by the outpouring of grief when U-Berto died of old age the night of March 1. The sense of loss was geniune. A fund was established to help the Michaels replace the camel, with even school children contributing their dimes and dollars.

"U-Bert wasn't really ours," concluded Vern. "He was the community's. It's been a special, warm experience."

The Michaels definitely plan to find another camel. Meanwhile they are trying to figure out how U-Bert became such a catalyst for goodwill. There must be a lesson there, somewhere.

Remembered

Robert "Bob" Gemmer, 69, of St. Petersburg, Fla., died December 21, 1992. A member of St. Petersburg Church of the Brethren, he was a civil rights activist, serving as director of education for the local NAACP for the past 25 years. He was a founding director of Habitat for Humanity International.

Close to Home

University of La Verne's Aaron Courseault tries for a basket in ULV's March 12 play-off game against Augustana College, played at Platteville, Wis. Augustana won the game, 87-84.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Brethren basketball

March madness hit the Brethren colleges with three of the six schools qualifying for the National Collegiate Athletic Association (NCAA) Division III tournament.

Elizabethtown College, Manchester College, and the **University of La Verne** all were selected to participate in post-season play that included teams from 40 small colleges.

In its first-round game, Manchester College's team fell to the University of Wisconsin-Whitewater, 84-68. Manchester's basketball coach is 28-year-old Steve Alford, who came to Manchester in December 1991 after gaining renown as a state schoolboy hero, college basketball All-American, star of Indiana University's most recent national championship team, and going on a brief odyssey through the NBA.

Elizabethtown enjoyed a bye in the first round, but fell to Franklin and Marshall in the second round, 78-64. La Verne advanced to the third round of the playoffs with a first-round bye and a 67-56 victory over Cal Lutheran in the second round. In the third round, ULV's Leopards fell to Augustana, 87-84.

Raising heifer money

Heifer Project long ago went ecumenical, but for many Brethren it's still a very popular cause, and buying a heifer captures the fancy of Brethren Sunday school classes just as effectively as it did when it was our own program.

To buy its heifer for HPI, the Sunday school kids at **Prince of Peace** Church of the Brethren, Denver, Colo., recycled pop cans, baked cookies for Sunday morning coffee break at the church, and made cookies for sale at the church's Living Gift Market. On January 24, a dedication was held, climaxing the successful fundraiser.

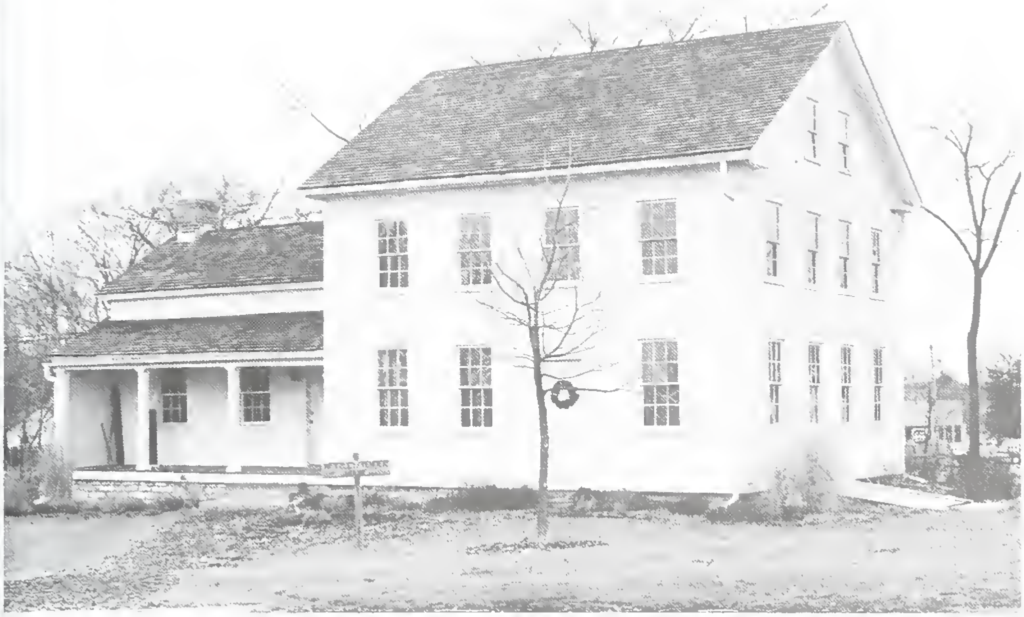
Prince of Peace kids used a table display to promote a heifer purchase fundraiser.

Kids at **Hope** Church of the Brethren, Freeport, Mich., kept track of their fundraising in a graphic way, adding cotton balls to their lamb each Sunday to chart their progress toward $250 for a heifer. Earlier projects paid for a beehive, baby chicks, rabbits, and a sheep.

Hope's heifer buyers: (Front) Megan Falconer, Colleen Hamilton, D.J. Falconer, Kristen Falconer. (Second row) Katie Griffin, Tyler Griffin, Jessica Falconer. (Third row) B.J. Buehler, Brian Posthumus, Heather Posthumus, Casey Tuttle.

Campus comments

The **American Armenian International College** (AAIC) has withdrawn its application for accreditation to the Western Association of Schools and Colleges. AAIC has ended its quest to become an independent institution and may cease operation within three years. AAIC's students will become **University of La Verne** students next year, according to ULV president Steve Morgan. AAIC was begun in 1976 by then ULV president Armen Sarafian, under the ULV umbrella.



At the recently restored Netzley/Yender House, in Lisle Station Park, visitors can observe how a founding family of Naperville (Ill.) Church of the Brethren lived in the 1850s.

This old house

How many Brethren buildings across the country have been preserved and restored by a park service, historical society, or other agency? Let's see, there is the Dunker Meetinghouse in Antietam Battlefield Park, the Ephrata Cloister, the Kennedy house (John Brown's hideout) at Harpers Ferry, and Tunker House in Broadway, Va. Add this one:

The **Jacob Netzley house**, in Lisle, Ill., has been restored by the Lisle Heritage Society. Jacob Netzley, a Brethren weaver from Lititz, Pa., settled in Lisle in 1849 and built the house in the late 1850s.

The Netzleys and other Brethren got together every eight weeks for worship. The Netzley house, with its movable partitions, was used as a meeting place. The **Naperville**, or Bethel, congregation was formed there, in 1857. Jacob Netzley was the first deacon.

A meetinghouse was built in 1867. Annual Meeting was hosted by Naperville in 1898. A Yender family bought the Netzley house in 1910 and lived in it until 1986, when the Lisle Heritage Society bought it and moved it to its present site on Lisle's Burlington Avenue.

LISLE
STATION
PARK
Lisle, Illinois

The Netzley/Yender house, an old tavern, and the old Lisle railway depot comprise Lisle Station Park.

The large house is gradually being restored to its original Greek Revival style appearance and furnished with period furniture. Recently the original folding partitions were discovered to be stored in a barn nearby, and eventually will be put back in place.

One very interesting feature of the house is the "smokehouse," an extension of the summer kitchen—an L on the back of the house. By a clever arrangement of flue closings in the kitchen fireplace, smoke could be directed into the smokehouse, to smoke the family's hog meat. In the back yard is a comfortable *three-hole* privy; no one needed to stand in line at the Netzley house.

Lisle is about a half-hour drive from Elgin, where the Church of the Brethren General Offices are located. Brethren traveling through the area to Annual Conference next month are encouraged to stop by and visit the Netzley House. Admission is free. The hours are noon to 5 p.m., daily. Group tours are by appointment. Curator Mark Harmon is eager to attract Brethren visitors and learn more of the Brethren story. Write him at 919 Burlington Ave., Lisle, IL 60532, or phone (708) 968-2747.

Let's celebrate

Mount Vernon Church of the Brethren, near Waynesboro, Va., recently celebrated with a ribbon-cutting ceremony the completion of an easy-access ramp into its fellowship hall.

- **Flat Creek** Church of the Brethren, near Manchester, Ky., will celebrate its 50th anniversary September 11-12. Activities will begin at 2 p.m. on Saturday, at Mud Lick, and end with morning worship and a carry-in meal, at Flat Creek, on Sunday. Good preaching and stirring gospel music are promised. Flat Creek began as a mission effort and became a congregation October 31, 1943.
- When **Arlington** (Va.) Church of the Brethren celebrated its 40th anniversary, April 18, Bob Neff, President of Juniata College, was the guest preacher. An open house was held the day before.
- **Anderson** (Ind.) Church of the Brethren will celebrate its centennial June 20. At 2 p.m. that day, Bob Bowman, Manchester College Bible professor, will speak. Folks on their way to Annual Conference are especially welcome to attend. To request housing, write John Bunch, 741 North State Road 9, Anderson, IN 46012, or phone (317) 649-9231.

News

Board learns that giving is up, but more gifts are designated

The General Board in March set parameters for its 1994 budget, acted on a paper on Native Americans, and adopted a resolution on Sudan.

Budget

The Board set $6,340,000 as its 1994 budget parameter, necessitating a $390,000 reduction of general programs. The three commissions and the Executive Committee each suggested possible reductions. The Board will take final action in June. The Administrative Council meets in May to work on possibilities and bring recommendations to a retreat of the Executive Committee in early June and a meeting of the Goals and Budget Committee June 19. Donald Miller, the general secretary, invites individuals to send suggestions for program changes by April 30.

accept the love
share the joy

The General Board met in March under the theme, "Accept the Love, Share the Joy."

"There was an intense and committed effort of the Board to be a responsible fiduciary," said chairman David Wine.

Included in the budget is $675,000 for Brethren Vision for the '90s programs such as evangelism, which includes new church development, leadership suppo and a media outreach project, and calls for nearly one-third of the funds. A ne center for evangelism will be launched Annual Conference. Other new progra involve ministry training, Germantow heritage materials, urban ministries, a black ministries.

"Heretofore we have set up programs and asked the congregations and distri to conform if they wanted to participat Miller told the Board. "To become congregation-centered, we must . . . be willing to change to meet their needs."

Congregational giving—59 percent the Board's budget—was up 3.55 perc in 1992. Income from all sources was 5.4 percent, but more gifts were made designated areas such as the Emergenc Disaster Fund (up 33 percent over 199 Congregational giving to general programs fell 1.4 percent.

Native Americans

Native American youth are "trying t survive in two worlds, in two nations, one country," said Ethelene Wilson, introducing a paper on Native American called "Community: A Tribe of Many Feathers." Impetus for the paper came from youth at the Christian Citizenshi Seminar, and it will come to Conferen in June as a document for study.

"We have a lot of identity crisis goin on with our youth," said Wilson, a member of the Navajo nation and of the

Miller joins church leaders in visit to White House

A delegation of church leaders, including general secretary Donald Miller, attended a meeting at the White House in March with President William Clinton.

The delegation was led by Joan Brown Campbell, general secretary of the National Council of Churches (NCC). The delegation's goal was to assure the president of the church leaders' prayers and to stress the importance of moral discourse in the decision-making process.

"He showed an openness to the larger organized churches in this country that we have not had for some time," said Miller. "The president is interested in creating a liaison between the government and different divisions of the National Council of Churches to allow a free flow of information."

The church leaders also encouraged decisive leadership in both foreign and domestic affairs, especially in relation to urban areas, housing, employment, health care, human and civil rights, and an end to violence in America's streets.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

k'ahookaadi' fellowship, near Cuba,
M. The paper allows Native American
ethren "to share what our beliefs are,"
ilson said. The paper explains differ-
ces in cultural and spiritual traditions,
views the history of Brethren involve-
nt with Native Americans, and calls
church to confession and repentance.
Board members questioned the nature
the spirituality referred to, but Wilson
swered, "Here again is the problem
've had for centuries. What you're
inting out is the Anglo version of God.
e feel the God *you're* talking about is
same God *we're* talking about."

Sudan

A resolution on Sudan speaks to the
government, urging it to make Sudan
riority to prevent a worsening of the
manitarian disaster. It also addresses
United Nations, the International
netary Fund, the Sudan government,
d the Sudan People's Liberation
vement, asking for efforts to end the
r and honor human rights. It will
ide the work of the Washington Office
d Board staff in relation to Sudan.

Brazil

"This is a kairos moment in the life"
the Brethren in Brazil, said Board
airman David Wine in discussion of a
ecial fund for the Brazilian Brethren.
e extra-budgetary fund has a cap of
0,000 and will help the congregation
y land and construct a building.

Ethics in Ministry

Section Four of the Ethics in Ministry
per passed by Conference last year has
ised district executives concern, and
Board voted to ask Standing Com-
ttee to hear the concerns. Section Four
es a process for dealing with allega-
ns of sexual misconduct.

Other business

The Board agreed to move the admin-
ative center of the Bethany Academy
Ministry Training to Bethany Sem-
ry; continued participation in the In-
religious Health Care Access Cam-
gn; approved a date for the second
tional Older Adult Conference—Sep-
ber 12-16, 1994; and approved the
of some $70,000 from the Emergen-
Disaster Fund for the Cooperative
aster Child Care program.

IMPERIAL HEIGHTS
Community
H OF THE BR

The first "Loving Presence" work project took place near the Imperial Heights church in Los Angeles, with (front) Janet Ober Miller, Rosa St. Thomas; (center) Sherell McClain, Brittney Hicks, Wayne Zunkel, Frankie Bollinger, Shirley Brown, Ulyssis Harris; (back left) Tory Brown, Jamal St. Thomas, Ramona Faison; (Back right) Rocci Hildum, Tony Anthony, Ben Huh, Karin Tadjiki, and Maree Harris.

Brethren 'loving presence' is in urban Los Angeles

"Loving Presence," a new Brethren project in Los Angeles, is responding to tensions in the city during the second trial related to the Rodney King beating.

Every Saturday, Brethren work in urban neighborhoods, "to show a variety of ethnic groups working together," said Pat Wright, an organizer of the project and director of Camp La Verne.

The project started at the camp, when an event focused on peace happened to take place a week after the Los Angeles riots. Speaker Glenn Smiley, a long-time peace activist who worked with Martin Luther King Jr., geared the event specifically to the riots, Wright said.

Brethren at the camp happened to include Koreans, African-Americans, and caucasians, and were "at each other" because of their feelings about the riots, Wright said. Participants talked about what they could do together, met again with Smiley, and came up with the idea of an interracial work project.

The project is as much to help Brethren churches in the city as it is to show care for people of other racial and ethnic backgrounds, Wright said. The first work project took place March 6 in the neighborhood of the Imperial Heights Church of the Brethren. Wearing green T-shirts with the Brethren logo, 16 Brethren were on Western Avenue picking up trash.

The group also has picked up trash and painted over graffiti near the Central Evangelical church in Koreatown and worked at a women's shelter.

Calendar

1993 National Workshop on Christian Unity, in Milwaukee, Wis., May 10-13 [contact John Schumell, 3501 S. Lake Dr., P.O. Box 07912, Milwaukee, WI 53207; (414) 769-3408].

Anabaptist Retreat for Families with Members Experiencing Serious Mental Illnesses, in Mount Pleasant, Pa., May 28-30 [contact Laurelville Mennonite Church Center, Route 5, Mount Pleasant, PA 15666; (412) 423-2056].

Journey of Hope, action against the death penalty sponsored by Murder Victims Families for Reconciliation, June 4-20 in the Midwest [contact Journey of Hope, P.O. Box 600, Liberty Mills, IN 46946; (219) 982-7751].

US-Cuba Friendshipment, delivery of aid to the churches of Cuba by Pastors for Peace, July-August. A delegation to Cuba is also planned May 28-June 6 [contact Pastors for Peace, 331 17th Ave. S.E., Minneapolis, MN 55414; (612) 378-0062].

Junior High Ministry Workshop, sponsored by the Youth Ministry Office, September 11 at the Chambersburg (Pa.) Church of the Brethren [contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

John David Bowman

Merle Crouse

Jon and Carol Hoke

Ned and Mary Stowe

Seminary, Board, district announce staff changes

John David Bowman began April 1 as director of the Susquehanna Valley Satellite of Bethany Seminary. Bowman has a Doctor of Ministry degree from Bethany. He has been dean of the Academy for Church Leadership, South/Central Indiana District, and dean of the Center for Biblical Studies and Leadership Preparation in Mid-Atlantic. He also has been director of the Keystone Bible Institute.

Merle Crouse has announced his retirement as General Board staff, effective the end of 1993. He has served since 1978 with Urban Ministry and New Church Development, but has worked approximately 35 years for the Board.

Jeff Quay

Linda McCauliff

Jeff Quay's job as program coordinator of the On Earth Peace Assembly was eliminated March 15 as a result of financial constraints. He began the job in July last year.

Jon and Carol Hoke have begun as directors of the Board's Program Volunteer Service. Jon is retired from the aerospace industry, and Carol is a teacher.

The Hokes succeed **Ned and Mary Stowe,** who in D cember completed a two-year term in t position.

Linda McCauliff began April 1 as associate district minister in Western Pennsylvania. She has served on the d trict board, education committee, and nurture commission, and is in the Tra ing in Ministry program.

The first class to graduate from the Brethren Technical School in Garkida, Nigeria, also passed federal exams in February. The students are shown here with US Brethren staff Carol and Ralph Mason and their son Samuel.

Technical school in Nigeria graduates first students

The first class of students to complete a two-year program at a church Technical School in Garkida, Nigeria, graduated in March. The students, who trained to become auto mechanics, passed federal exams in February and have all gotten jobs.

The school was started two years ago by Brethren staff Carol and Ralph Mason to train members of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) in skills that will help them find jobs.

The school now is being incorporated into EYN's program. Two Nigerian teachers are being trained by the Masons to carry some of the load as Carol and Ralph start a new curriculum for office-secretarial training.

The idea for the school grew out of the Masons' previous experience working in Nigeria in 1983-85, and Carol's master's work in education. Carol designs curriculum and teaches, and Ralph provides technical expertise. Ralph also serves as consultant to EYN's automotive shop.

Cobwebbers are now connected to Internet

People who use Cobweb, the Brethren computer network on the Ecunet syste can now exchange mail with Internet users. Internet connects universities, g ernment and non-governmental agenc and commercial organizations.

Other Internet-connected electronic mail services include CompuServe, M Mail, PeaceNet, Genie, and Sprint M

Cobweb users can send mail to Inte net without a surcharge. Through Int net, a CompuServe user can send mai General Secretary Donald Miller's Co web inbox. A Cobweb user can send to President Clinton on CompuServe.

For more information, call Comput Operations at (800) 323-8039.

Brethren send $200,000 to aid hungry people in Somalia

A $200,000 grant was made in March from the Global Food Crisis Fund, responding to a $1 million appeal from Church World Service for hunger relief in Somalia. The grant is believed to be the largest given in a single allocation from the fund.

In a grant from the Emergency Disaster Fund, $10,000 was given to aid refugees returning to Guatemala. Because international observers are needed to ensure the refugees' safety, $2,000 was forwarded to Witness for Peace.

A grant of $12,000 was approved for Armenia for food to be airlifted by the Armenian Apostolic Church. The Armenia/Nagorno-Karabagh crisis is causing severe shortages of food and oil

Another $5,000 was given following idal waves and floods in the Fiji Islands, and $2,000 responds to floods in Mexico.

Politics gets attention from Brethren staff

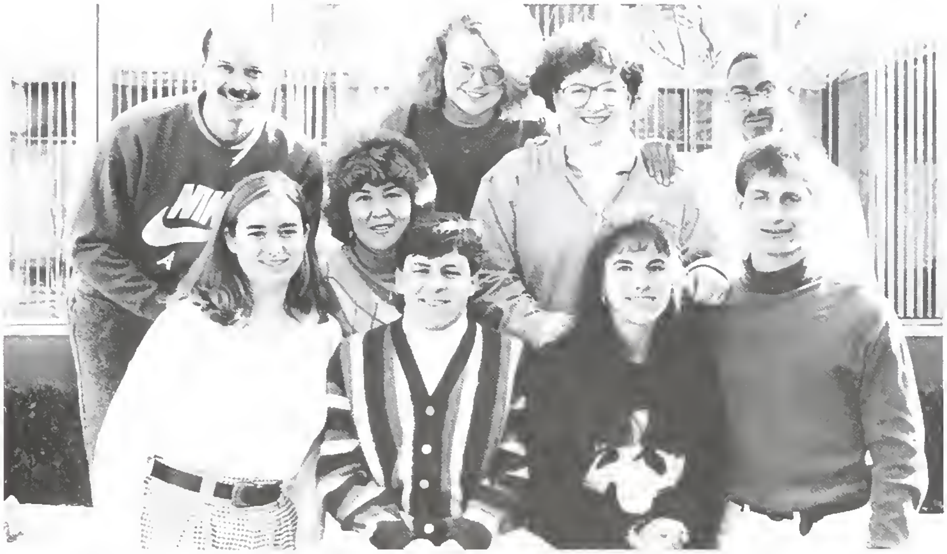
General Board staff have tackled several political issues recently.

The Washington Office has supported he Religious Freedom Restoration Act, which would restore the "compelling nterest" standard for evaluating whether law unconstitutionally interferes with he free exercise of religion.

Brethren were among the signers of an cumenical letter concerning the North American Free Trade Agreement. The treaty "will expose many of the most vulerable in all three nations to continuing conomic deprivation and environmentl harm," it said.

General Secretary Donald Miller oined in calling for an end to diplomatic es with the Vatican. Boston Mayor aymond Flynn has, however, been amed ambassador to the Vatican.

Staff also endorsed a letter to the preslent concerning "the increasing concenation of media ownership and . . . loss f public interest standards and regulaon" of telecommunications.



The National Youth Cabinet is planning next year's National Youth Conference. Members are (front) Joy Struble, NYC coordinator Shawn Replogle, Ashley Bair, Brian Yoder; (center) youth ministries staff Chris Michael, assistant Wendi Hutchinson; (back) advisor Dave McFadden, Alice Flory, and DeVance Thompson.

Theme for 1994 National Youth Conference selected

"Come to the Edge, Claim the Call," is the theme for the 1994 National Youth Conference (NYC), based on Ephesians 4:1b. NYC, held every four years, is set for July 26-31, 1994, at Colorado State University in Fort Collins.

The National Youth Cabinet has organized a Youth Speech Contest in which two winners will speak at NYC. The cabinet is also holding a theme song competition.The deadline for submitting speeches and songs is January 3, 1994.

NYC registration begins January 1.

Juniata signs agreement with UN for peace seminars

Juniata College has entered into an agreement with the United Nations Office for Disarmament Affairs and the International Association of University Presidents to jointly sponsor seminars on arms control and disarmament. The agreement was announced in early March.

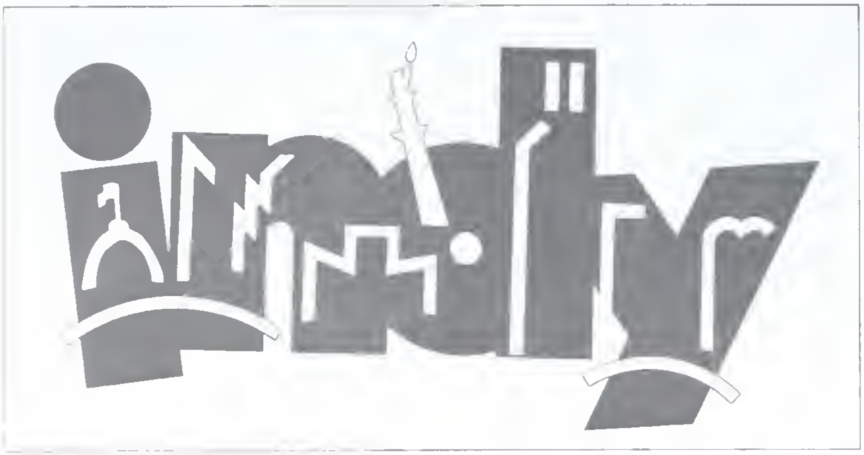
The yearly seminars will be targeted to scholars and government officials from developing nations. Each will have 10 to 12 participants and run two to three weeks.

"The goal is to begin building a constituency for arms control and disarmament—both in government circles and among the citizenry—in developing nations," said Prvoslav Davinic, director of the UN Office for Disarmament Affairs.

Seminars will focus on the context (the history, psychology, and anthropology of human conflict) and the practical issues and skills involved in negotiating meaningful, workable agreements for the reduction of arms and military expenditures. The core of the seminars will be conflict simulations, role plays, and discussions with negotiators who have successfully concluded agreements.

"The sad unfolding of ethnic and religious wars and regional power contests in Africa, Eastern Europe, and elsewhere reminds us that the end of the Cold War has not left us one day wiser about the conditions that lead humans into hot wars," said Andrew Murray, director of Juniata's Baker Institute for Peace and Conflict Studies.

This is the first time the UN has joined with an educational institution in such an effort. The first seminar, administered by the Baker Institute, takes place in September at the Williamsburg (Pa.) Conference Center.



Annual Conference Preview

by Cheryl Cayford

Led by moderator Charles Boyer, Annual Conference June 22-27 in Indianapolis, Ind., will focus on the theme "Proclaiming God's Peace." Boyer is pastor of the La Verne (Calif.) Church of the Brethren.

Business sessions and worship will be held in the Indiana Convention Center, which is connected to the Hoosier Dome. The Hyatt Regency Hotel across the street will be the site for other meetings and meal events.

Repeat conferencegoers are acquainted with the wide array of Conference offerings. This preview presents highlights and new events. More information is available from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039. Information packets have been distributed to all congregations.

Business

Global church structure tops the business agenda this year. The paper comes from a committee appointed by Standing Committee to "propose long-term policies for how (Brethren) churches outside the US and Puerto Rico will relate" to the denomination.

A second item of old business is a response to a query on **organ and tissue donation**, which came to Conference originally in 1990.

In new business, Conference will consider whether to adopt a paper on **Native Americans** as a study document for a year. The paper comes from the General Board, and was initiated by youth at last year's Christian Citizenship Seminar. Conference will also consider a new rotation of **district representation** on the Board, **changes in the Brethren Medical Plan** (ministers' group), an **Alternate Brethren Medical Plan** (ministers' group), organizational **changes for the Pastoral Compensation and Benefits Advisory Committee**, and a **ballot** of new church leaders (see March, page 8).

Business coming to Standing Committee includes a report from a committee attempting to determine if the **name of the Church of the Brethren** should be considered for change, and concerns from the Council of District Executive about the **Ethics in Ministry Relations** paper passed last year.

Standing Committee will spend two sessions in a closed **retreat for "envisioning,"** called fo by the Denominational Structure Review committee in 1991.

Worship

Jim Wallis, of the Sojourners community in Washington, D.C., will preach at the opening service **Tuesday** evening. He will speak on "Making the Vision Plain."

The topic of moderator Boyer's sermon **Wednesday** evening will be "Inner Peace: Where Can We Find It?"

"I Love my Enemies But Can I Love my Mother?" is the title of preacher Tracy Wenger Sadd's sermon **Thursday** evening. Sadd is pastor of the Hempfield Church of the Brethren in East Petersburg, Pa. Richard Kyerematen, pastor of the Germantown (Pa.) church, will speak **Friday** evening on "The Gospel of Peace," and Fred Bernhard, pastor of the Oakland congregation in Gettysburg, Ohio, preaches **Sunday** morning on the topic "Truths for Living in Community."

The National Youth Cabinet and the Young Adult Steering Committee will lead worship **Saturday** night. The service features a drama, "When Mother Calls," about the call to care fo creation. The drama was written by denominational peace consultant David Radcliff. The wo ship coordinators are Chris Michael and Jan Kensinger.

Call (410) 635-8738

From June 20-27, the Church of the Brethren telephone Newsline will feature daily updates on Annual Conference events and business. In its regular schedule, Newsline provides weekly updates on Brethren news with new messages available each Thursday morning. Newsline's recorded message can be reached 24 hours a day, seven days a week.

Candidates for moderator-elect

Joseph M. Mason, of Greenville, Ohio, the Greenville congregation in Southern Ohio District. Age 68. Pastor. Retired executive for wo districts. District moderator, board chairman, commissions chairman. Annual Conference worship leader, study committee. Chairman of pastor's association. Interim executive for General Board commissions. President of state council of churches, chairman of commission on ecumenical relations, chairman of local ministerial association. Chairman of state council of churches evangelism division.

Vision: That the church live out of its heritage and values in the coming century. Priority: To pursue peacemaking and faith sharing as a ingle and primary priority.

M. Andrew Murray, of Huntingdon, Pa., Stone congregation in Middle Pennsylvania District. Age 50. College professor/program director. Congregation board, nurture commission, hairman of pastoral search committee. District onference, discipleship and reconciliation committee. Annual Conference Program and Arangements Committee. National Youth Confernce speaker. Future of seminary committee. President of national pastors' association, co-uthor of worship resources. Board member for tate council of churches, board member of committee on ministry in higher education. National peace education committee. United Nations ommission on arms control education.

Vision: That the church will recapture its osition of leadership in areas of peace, service, nd simple living. Priority: To get our seminary ettled and healthy.

Judy Mills Reimer, of Roanoke, Va., the Williamson Road congregation in Virlina District. Age 52. Owner of office furniture retail usiness. Congregation board member, chairwoman of nurture and witness commissions, deaon, children's director, youth counselor and teacher. District board member, chairwoman of urture and outdoor ministry commissions, oung adult advisor, conference speaker, co-hairwoman of finance campaign. Annual Conference study committees. Chairwoman of the General Board, chairwoman of commissions. assing on the Promise field staff. National Youth Cabinet adult advisor. Brethren Volunteer Service.

Vision: That we learn to talk with each other, rather than at each other. Bring representatives of denominational interest groups together to share concerns. Priority: To find ways to bridge the diverse voices in church.

Phyllis Kingery Ruff, of Omaha, Neb., the Peace congregation in Northern Plains District. Age 59. Educator/volunteer. Congregation moderator, board chairwoman, commission chairwoman, executive committee, Goals for the '90s co-chairwoman. District board chairwoman, commissions, study committee. Annual Conference Standing Committee delegate, nominating committee, Program and Arrangements Committee, study committees. Former Annual Conference secretary.

Vision/priority: To call the believers to be faithful and to share the good news of God's grace and mercy.

Music and the arts

A musical highlight of the Conference will be a Saturday night concert by pianist and Goshen (Ind.) College professor **Marvin Blickenstaff.**

Other musical events include a concert by **Andy and Terry Murray** for youth and young adults Friday evening, a performance of a musical drama, **"The Cotton Patch Gospel,"** as an insight session Friday night, and **early evening concerts** Wednesday through Saturday, 6-6:45 p.m. The concerts feature harpist Harriet Hamer Cassell and pianist Deanna Beth Myers, a drama by junior highs from the Beacon Heights church in Fort Wayne, Ind., singer Peg Lehman and guitarist Lee Krähenbühl, and the Manchester College Peace Choir. A **children's music** program takes place Saturday before the evening service.

Singers (junior high age through adult) are needed for the **Conference choir**, which will be directed by Emmert (Crispy) Rice. Youth are also invited to participate in a **youth choir**, led by Jonathan Shively, which will sing at Saturday evening's worship.

A **"juried showcase"** is a new feature of the Art for Hunger exhibit sponsored by the Church of the Brethren Association for the Arts. Graphic artists are invited to submit original works.

AACB will also hold a tour of the **Eiteljorg Museum of American Indian and Western Art** on Thursday afternoon, and again sponsor the annual **quilting bee and auction**. The auction begins at 4:45 p.m. Saturday.

Candidates for moderator-elect are Joseph Mason, Andrew Murray, Judy Mills Reimer, and Phyllis Kingery Ruff.

A Saturday celebration

On Saturday June 26, all conferencegoers are invited to an afternoon of "Celebrating New Members and Ministries."

New fellowships and new individual members of the Church of the Brethren will be recognized and districts and congregations will present creative ministries. The event begins at 2 p.m.

Pre-Conference meetings

Jim Wallis will speak on "Ministering to a Broken World with Biblical Hope" to the **Ministers' Association** in meetings beginning Monday evening, June 21, through Tuesday afternoon.

The Association of Brethren Caregivers begins meetings Sunday morning, June 20, with a **worship service** in the Hyatt Hotel.

ABC events continue through Tuesday afternoon and include **bus trips** to Timbercrest Home in North Manchester, Ind., Sunday morning, and The Brethren's Home, in Greenville, Ohio, Monday morning. The bus trips are part of a **Brethren Homes Symposium,**which takes place at various locations Sunday afternoon through Monday afternoon. A **Brethren Homes Fellowship Dinner** will be held Sunday evening at Timbercrest Home.

Fuller Seminary professor David Augsburger leads the **Brethren Caregivers Conference** on the subject of cross-cultural understanding, beginning Monday evening. ABC holds its **annual business luncheon** Tuesday.

A **Health Festival** Tuesday afternoon closes out the ABC events with health food, Brethren entertainment, and family fun for all conferencegoers.

A workshop sponsored by the **Ministry of Reconciliation** takes place Monday evening through Tuesday afternoon. The event offers separate tracks on communication and conflict resolution and on systems theory in church conflict intervention.

A **Day of Intercession**—prayer for the Conference—is sponsored by the Brethren Revival Fellowship, Brethren Renewal Services, and th General Board's Parish Ministries Commissio and will be held Tuesday.

Bethany Seminary is holding a reception at the Hyatt Hotel Tuesday afternoon.

Brethren Volunteer Service offers training for people interested in promoting BVS, Tuesday afternoon. Call Phyllis Michaelsen, (800) 323-8039.

Young adults begin Conference with a Tuesday morning meeting on "Issues for the Churc and our Thoughts."

The Church of the Brethren **Hispanic Movement** meets Monday morning through Tuesday noon.

A **clergywomen's group** meets Monday afte noon.

An informal **orientation** to Conference is offered to first-time attenders Tuesday afternoon

Standing Committee meets Saturday eveni through Tuesday afternoon (Saturday evening and Sunday morning in a closed retreat).

The **General Board** meets Tuesday afternoon.

The **Council of District Executives** (CODE holds meetings beginning Sunday afternoon.

Presenting urban Brethren

Brethren from big-city America will lead Friday's worship—Richard Kyerematen, pastor of the Germantown Church of the Brethren in Philadelphia, will preach; Gilbert Romero, pastor of the Bella Vista congregation in Los Angeles, will perform with the Bittersweet Gospel band; and Leonardo Wilburn, from Culver City, Calif., and a member of the Imperial Heights congregation, will perform on the piano.

The service also may include testimonies from Los Angeles gang members who want out but can't leave because of gang threats to their lives or their families, said Conference manager Duane Steiner.

The new Bethany on view

Conference will be "a real good opportunity for Brethren to get a feel for where we're going and what Bethany's about," according to Debbie Eisenbise, of the seminary's development office. The school is offering bus tours to the campus of Earlham School of Religion in Richmond, Ind., where Bethany plans to move in the fall of 1994 (above). Tours take place midday Tuesday, Wednesday, and Saturday.

A groundbreaking at the Richmond campus takes place Sunday June 27 at 2 p.m., after the final Conference worship. Soil from all the church districts will be collected at the Bethany reception Tuesday afternoon June 22, and poured into the ground at Richmond "to symbolize our partnership with the whole denomination," Eisenbise said.

Marvin Blickenstaff and Andy and Terry Murray have performed for enthusiastic Conference audiences in the past. Blickenstaff is shown at the 1968 Conference in Ocean Grove. This photo of the Murrays was taken at Annual Conference in Seattle in 1979.

uring the week

ible studies: Electives, Wednesday through aturday, 7:30-8:30 a.m.

Hearings, forums, and information sharing: uesday 9-10 p.m.: Global Structure, Organ and issue Donations, Native American Justice, inisterial Leadership Committee, Pastoral ompensation and Benefits Advisory Commit- e; Wednesday and Friday 4:30-7 p.m.: Minis- erial Leadership Committee.

Insight sessions: Wednesday through Friday, -10 p.m.

Talk-it-over sessions: "Helping Children hrough a Divorce," Thursday 12:15 p.m.; When Your Child Dies," Friday 12:15 p.m.

Age-group activities: Youth activities on proclaiming peace" include service projects, a oncert by Andy and Terry Murray, and a talent how. Trips to the Indianapolis Motor Speed- ay, the zoo, and Conner Prairie, a living his- ry museum, are planned.

Junior high activities include a visit to Thun- er Island Water Park, Conner Prairie, and a hildren's museum.

Children's activities are planned for those ho have completed kindergarten through fifth rade, and child care is available for infants to ge five.

Young and single adults: Young adults begin onference with a review of issues Tuesday morning. Other events include a square dance, a pool party, a work project Thursday afternoon, and a talent show.

Single adults are invited to a series of sessions on topics such as "How to Get Things Done with Only One."

Special interests: Several support groups are offered, on addictions Wednesday through Saturday at 7:30 a.m.; HIV/AIDS Wednesday and Friday at 7:30 a.m. and Thursday at 4:30 p.m.; sexual abuse Wednesday through Saturday at 12:30 p.m.; and mental illness Wednesday through Friday at 4:30 p.m.

Other special interest events are a chaplain's networking meeting Wednesday at 7:30 a.m.; an evangelical prayer meeting Wednesday, Thursday, and Saturday at 7:30 a.m.; the Brethren and Mennonite Council for Lesbian and Gay Concerns drop-in center Wednesday through Saturday at 8-9 a.m. and Wednesday through Friday at 4:30-7 p.m.; the Outdoor Ministries Association run/walk Thursday at 7 a.m.; a blood drive Thursday, Friday, and Saturday; a reception given by the Refugee/Disaster Office Thursday at 4:30 p.m.; a carry-in lunch for black Brethren and friends Saturday noon; a Lafiya congregational networking meeting Saturday at 7:30 a.m.; and a Nigeria missionaries reunion Saturday at 5 p.m.

leal events

reakfasts: *Thursday*—Brethren Press ($8), istrict and Congregational Nurture Chairs 8). *Friday*—People of the Covenant ($8), vangelical Leaders ($8). *Saturday*—On Earth eace ($8).

Luncheons: *Tuesday*—Association of Breth- n Caregivers Annual Business Luncheon 9.50), Ministers' Association Sack Lunch 7). *Wednesday*—Ecumenical ($10.25), Out- oor Ministries ($9.50), Brethren Caregivers ecognition ($9.50), Program for Women 9.50), Urban Ministries ($10.25), Discipleship nd Reconciliation Sack Lunch ($5). *Thurs- ay*—Association for the Arts Tour and Lunch 11), Older Adult ($10.25), HIV/AIDS ($9.50), rethren Journal Association ($10.25), Associa- on of Christian Educators (CoBace) ($9.50), ethany Seminary Class of 1946. *Friday*—Association for the Arts ($8), Congregational Deacons ($10.25), Church and Persons with Disabilities ($9.50), Passing on the Promise ($9.50), Womaen's Caucus ($10.25), Youth Advisors ($9.50), Brethren Volunteer Service Sack Lunch ($7), Outreach Advocates ($9.50). *Saturday*—Brethren Revival Fellowship, Bridgewater College ($10.25), Elizabethtown College ($9), Juniata College ($9.50), Manchester College ($9.50), McPherson College ($9.50), University of La Verne ($9.50), Deaf Ministry Task Force ($10.25). *Sunday*—On Earth Peace Assembly Sack Lunch ($7).

Dinners: *Wednesday*—Church Growth and Evangelism ($11.25). *Thursday*—MESSENGER ($11.25). *Friday*—Brethren Revival Fellowship, Higher Education ($11.25), Hispanic Ministries ($11.25), World Ministries ($11.25).

A chat between MESSENGER ar

by Eric B. Bishop

After nearly a year as Annual Conference Moderator, Charles Boyer reflects on several issues facing the Church of the Brethren as a denomination as well as the criticism he has received for statements he made in the February 1993 MESSENGER *article about him.*

What's on tap?

Next month's Annual Conference in Indianapolis will see the denomination deal with three items of new business: "Community: A Tribe of Many Feathers"—a General Board study paper on Native Americans, three "small" items from the Pastoral Compensation and Benefits Committee updating its guidelines, and "District Representation on the General Board."

"It seems kind of strange, with all the turmoil in the world, and all the areas with needs, that the agenda is so light," said Boyer of this year's Annual Conference business schedule. "Things do go in cycles and this will be the third year in a row when the agenda has been reasonably light."

Unfinished business will consist of two papers returning to Conference: the "Structure to Deal with Global Church," and "Organ and Tissue Donation."

Boyer anticipates the global paper may be the biggest issue of business.

"The global structure paper probably will be the main item that will take a good bit of time, possibly a whole day," he said. "It's a very important issue, and there are some strongly held opinions on both sides as to whether it is a good paper or not."

The moderator also plans to take time to recognize the ministries of congregations. "Before each business session, I'm going to have representatives from congregations that have exciting ministries share them," said Boyer. "I've contacted the district executives and have gotten some suggestions that can be shared."

Because of the light business agenda, Boyer anticipates the final business session closing Saturday at noon. The afternoon will be a time of celebration for the denomination. "It will be similar to last year at Richmond," said Boyer. "We will have music and receive new congregations and fellowships.

"In the past, the receiving of new congregations has been scrunched in the middle, and this year we will make it a time of celebration."

'There are areas where they feel they have hold of some exciting kinds of ministries. There are a lot of places where people are feeling that the Spirit is at work among them.'

Church leadership.

"People are anxious to know what is going to happen to Bethany Seminary," said Boyer. "I find a lot of people concerned, I don't find a lot of people who are angry about the decision to move. People just want to get the move made and see what the next phase is going to be and see if our people are going to respond."

One of Boyer's interests is the challenge that congregations are facing.

"The whole question of how we are going to get pastoral leadership for the smaller congregations is a concern of mine," he said. "There are a lot of congregations that really are hurting. And there are a lot of reasons for that. It's so hard to make changes.

"We are going to have to find more ways for EFSM (Education for a Shared Ministry) and TRIM (Training in Ministry) and other programs to train people to give leadership, which in the old days we would have called a part-time pastorate. We're really going to have to struggle with that."

According to the moderator, "some of them (congregations) feel guilty if they cannot have a full-time pastor, but they cannot pay them that kind of wage. And so often ill-prepared people or those wh don't understand the Church of the Brethren come along and almost volunteer for a very low wage and pick up a responsibility. The idea of a person who goes to four years of college, and three years of seminary and is going to be a full-time pastor is one that so many of the congregations just cannot afford."

A changing church.

"One of the things that is fascinating the increasing mix of languages and ethnic groups (coming into the church) Boyer said. "The more traditional Brethren have a sense and a feel for community, and the sisters and brother coming in from other ethnic groups ma not have a feel for that. 'Anglos' tend not to understand from where those groups are coming. They're not real good at that and have a lot to learn. Ho can we work together to make this a more multi-cultural church?"

One area that Boyer sees as changin is the role of the national church.

"I'm a bit concerned with the decrea ing role I see for Annual Conference a General Board program. I think we are more and more acting like individualis and congregationalists. I feel there increasingly is a tendency to say 'Well that's not my interpretation of the Scriptures, and our congregation does care one whit about what Annual Conference says about an issue. That's not the way we believe here.' "

he moderator

There is some concern on Boyer's part that we've been emphasizing evangelism, but "right here" (at the congregational level) it hasn't made much difference.

"We're trying to be evangelistic but it just isn't happening. And as the denomination as a whole struggles to hold its own, that can be discouraging," Boyer said.

"It's very hard for people to accept the fact that a congregation's ministry may be ending. And there's always some feeling that if I or we had been a little more faithful, this wouldn't need to happen. I think sometimes it *does* need to happen. Not that most of us are too faithful, but there are some times when change has to happen. And that's hard for people to accept."

The state of the church

The mood of the church "does depend on who you speak to," Boyer said. "There are congregations and areas where they feel they have hold of some exciting kinds of ministries. There are a lot of places where people are feeling that the Spirit is at work among them. I've really enjoyed having the opportunity to meet a broad cross section of the church."

But, he adds, "There is an awful lot of fragmentation in the church. People perceive that the Church of the Brethren has really gotten very liberal—in its leadership—that the church has really swung to the liberal side of things.

"The denomination as a whole has a feeling that sometimes we may need to sink our heels in on a particular issue because we may think the church is a little willy-nilly. And so regardless of whatever issue we're on, 'I am really going to sink my heels and make this my cause.' "

Another worry for the moderator is devisiveness in the church.

"I sense battle lines being drawn, and that really concerns me," Boyer said. "We need to find the arenas where we people that have different points of view can come together and share. We should not be expected to change but to listen to one another as brother and sister and to treat one another with respect. That is not being done very well right now. We write people off—liberals write off conservatives, conservatives write off liberals, and evangelical folks write off more justice-oriented people."

Answering his criticism

In his profile, (see February 1993) Boyer said he was personally ready to accept gay, lesbian, and bisexual people into positions of leadership in the church. The result has been a flurry of letters to Boyer and MESSENGER. *The moderator reflected on the statement and the reactions he has received.*

> *'I'm a bit concerned with the decreasing role I see for Annual Conference and General Board program. I think we are acting like individualists and congregationalists.'*

"It's taken so much emotional and spiritual energy. I knew this would generate discussion, and I'm not really sorry about that. I'm sorry when it causes a congregation to say to the district or the General Board that if this is where our denomination is going we're not going to have anything to do with it. I'm sorry when individuals feel like the leadership in the church somehow doesn't take the Scriptures or Annual Conference polity seriously. I've tried to answer every personal letter I've gotten and explain where I stand with the Scriptures and where I stand regarding the '83 paper ("Human Sexuality from a Christian Perspective," passed by the 1983 Annual Conference). I don't think I'm being unfair to the '83 paper.

"I've asked myself, 'Did I misuse my position of leadership to say that I personally am ready to accept gay and lesbian, and bisexual people into positions of leadership?' Certainly some people feel that I did. Because we work for the church and are seen as leaders, it is true that we cannot just say something as an individual and have it be seen as only one other brother or sister in the church speaking."

The criticisms about Boyer have come from both friends and strangers.

"Some are my friends, and some don't know me, and have said to me, 'You shouldn't have done that.' I look at it and I've done soul-searching on this. I really felt that I was not going against church polity. We've said in our '83 statement that we cannot bless same-sex covenantal relationships. And we would not want to see sexually promiscuous persons in leadership, whether they were heterosexual or homosexual. We do not have any clear-cut policy that a person who is homosexual and is celibate should not be in a position of leadership.

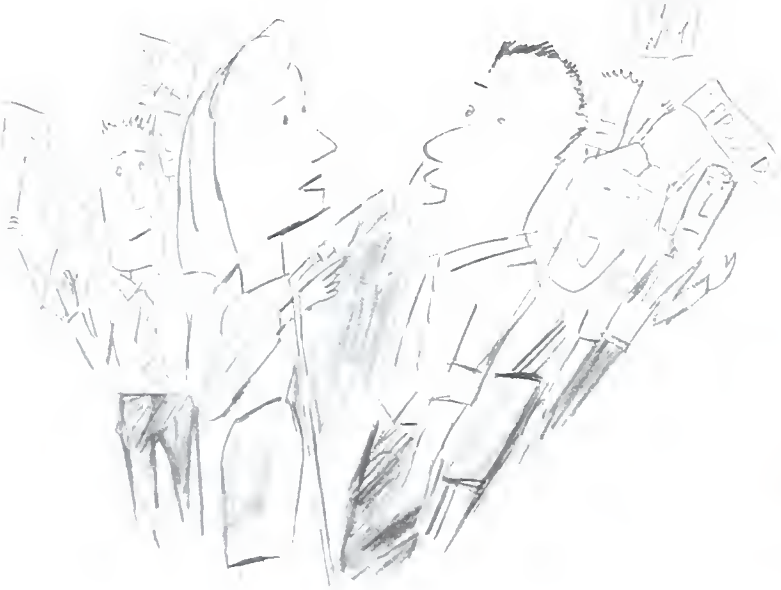
"In retrospect, if I had to do it over, I'd say the same thing because I do think we have to discuss this more. My hope would be that our children and grandchildren who find themselves to be gay and lesbian will find a more open, loving denomination. I think that if they are going to be accepted, they have to be considered for positions of leadership and not categorically denied."

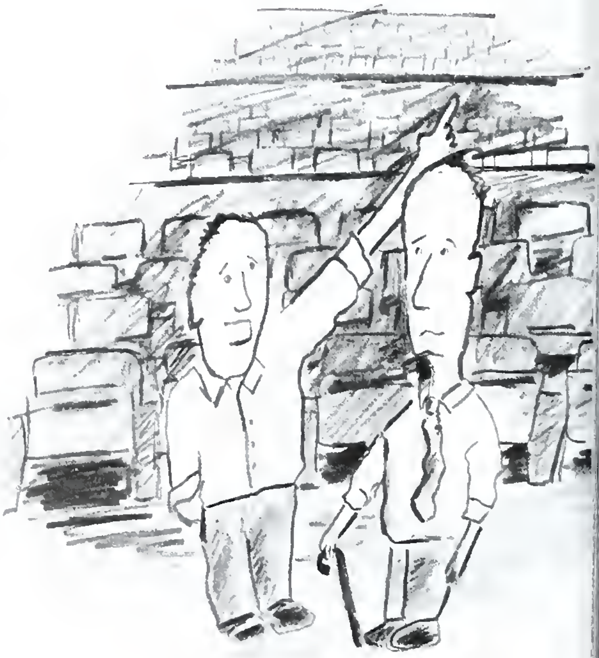
Nearly one year after having the gavel passed to his hands, Chuck Boyer prepares to open the 207th Annual Conference with its light agenda, celebrations, and Proclaiming God's Peace.

Lines you hate to hear

Lines by Earle W. Fike Jr.
Drawings by Paul Stocksdale

Will those of you who have been in line at the mikes for the past hour, waiting to speak on the main motion, please step aside for those speaking on the amendment?





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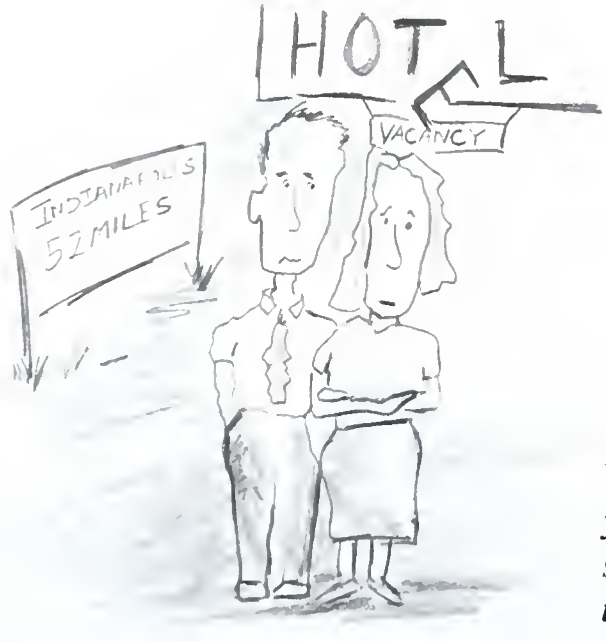
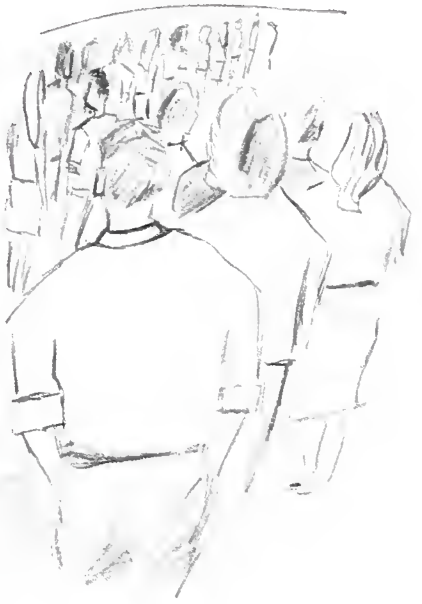
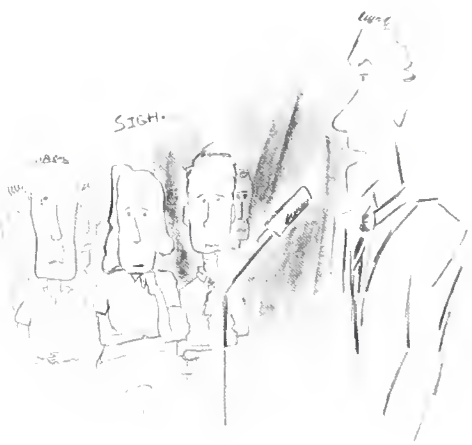


We weren't able to give you any of your three hotel choices. But we are sure you'll like the Suburban Countryside Inn.

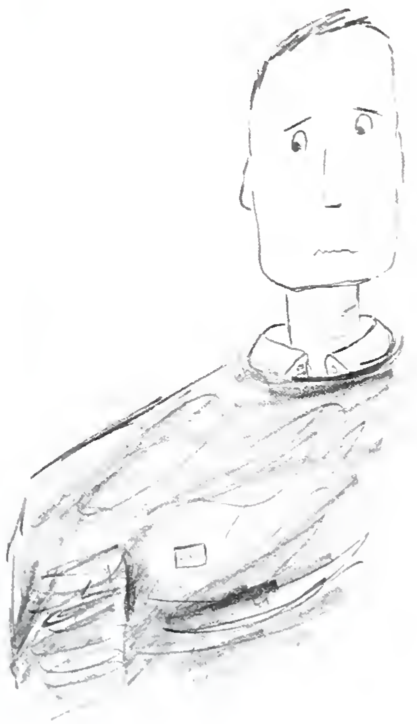
Conference



If you want the hot lunch, you should be in that other line.



The study committee has done a wonderful job, and I sense we are about to vote, but . . .



To economize, we've made the name tags smaller this year.

as well as these . . .

- I'm sorry, but our hotel has no reservations under that name.
- That book was on sale yesterday for 25 percent off.
- The shuttle bus runs twice a day, 6 a.m. and 11 p.m.
- You say I have to work in child care *how many days* in order to enroll my children?
- Our swimming pool is closed for repairs.
- I'm sorry, but we have no more tickets for that dinner.
- You're out of order!
- This seat is reserved for a teller.
- Have a seat. The doctor will be with you in a moment.
- On this item, the officers have decided to limit speeches to two minutes. We will alternate between those in favor of and those opposed to adoption.
- Are those seats on the other side of you taken? Would you mind moving in?
- It's only a short nine-block walk to the convention center.
- It's so good to see you again. Have you been sick?
- The officers have decided that we will need a late Saturday-evening business session to finish our work.

Earle W. Fike Jr., a former Annual Conference moderator (1982), is associate pastor of Stone Church of the Brethren, Huntingdon, Pa.

Paul Stocksdale is production assistant on the MESSENGER *staff.*

Sudan: We will remember

by David Radcliff

"Three thousand people have been waiting for two hours to see you! You must come over right away!"

My initial reaction was mild annoyance. Our group of Brethren visitors was taking a guided tour of Kenya's Kakuma refugee camp at the time. (See "Refugees on the Rebound," January, page 22.) I wondered if some camp officials were interrupting this serious look at refugee care merely to exchange pleasantries. But we obeyed the summons.

We topped the crest of a hill and quickly saw that "three thousand" was a low estimate for the sea of humanity we saw before us. "We welcome you!" sang children's choirs as we were enveloped by thousands of people clapping and singing.

Group after group of children, dressed in clothing adorned with white crosses, danced in the dust and sang for us. Several choirs employed elaborate pantomimes of crucifixion, conflict, and reconciliation to express to us their hopes and their fears.

Speakers addressed us with words we would hear repeatedly over the next four days: "Our message to the people of America, and especially to the church, is that our people are suffering. We need your hands and your prayers, so that we may have peace for our land and for our churches. The world has forgotten us. We hope you will be the ones to tell the world about us."

We had stopped at Kakuma on our way from Nairobi, Kenya, to Nimule, in southern Sudan. We were participants in a peacemaking seminar, invited by the New Sudan Council of Churches (NSCC) and its executive Roger Schrock. Roger and Carolyn Schrock have been working with NSCC for nearly two years, assisting church leaders in strengthening the Christian community of southern Sudan, racked by decades o civil war. The Schrocks work with relie and development in southern Sudan an are a voice for its struggling people.

> *'Our visit to Sudan reminded us of the power in remembering. The people of Sudan not only have suffered and died for decades, but they feel that their plight has gone unnoticed by the world.'*

We had chosen Sudan as a "case study" because there we could find a conflict that seemingly characterizes th "new world order"—strife rooted in ethnic, religious, and racial differences. And we had people "on the ground" in the area—the Schrocks, Phil and Louis Rieman (newly arrived workers in community development in southern Sudan), and Lester and Esther Boleyn (working on a project of translating the Bible into Nuer).

Sudan has spent most of its 37 years an independent country locked in a bloody civil war, the predominantly Muslim and Arab north pitted against the black Africans of the south, who ar Christians or followers of traditional animist religions. (See "Sudan: Why Is There a War?" January 1987, page 9.) the past 10 years alone, war coupled wi famine has killed 1 million Sudanese o five percent of the population of about million.

This conflict, primarily a Muslim "holy war"—but with economic aspects well (the south has oil and croplands)— has led not only to extreme suffering among southern Sudanese but to unspeakable atrocities as well. Sudanese Roman Catholic Bishop Paride Taban

The reported crowd of "three thousand" turned out to be a sea of humanity.

provides an apt analogy: "When two elephants fight, it is the grass that gets trampled."

Unfortunately, the north/south conflict s not the only one causing suffering mong the people in the south. Over the past two years, the rebel movement in he south (the Sudan People's Liberation Movement—SPLM) has split into three actions. The resulting in-fighting has reated thousands of refugees. While the SPLM continues to have the general upport of the people of the south, the outherners have been angered by nstances of the movement's disregard or human rights and periodic pirating of elief supplies.

As a result of this multi-faceted onflict, southern Sudan has been evastated. The majority of its population are either "displaced people" within Sudan (2 million having fled o northern Sudan and another 2 million o other parts of the south) or refugees (1 million in adjoining countries). The economy is in a shambles. Health are is practically nonexistent.

The war has totally disrupted the way f life for hundreds of thousands of udanese, fleeing from one refuge to nother over the past few years. The Dinka people, whose society is organized round cattle-herding, have been emoralized by the loss of their herds, which had to be left behind in their ight. "The impact of this loss on the Dinkas' family and social life is tremenous," notes Carolyn Schrock. "Children re more likely to inquire about the bsence of the cattle than about the bsence of even a parent."

Compounding the problems in the outh was the departure of United ations personnel last fall after three of eir number were killed. Most relief upplies now are shipped in by Catholic elief Services, including blankets and od from Church World Service.

Our reception at Kakuma was matched one at Aswa camp on our first full day Sudan. Aswa is one of several camps rth of Nimule with up to 50,000 refugees in each of them. We were met at Aswa by a boisterous procession of hundreds of people. They went before and behind our vehicles, singing, dancing, waving reed crosses and hand-lettered signs of welcome.

Said Rebekah Lueth, "We are suffering here because we are Christians. You have left us here to be killed during 37 years of fighting. Is it because we are black people?"

As we settled under a sunshade shelter, the crowd chanted "Long live the American delegation! Long live the NSCC!" A photograph of Bill Clinton was passed around. Feeling uncomfortably mistaken for world leaders, we listened as people told us about the conditions of the suffering Sudanese and about their hopes for our visit.

An old man: "We refuse to be enslaved by the Muslims. We were born Africans. We must live as Africans. We will die Africans. As Christians, we don't want to say that Islam is bad; it is *fundamentalism* that is wrong. Even if Muslims call for holy war, we will not call for a crusade."

An old woman: "Many of the children who were running with us drowned in the rivers when we fled from Ethiopia. We must keep our belongings tied up to be ready to run. We are always running. If you have come to see our suffering—how we eat, sleep, live—you have seen it. If you are people of Clinton, tell him about our lives. Our lives are in your hands."

It was humbling and startling to be received as saviors, to have such hope placed in our visit. In the eyes of these people, our country had the power to intervene in their tragic situation . . . as—they repeatedly reminded us—the United States had done in the Persian Gulf and Somalia. We were seen as US representatives, even called, at one point, the "12 disciples of Clinton."

The pleas for help that we heard at Aswa camp and Aswa hospital, at the feeding centers, at a school for displaced children, at a medical facility run by the rebel movement, and earlier at Kakuma,

Peacemaking for these times:

New dynamics are at work in our world. Old orders, often kept "orderly" by military force, are passing away, only to be replaced by a disturbing disorder. What will the Church of the Brethren have to contribute to this increasingly fragmented world?

At the conclusion of its experience, the seminar group brought together the following observations and recommendations for the peace witness of the Church of the Brethren.

1. We must dialog with all parties in a conflict and have empathy for all, even if we do not agree with their position. In Sudan, we saw that talking with both the rebels and the leaders of the national government is important as the church serves as a peacemaking presence and as a voice for the people caught in the crossfire.

2. We must remember who we are and not be co-opted by one side or the other. Leaders of both the north and the south attempt to sway our opinions and gain our support for their cause; our job is to be true to our nonviolent Christian witness and to seek the truth.

3. We need to be there "on the ground," both to be informed and to make our contribution. Situations like the one in Sudan are extremely complex and require time and sensitivity to understand.

4. Being present in conflict situations can strengthen our commitment to nonviolence and peacemaking. From our experience, we saw that "military solutions" almost always increase the suffering of the common people.

5. We must be peacemakers *here* (in our communities and nation) as well as *there* (wherever that may be), making peace at different levels.

6. We need to address the roots of injustice and conflict. Long-standing inequities and prejudices, made more deadly by the availability of imported weapons, fuel conflicts such as the one in Sudan.

7. Relief aid is not "pure." It always has a political impact and it does not always go exactly where it is intended or accomplish exactly what we may wish. This should not stop us from sending aid, but should make us aware of its effect and of the need to monitor its distribution carefully.

8. Our theories about peace need to be complemented by experience in conflict areas, while our experiences in the field need the discipline of rigorous academic study.

9. We need to be calling and training people who have peacemaking skills as well as expertise in particular geographic regions. We need to support our colleges as they provide this kind of training.

10. The Church of the Brethren needs consistent, long-term commitments to peacemaking in particular regions. This is important as we seek to call people to serve in these areas, and as we contribute to peace and reconciliation in a particular situation.

11. Peacemaking education must take place in our churches and with our children and in our communities. This must include a willingness to struggle with the complexities of peacemaking.

12. As US citizens, we have a particular responsibility for peacemaking, given our nation's past record of encouraging militarism and its present status as the remaining global military power—David Radcliff

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were dramatically reiterated for us on our last day in Sudan.

At the end of a tour of Ame camp, Rebekah Lueth stepped from a crowd of a hundred women and spoke powerfully and poignantly for her people: "The British came and brought us Christianity and then left us here. We are suffering here because we are Christians. You have left us here to be killed during 37 years of war. Is it because we are black people?

"These are the only survivors," Rebekah said, gesturing around her. "If they die, there is not another generation to replace them. Our suffering is only a matter of color, but we are all of one race, children of the same mother."

From our time in the Horn of Africa we learned just how complicated is the conflict there. We learned that the people of Sudan are victims and pawns, desperately needing stability, security, and the preservation of their culture. We learned that our being US citizens brings an extra measure of expectation from others, while placing additional responsibility on us. We learned that war is not the answer in situations such as that in Sudan. We learned that it is possible to work nonviolently for peace in a situation of war.

Although the church in southern Sudan has its struggles, and certainly is suffering, it also is alive, well, and growing. It was only because of the vitality and witness of the church that we could leave Sudan with a sense of hope. "I really was proud to be a Christian among those people," said John Jones, from Oregon/Washington Distric "They were living out what I always have believed."

The Brethren presence is deeply appreciated. "God has sent Roger (Schrock) to us," said Bishop Nathaniel Garang.

Our visit to Sudan reminded us of the power in remembering. The people of Sudan not only have suffered and died for decades, but they feel that their pligh has gone unnoticed by the world. If our group accomplished nothing else, it provided an audience for a forgotten people to express their hopes and their fears, and in so doing to cling more firmly to the hope that the world will finally hear their cries.

I honored this hope, while giving voi to the commitment of our group and ou denomination, by saying to our Sudane hosts at each stop, "We will remember you and your story when we go home. We will remember you the rest of our lives."

David Radcliff is peace consultant on the Wor Ministries Commission staff.

stepping STONES

by Robin Wentworth App

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

It was storming outside. My sleep-sogged mental state registered that fact as my entire body protested the invasion of slumber. I squinted at my digital clock blinking at me like a neon sign: Three a.m. Good, that left nearly three hours till the alarm would go off. I snuggled back down into the bedclothes, letting my mind drift off to the midnight music of the abating storm.

Outside, the wind began whooshing instead of howling, the thunder rumbled distantly, the lightning became a fading flicker, and the rain pattered gently against the window. Inside, the drone of the fan provided background noise for the rhythmic flapping of bat wings above my head.

Bat wings above my head?

There is a phrase used several times in the Old Testament to describe the total evaporation of spirit and courage: "Their hearts melted within them." I understand now from firsthand experience what it feels like to have your heart melt within you. I shriveled beneath the covers and peered into the darkness, straining to separate form from shadow. Silently I pleaded: "Please, God, don't let it be true!"

But it *was* true. I saw the creature circling and swooping, trying in vain to find an exit.

For several endless minutes, I lay there frozen, absolutely terrified, and not at all convinced that the supposedly harmless little rodent would not suddenly metamorphaose into a ghoulish character who would say: "I vant to drink your blood!"

Where, oh where, are all the knights in shining armor when you need one? I knew what had to be done. I knew how to do it. And I knew it had to be done immediately lest the creature disappear into some hiding place, only to emerge and terrorize me later.

I was just too scared to do it.

But somehow I started moving. I crawled out of bed and out of the room. Closing the door to confine the bat, I hunted up an old tennis racquet.

Back in the bedroom, I dropped back to my knees and used the racquet to push the light switch up. There was the bat, crawling out of a box on the top of my bureau. Its ugly little face seemed to be sneering all kinds of unprintable bat names at me.

It start flying again.

Still on my knees (with head bowed and eyes closed), I whacked at it everytime I "felt" it dip near me. I don't know how many attempts it took. I do know that the next day the muscles in my arms were sore.

Finally I had a stroke of luck. About that time the commotion woke up my son, who came and gave me moral support while I scooted the dead bat into a plastic bag. Resisting the urge to drive a stake through its heart and bury it with a silver cross, I took it outside to the garbage. I briefly considered hanging a wreath of garlic on my door.

Now for the moral of the story:

Being scared to do something doesn't mean we shouldn't do it. Fear has a way of distorting our perspective and giving rise to thinking that is more superstitious than rational. When we allow fear to dictate our decisions we give it power over us. As long as we cooperate with it, we remain its prisoner. Once we confront it, we're free.

What is it in your life that gives rise to irrational fear? Maybe it's time to "get on your knees" and start "whacking." You probably won't defeat it with your first attempt, but as long as you keep praying . . . and trying . . . you *will* overcome it.

Robin Wentworth App is a therapist from Nappanee, Ind. She currently is interim pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

Fools for God

by Ton van den Doel

For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their craftiness," and again, "The Lord knows the thoughts of the wise, that they are futile" (1 Cor. 3:19-20).

* * *

When a young boy got a toy that had to be "assembled," his father watched him from behind his newspaper. The boy tried it this way and that, but was unsuccessful. Finally, in total frustration, he threw in the towel and exclaimed that he could not get the toy together. His father asked him if he had really tried every way, and the boy claimed that he had: "Nothing works!" Then his father said kindly, "You did not ask me yet."

That is a parable of our relationship with God. We can learn all kinds of tricks on our own, but real insight comes from the Lord. Tennyson put it this way: "Knowledge comes, but wisdom lingers." Wisdom, the ancient Hebrews said, is the art of living. True wisdom is a God-given virtue, an attitude of life, even an art to be practiced.

The Bible has a lot to say about this matter. "The fear of the Lord is the beginning of wisdom" (Psa. 111:10, Prov. 9:10). That is the start. King Solomon prayed to God for wisdom and he received it. In the book of Proverbs, wisdom is often mentioned: "The beginning of wisdom is this: Get wisdom, and whatever else you get, get insight" (Prov. 4:7); "So teach us to count our days, that we may gain a wise heart" (Psa. 90:12). In the Bible, then, wisdom is the ability to make thought issue in appropriate action. It is not theory, but practice. The Bible is full of advice concerning wisdom, because to live well is an indication that we understand the will of God.

There is a story about the Emperor Napoleon, who was reviewing his troops while on horseback. He was a short man and terribly vain, so height was important to him. Suddenly his horse was frightened and threatened to throw off the emperor. An alert corporal quickly grabbed the reins and thus saved the emperor from falling off the horse.

"Thank you, *captain*," the emperor said.

The corporal remained alert: "Of which regiment, majesty?"

"Of my own honor guard," Napoleon answered.

Alertness is an important characteristic of the sincere and dedicated Christian. Such a one ought to be forever on the lookout for the Lord's true interests.

The Bible points out that the pursuer of wisdom may have to suffer in the process. That is what the book of Job is all about. It is also what Ecclesiastes cynically stresses. And the New Testament points out that it is a matter of wisdom to strive for perfection: "Be perfect, therefore, as your heavenly Father is perfect" (Matt. 5:48).

Being wise is not only a matter of being in tune with God, but also with other *people*. A man passed a jewelry store on his way to work. Every day he stopped and set his watch by a clock in the window. One day the jeweler came outside and asked him why he did this.

"Well," the man said, " I am responsible for blowing the whistle in the factory, and so my watch has to show the correct time."

The jeweler was dumbfounded: "But I always set my clocks by your whistle!" he exclaimed.

It is a perfect example of being in tune and yet being wrong. The point is that wisdom has to be connected to God, as the wisdom of this world is but foolishness with God. For that reason, we must confess our inadequacy in prayer and thereby open our hearts to the influx of God's wisdom. "If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly" (Jas. 1:5).

Having wisdom is being in tune with God. To achieve that status, we ought to be listening to what God says to us. Unfortunately, many people listen, but do not hear. Many years ago, in the days when the telegraph played a great role in communications, an ad appeared in the newspaper: "Wanted: Telegraph helper. Must know Morse code." A young man went to the personnel office of the company, only to find it crowded with other applicants. Those were depression years, and many men were looking for a job.

While they were talking, the applicants kept watching the door of the manager's office. Suddenly the young man got up and walked straight into that office. A few moments later he came out again and said: "You may all leave, for they gave *me* the job."

You can imagine how the other men's anger flared up. What right did he have to walk in ahead of everyone else?

The young man explained, "While you were talking, I heard the manager tap out this message on the window of his door in Morse code: 'If the one who hears this message will come in, he may have the job.' "

You see, listening is not enough. Understanding plays a decisive role.

In the first century before Christ, the philosopher Horace said it sharply: "Th beginning of wisdom is to be done with folly." But that is only a start. Next we must realize that the wisdom of this world is foolishness with God, as the apostle Paul says (1 Cor. 3:19). All of this can then culminate in the convictio that the fear of the Lord is the beginning of all wisdom.

Ton van den Doel, a former missionary in Nigeria, Indonesia, and Surinam, is pastor of the Protestant Church of Aruba, an island off the coa of Venezuela.

Nightmares from hell

y Bernie Wiebe

'Blessed are you who are poor,
for yours is the kingdom of
God.'
essed are you who are
hungry now,
for you will be filled.'
essed are you who weep now, for you
l laugh' " (Luke 6:20b-21).

* * *

as one of 16 emissaries for peace—a ristian Peacemaker Team (CPT)—to iti this past December. We went to be bservers" for ourselves of the current iti reality. We went to express lidarity" with Christians in Haiti— h the believers and the mission- ated workers. We went to engage in nstructive "dialog" that might help us l help those who are trying to live and work in Haiti's brutalized society. We nted to demonstrate a micro-version "incarnation" (Advent) in the midst of iti's increasingly unbridled violence. t became the most memorable dvent" of my life.

We were mobbed at the airport. Doz- of hungry, poverty-stricken people nted to be our "porters," in anticipa- n of getting some "hope" (money, that from us. Our hosts urged us not to gin in this manner; it would make vement impossible. It disturbed me.

We went for a drive to the hilltops ove Port-au-Prince, the capital city of re than a million people. Looking er the beautiful setting of mountains, , and endless buildings—yet realizing daily tortures and murders happening rein—I was reminded of Jesus weep- as he viewed his beloved Jerusalem.

We stayed in two places—men at one; men at the other. The men stayed at a nservative mission's guesthouse—for night. When our hosts learned of our als, they feared we might be consid- d "political," and asked us to leave— soon as possible. There was "no om" at that inn . . . for us!

acques (not his real name), a Haitian teacher released from prison and hiding in a "safe house," told us about his time in prison. "No air, no light, no fresh water, no clean food. Men and women were crowded together tightly in the cell. You could lie down only upon your neighbors. The only latrine facility was a bucket occasionally passed around among the prisoners."

Rats ran across the bare feet of Jacques and his cellmates. The guards jeered and insulted them. When dirty water was made even more dirty from the prisoners washing themselves, there was still always a thirsty person ready to drink it. A doctor looked in, but turned away

ENTRANCE
ONLY

Barry Bantel, an attorney from Salem, Ore., read a CPT statement to the press in front of the US Embassy in Port-au-Prince before the group left Haiti.

In front of the National Palace in Port-au-Prince is a statue depicting Baukman blowing his conch shell. He rallied Haitians to resist the French in the early 1800s.

without offering treatment to bruised, broken, and bleeding bodies.

And yet, Jacques spoke of faith and hope in God and in us. Was this the "road to Calvary"? How can you and I ever truly know the mind and the spirit of Christ until we have been imprisoned at least once—for our faith?

A civil servant walked into his office after the September 1991 coup and met with a beating and a quick trip to prison. He was accused of treason, but his accusers found no evidence. Meanwhile, his meager salary was cut in half, his colleagues jeered at him, and his work was reduced largely to nonsense. When he talked to us, he was hoping his October pay would come in January.

A model teacher was beaten viciously in front of her class. One of her students fainted at the sight. Rudely her captors hauled her away, made her remove her shoes and her belt, and shoved her into a prison cell. The stench was so strong that she had to struggle to remain conscious.

One young man was beaten and shot in the streets and left for dead. Taken to a hospital, he survived, and it appeared that he would recover. The army or *Tonton Macoutes* (the secret police) shot him to death right in the hospital.

Meetings including more than three Haitians at a time are illegal. Atrocities exceed the worst days of the Duvaliers (infamous father and son dictators of several years ago), say local citizens. Repeatedly, the army, the de facto government, and the *Macoutes* exercise random violence to intimidate the citizenry. The embargo against Haiti is a mockery: Ships were docked by the score in the harbor. In the meantime, the Haitian refugee exit by boat has been largely stopped. If there was a will, the embargo also could be enforced.

People wonder aloud about the intentions of the United Nations, the US, and the Organization of American States. Is Haiti simply being abandoned for plunder to those who benefit from such illicit dealings?

One Haitian told us, "Hell is not another place, I know where it is. I have been there. It's a Cap-Haitien prison!" Most of the Bible's descriptions of hell fit some of the stories told us by the people who try to live there.

Haiti, a mountainous country with magnificent scenery—yet scarred beyond human belief—is the poorest country in our hemisphere: It is 75 percent illiterate, 50 percent unemployed, and more than 50 percent undernourished. Its post-coup per capita annual income is estimated by some at $150 (US). Some suburbs of Port-au-Prince look like inhabited garbage dumps.

This is Haiti, where on December 16, 1990, a desert wanted to bloom! Jean Bertrand Aristide, a Catholic priest, was democratically elected by a 67-percent majority in the first free elections ever held in Haiti. Former US President Jimmy Carter, among 1,000 observers who approved this creative step in Haiti, said he witnessed joyous national elation like he rarely had ever seen before.

Optimism and hope blossomed across the land upon Aristide's inauguration in January 1991. Initiatives in education, humanization of the army and government, and peasant developments mushroomed across Haiti. Human dignity and pride led to amazing transformations of unkept towns and villages. Land began to burst forth with fresh crops. New building projects multiplied out of nowhere.

Was this the biblical prophecy finally being fulfilled also for Haiti? The masses hoped so, and churches were filled to overflowing. Haitians are by nature a long-suffering people who readily respond to the smallest symbols of love and hope. They sang and rejoiced like never before.

In September 1991, the army toppled Aristide. For seven months the sun had shone. Darkness now descended overnight. The army, the *Macoutes*, and the bourgeois elite once again took over. Saddest of sadnesses, the conservative Christian churches and the Catholic hierarchy seem to have acted in collusion with the coup. The US also is highly suspected of turning a blind eye to the coup for political gain—to maintain more control of the seas around Haiti. And many neighboring countries refuse to help enforce the embargo because the benefited economically from the chaos i Haiti.

" '*On the day that you stood aside,*
on the day that strangers carried
off his wealth,
and foreigners entered his gates
and cast lots for Jerusalem,
you too were like one of them' "
(Obad. 1:11).

" '*Woe to you who are laughing*
now,
for you will mourn and weep' "
(Luke 6:25b).

We met a professional Haitian educator, a Haitian animator of the peasants, Haitian health-care worker, priests, nu numerous other believers from many backgrounds and parts of the country (including expatriate workers), who sti believe. They believe in God. They believe in their dream for Haiti. They believe in the goodness of the rest of th world, they believe in our Christian Peacemaker Team of 16 people. They believe in you and in me.

I came home with a slight "bug" fro Haiti. I went on extra medication for a month just in case it was malaria. But didn't miss an hour of work, nor a minute of Christmas and New Year's celebrations with family and friends. M appetite is still too good for my waistli

Occasionally, at night, I wake up to more than the fever "sweat and chills, fierce headaches, numbness in the join I had in Haiti my last day there. I wak up and wonder what it is that you and must do besides pray for Haiti? Even besides going there with CPT?

These nightmares from Haiti's "hell" refuse to go away.

Bernie Wiebe, former editor of The Mennonit *teaches Conflict Resolution Studies at Menno Simons College, Winnipeg, Manitoba. Wiebe is assistant moderator of the General Conference Mennonite Church.*

Changes

by Inez Long

Two generations ago, MESSENGER published my article, "Unity, not Uniformity." The article addressed changes which I, a birthright Brethren, had experienced as I moved into eastern Pennsylvania from Brethren life and customs west of the Mississippi River, from a Brethren college campus in Indiana, and a parsonage in Ohio. The changes, all within intensive Brethren tradition, focused not only on different customs, such as the garb, the prayer veil, and patriarchal authority, but on denominational geography and venerable history. The changes moved me to encourage unity, not uniformity, in the congregation after World War II mobility, increased education, marriage outside Brethren circles, urban ways, and rising expectations.

During the period between 1950 and 1960, new church buildings sprang up in congregations large and small, rural and village, city and metropolitan. Change was visible. During this period, church membership grew, not only in numbers and stewardship, but also in attitude: Brethren moved into the modern world, where they had found a niche in the workplace beyond the farm, on campus, and in office. Change became increasingly dramatic in the 1970s during movements, pro and con, on conscientious objection, civil rights, and feminism. In the process, loyalty to one's congregation was buried by many. Some Brethren accepted new ways of thinking, others hung onto old patterns, and many more avoided controversy or remained silent.

Meanwhile, within these dramatic reorientations, academically minded Brethren analyzed the condition of the church. They interested themselves in theology and sociology, which presented verbal and intellectual complexities that ould be discussed only in professional rticles or seminars. During this time, my husband and I, persisting in congre-ational work through two generations, stened, rarely attended seminars, and ever spoke out. We found that our sympathies had moved to the every-Sunday worshipers, weekday volunteers, and steady planners—people who tried desperately to know what was going on in circles beyond them.

Presently the Church of the Brethren, like other denominations, is trying to include those people who feel separated, left behind, even twice-buried by changes in the '50s and '60s, the '70s and '80s. All agree that change is coming faster. Yet they hope ardently to "keep up." They fear that the train has been gone a long time and they are left standing alone.

Inclusive language and proposals escape them. They try to accept what they do not understand from intellectuals, officials, and multi-cultural advocates. Exclusion seems to be the lot of those left behind, yet they plod along, wondering where to catch up. They plod along, burdened with cargo they do not understand and requests for money they want to honor, while all the time they seek to trust ideas and leaders beyond them.

They plod along, burdened with cargo they do not understand and requests for money they want to honor, while all the time they seek to trust ideas and leaders beyond them.

Their predicament reminds me of the words of Jesus to the Jews of his time who were under Roman rule. They were compelled by Roman soldiers to carry heavy armor and gear because they were under Roman rule. They knew that power was on the side of a foreign invader. Jesus saw their plight. He knew the danger of resistance. He told the disciples, "If anyone forces you to go one mile, go also the second mile" (Matt. 5:41).

Wisdom lay in this kind of submission by the lower class who, with neither naiveté nor self-pity, knew that final power was on their side because they had the staying power to outlast foreign power. They would plod along after the arrogance of power had had its day.

Just so, faithful church members who recognize they cannot understand the words, the programs, the requests of those in power will withstand . . . and with grace. Time is on the side of commonplace, everyday loyalty.

On the other hand, Jesus told about those who choose to resist. If a church member measures his resources and decides to become an adversary, he is wise to judge first if he can win over those who come against him. Thus, in today's congregations, members are both acquiescent and adversarial, hoping that they will not be conquered or buried by the range of powers they perceive to be armed against the church faithful.

As I recall the Church of the Brethren growing from uniformity into unity, I know that Brethren can establish a new generation with new ways and new attitudes after the 1970s and 1990s. Just as we unified despite our differences in the 1950s, '60s, and '70s in matters of tradition and local practices, we can now embrace a second generation of change. The period from the '70s to the present can bring an inclusive attitude into the last decade of his century.

We will be able to welcome those with status and identity beyond our own kind, and erase from ourselves the stigma of exclusive attitudes and actions. Meanwhile, as the faithful endure despite powers which they feel compelled to obey, they continue to ask the question "Why are those outside Brethren beliefs and practices included by church leaders who do not include me with the same generosity they give to outsiders?"

Inez Long, a freelance writer, is a writing instructor at York College of Pennsylvania, York, Pa.

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Letters

Not quite captured

Eric Bishop's January article on the National Older Adult Conference was excellent, but it did not begin to capture the way my soul still sings in memory of the scenery that, for me, created a marvelous backdrop for all the movement of the Spirit throughout the whole event.

All elements of the program were uplifting and sent us home with much to think about.

Olive Peters
East Petersburg, Pa.

A shrewdly chosen name

Reading Lois Snyder's article "How Shall We Educate Our Children?" (March cover story) reminded me that many Brethren wish to "work for education and excellence for our children and youth."

As we pursue this worthy goal, we need, however, to be careful in choosing organizations to join.

Although Lois Snyder did not mention Citizens for Excellence in Education (CEE—a national organization of parents, educators, and citizens), many Brethren may encounter neighbors who belong to it.

That group's name was shrewdly chosen. Who among us would *not* wish to work to strengthen educational opportunities for all American youth? But there is a catch: The group's handbook states that the goal of CEE is "to take complete control of all local school boards (of the 15,700 school districts in America) . . . in order to select . . . textbooks, . . . curriculum, . . . superintendents, and principals."

Any time a group, religious or otherwise, seeks the power to determine what will be taught in America's public schools, *all* of us should be concerned. This group's agenda, rather than being *educational*, is *political*, couched in religious terminology.

Our public schools need the publicity, concern, and exposure that the Snyder article provides. But they do not need the work of groups such as the CEE . . . regardless of how well intentioned their members may be.

Name withheld by reques

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Brightening the corner

I am dismayed by critics of Bethany Seminary's move such as Calvin Keelin (see "Bethany Stuck Back in Corner," March, page 25).

What's the sense of remaining at such an expansive site as our Oak Brook, Ill., campus while student enrollment decreases, faculty and administration ar cut to the bare bones, and our physical plant falls into disrepair? To stay at Oak Brook, given our situation, would be gross mismanagement and poor stewar ship.

As for Bethany being "stuck back in corner," it is obvious that Calvin Keelin has not visited the Richmond, Ind., site of the new Bethany Seminary building. During Annual Conference week there will be bus tours to the site provided. O Sunday afternoon, June 27, everyone at Conference is invited to the new Betha ground-breaking at Richmond.

Yes, it's sad to leave our beautiful O Brook campus, but let's balance that sadness with anticipation of the excitin opportunities awaiting us on our new Richmond campus.

Mark E. Sl
Oak Brook,

Spending a restless night

For many years I had enjoyed being Brethren. Tonight, however, I am very disturbed, having read the February 1 *Reader's Digest* article, "The Gospel

According to Karl Marx."

Should the Church of the Brethren participate in the World Council of Churches (WCC)? Has the WCC taken he wrong direction?

Kathryn L. Butterbaugh
Centreville, Mich.

Reader's Digest no Bible

appreciated the March editorial defending the World Council of Churches (WCC) against the *Reader's Digest* attack on it.

Too many good people read *Reader's Digest* as if it were the Bible, not ecognizing the slant of certain articles n it.

I hope that Brethren who might have aken Harriss' word as gospel will ecognize the MESSENGER editorial as eing nearer the truth. From that ditorial and general secretary Don Miller's article on the WCC (April, page

Party time!

Yes, it's an 80th birthday party for Ken Morse at the

MESSENGER
Dinner

Thursday, June 24,
1993, 5 p.m.
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Come and enjoy the meal and fellowship, wish Ken a happy birthday, and hear him reminisce about his career as a writer, poet, hymn-writer, and (of course) MESSENGER editor.

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22), a clear perspective on our WCC relationship emerges.

People who still doubt might ask Peggy Reiff Miller about the Church of the Brethren influence on a WCC worship gathering. The world needs the WCC and the WCC needs us.

Esther E. Frey
Mount Morris, Ill.

• I appreciated the February editorial and the April article supporting the World Council of Churches (WCC) in the face of the *Reader's Digest* attack.

When Chung Hyun Kyung addressed the WCC assembly in Canberra, I had a good seat right in front of her. I remarked to the person beside me that the men following her in the week would be hard put to offer as much inspiration as she did to the thousands who heard her.

The February editorial is right. We never needed in the past to look under our bed for communists before kneeling for prayer. And we have nothing to fear from communism today; its last vestiges are going.

As we work together under Jesus Christ, we can help Christ build the kingdom according to God's will. All nations stand under God's judgment. The closer we come to Christ, the closer we come to each other.

E. Paul Weav
Everett, P

Outraged at the moderator

We suggest that Annual Conference moderator Chuck Boyer, who says that he is "ready to accept gay, lesbian, and bisexual people into positions of leadership in the church" (February, page 15) read 1 Corinthians 5:6-9, 12; 6:9-10; ar Romans 1:26-32.

Mr. and Mrs. Chester Hub
Goshen, In

• Before they are placed in responsibl positions in the church, homosexuals must repent and demonstrate that they are living the Christian life. To let everyone interpret the Bible as he sees is very dangerous. We must take the Bible literally.

Mrs. Kenneth Glas
Loudonville, O

• Regarding gays, lesbians, and bixesuals in positions of leadership in t church, we don't want our children, ou grandchildren, or those of our neighbo to be taught by that kind of people.

Esther and Oliver Stu
Cushing, O

• Moderator Charles Boyer should read Jude: 4,7, which says, "For there certain men crept in unawares, who w before of old ordained to this condemn tion, ungodly men, turning the grace o our God into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ. . . . Even as Sodom and

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Gomorrah, and the cities about them in ike manner, giving themselves over to ornication, and going after strange lesh, are set forth for an example, uffering the vengeance of eternal fire" KJV).

If brother Boyer, in his sermon at Annual Conference, does not call sin sin," I intend to walk out.

Ron Nicodemus
Osceola, Ind.

• The Bible clearly states that the omosexual lifestyle is sinful. The noderator is going against the official osition of the church that it established n 1983.

Robert and Wilma Lymanstall
Bradenton, Fla.

• Sodom and Gomorrah were detroyed because of homosexuality (Gen. 9). Jesus Christ is alive, watching verything we do and say. We should be eeking the mind of Christ, instead of elf.

Robert Mabe
Woodlawn, Va.

• 1 Corinthians 5 tells us what the hurch is to do about sexual immorality. lomosexuality is *sexual* immorality. srael was constantly warned not to mix ith the world around it. It did not listen nd became a slave nation of the world.

Ira W. Robbins
Nelson, Neb.

• If our denomination continues to ompromise, and if practicing gays, sbians, and bisexuals are given ositions of leadership, I seriously doubt at I can continue to pastor within or be filiated with the Church of the Brethn.

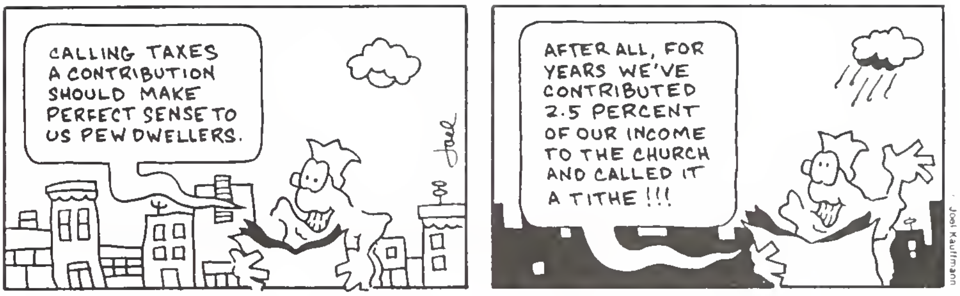
Allowing the Brethren/Mennonite ouncil for Lesbian and Gay Concerns en to have a room at Annual Conferice is inappropriate.

Charles L. Leatherman
Harrisonburg, Va.

• For moderator Charles Boyer, where e the convictions and demands of the spel of Jesus Christ? Are we willing to

Pontius' Puddle

NOTICE Church and district newsletters that reprint 'Pontius' Puddle' from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*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change for Christ's sake or merely for the sake of others?

Jesus' message is still central for all believers: "Go your way, and from now on do not sin again" (John 8:11b).

Earl Hammer
Waynesboro, Va.

• Moderator Charles Boyer also serves as a baseball umpire. As an umpire, is he free to deviate from the baseball rule book?

William Waugh
Greensburg, Pa.

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Read the whole article

I am sorry to hear that some Church of the Brethren members have been upset by the statement of moderator Chuck Boyer favoring gays, lesbians, and bisexuals in positions of leadership in the church (February, page 15). I hope they read the whole article, which accurately portrays the moderator as a most caring person with high ideals.

Leona Ikenberry
La Verne, Calif.

• I read MESSENGER cover-to-cover and reread many articles. The February profile of Chuck Boyer is one I will read many times. We are very proud of our moderator for all he is doing for our beloved Church of the Brethren.

Claire Bowman
La Verne, Calif.

'No' vote discourages dialog

I was extremely disappointed that at last fall's meeting of the National Council of Churches (NCC) general board meeting, our general secretary, Donald Miller, an delegate Richard Speicher voted to deny observer status in the NCC to the Metropolitan Community Church (MCC). (See February, page 10.)

Observer status simply means that the MCC could participate in committees and programs, without having a vote. The vote against the Metropolitan Community Church certainly does not "encourage dialog," as our 1983 position paper, "Human Sexuality from a Christian Perspective," calls for.

On the other hand, I was gratified to learn that World Ministries executive Joan Deeter, as well as delegates Bettina Harmon, Marlys Harshberger, and Jane Shepard voted in favor of observer status for the MCC.

Their support demonstrates at least an attempt at "dialog" with those of us who are gay and lesbian Brethren.

Beverly Brubak
Camden, Oh

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TRAVEL—Join Wendell and Joan Bohrer on 16-day British Isles and Ireland Tour. Aug. 2–17, 1993. Write for brochure: Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL—Join us in 1993 on one of these tours—June 10–21: Amsterdam, Brussels, Paris, w/ Rhine River Cruise; July 7–22 Norway, Sweden, Denmark, hosted by Harold Brumbaugh, Juniata College: Sept. 16–Oct. 1: Germany, Austria, Switzerland May 17–31: Juniata College Alumni Choir Concert tour to Germany, Austria, Italy. For detailed info. write to Gateway Travel Center, Inc., 606 Mifflin St., Huntingdon, PA 16652.

TRAVEL—A Brethren Heritage Tour is being offered by Harold Mohler and Herb Fisher from July 17-25. Tour bus originates at Wichita, Kan., with pick-up stops in Springfield, Kansas City, and St. Louis, Mo. The tour will visit historical sites in Virginia, New Windsor, Md., Germantown and Lancaster, Pa., the new Bethany Seminary site in Indiana, the present site of Bethany, and the General Offices in Elgin, Ill. Low rates, fun, educational. Call or write Harold Mohler, 1006 E. Hale Lake Rd., Warrensburg, MO 64093, (816) 747-3278, or Herb Fisher, R.R. 4, Box 286, Mountain Grove, MO 65711, (417) 926-3216. Please reply by May 10.

TRAVEL—Bridgewater College President's Tour—13 days to Greece and the Greek Isles (Aug. 2-14, 1993). Includes 7-day cruise and a visit to Istanbul ($2,985—NY to NY). Contact W.F. Geisert, Bridgewater College, Bridgewater, VA 22812. Phone (703) 828-2501, Ext. 300, or 828-6421.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail Rd. and I-85 North, exit 38, Norcross. Contact pastor Don Jordan at (800) 782-9796, or Bob and Rose Garrison (404) 979-7343, 2679 Sherman Oaks, Lithonia, GA 30058.

WANTED TO BUY—The New Church Hymnal (Brown) by Lexicon Music, Inc., 1976. Contact Myerstown Church of the Brethren, c/o Erlene Wagner, 1300 E. Kercher Ave., Myerstown, PA 17067 or call (717) 866-2117 (daytime), or (717) 866-2368 (evening).

WANTED—The Bethany Seminary Construction Committee offers the opportunity to contractors and skilled volunteer craftspeople to participate in the construction of the new Bethany Seminary Center in Richmond, Ind. Interested persons respond by June 1, 1993, to Ivan Patterson, 2451 N. Snyder Rd., Dayton, OH 45426. Phone (513) 837-233

RETIREMENT—Now that Bethany Theological Semina is locating in Richmond, Ind., in the fall of 1994, t Brethren's Home in Greenville, Ohio, will be the clos Brethren retirement community. We are only 25 miles NE Richmond. The Brethren's Home is a beautiful 42-ac campus with walking trails, 2 picnic shelters, several pon and 3 holes of par 3 golf. We serve over 500 retirees various levels of care. Plans are to build 32 additio independent living cottage homes in the next several yea If you are looking for an excellent retirement community a one that is close to the new site of Bethany, then check out. Visit our booth at Annual Conference in Indianapolis t June! For information, contact Mike Leiter at (513) 5 8000, or 750 Chestnut Street, Greenville, OH 45331.

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FOR SALE—Pinecrest Centennial Booklet. This beau four-color booklet is filled with pictures, listings of past present board members and administrators, and an ac rate history depicting its 100 years of service. Copies of 40-page centennial booklet may be purchased for $7 contacting Pinecrest Manor, 441 S. Wesley, Mount Mc IL 61054. For mail orders, please add $1 for postage.

aws for comment

egarding that bird atop a cross in harles R. Simmons' poem (April, page 5): Here at the Arlington (Va.) Church f the Brethren, a large crow frequently erches atop the cross on our church pire. I tell our people that the crow's cry s it sits there is an invitation to the faithful—a "caw to worship."

Kenneth L. Gibble
Arlington, Va.

The folly of political pacifism

The February editorial, "To the Shores of Mogadishu," shows the difficulty and folly of our political pacifism position. If "all war is sin," then God is a sinner: He *commanded* war, as demonstrated in the Old Testament. Also Romans 13:4 says of civil government "the authority does not bear the sword in vain!"

James M. Hite
Palmyra, Pa

urning Points

ew embers

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rmantown Brick, Virlina: Garland & Myntle Anderson, Bevlah Spence, Barry Austin
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es Chapel, Virlina: Austin Keesee
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gansport, S/C Ind.: Leona Holt, Dennis Miller, Tom Chambers
g Green Valley, Mid-Atl.: Ann Breidenbaugh, Tami Barlow, Cinda Showalter, Ian Raistrick
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Pherson, W. Plains: Brad Elliott, Steve Homer, Robert & Mina Mae Sifrit, Ruth McSpadden, Marc Rittle, Yoko Shintani
Middle Creek, Atl. N E.: Cheryl & Daniel Miller, Michelle Leed
Moler, Mid-Atl.: Ruth Ann Martz, Eddie & Alice Edmonds
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Oak Grove, Virlina: Adele Hanks, Hollie Craighead
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Sebring, Atl. S E.: Lloyd & Mae Brunner, Annabelle Spencer, Margaret Wright, Mary Younkins
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Licensing/Ordination

George, Charles, ordained Nov. 14, 1992, Canton First, N. Ohio
Hare, Barhara, ordained Jan. 16, 1993, Larchmont, Ore./Wash.
Kaser, James, ordained Nov. 14, 1992, Fairview, N Ohio
Mackim, Randall, licensed Nov. 14, 1992, Trinity, N Ohio
McKellip, Robert, licensed Jan 16, 1993, Salkum, Ore./Wash.
Quintrell, Gregory, ordained Oct. 27, 1992, Meadow Mills, Shen.
Rhoades, Donna, licensed Dec. 15, 1992, Huntingdon Stone, M. Pa.
Satterlee, David, licensed Dec. 15, 1992, Huntingdon Stone, M. Pa.

Pastoral Placements

Ahe, Stephen, from other denomination to Paradise, N. Plains
Albright, James, from interim to Huntington, S/C Ind
Burtz, Darwin, from Lena/Yellow Creek, Ill./Wis. to Eden, N Ohio
Cain, Norman, from Williamsburg, M. Pa. to Salisbury Project, Mid-Atl.
Healy, William, from Berkey, W. Pa. to County Line, W. Pa.
Johnson, Robert, from secular to Melrose, Shen.
King, Russell, from other denomination to Paradise, N Plains
Steele, Jay, from Woodworth, N. Ohio to Minneapolis area project, N. Plains
Stevens, Glenn, from secular to Elkhart Valley, N. Ind.
Stoltzfus, Joyce, from secular to Glade Valley, Mid-Atl.
Teal, Mark, from student to Black River, N. Ohio
Whetzel, Bobby, from secular to Front Royal, Shen.

Wedding Anniversaries

DeFelice, Floyd and Francis, Acosta, Pa., 50
Godfrey, Sterling and Katie, Dallastown, Pa., 70
Hartzler, Jesse and Arlene, Wooster, Ohio, 50
Hoffman, Elbert and Milda, Somerset, Pa., 65
Hollinger, Paul and Doris, Stuarts Draft, Va., 50
McRay, Jack and Lila, Modesto, Calif., 50
Miller, Cecil and Orpha, Bridgewater, Va., 50
Miller, Ray and Virginia, Waterloo, Iowa, 50
Pauley, Orville and Elizabeth, Windber, Pa., 50
Shawhan, William and Catherine, Beavercreek, Ohio, 50
Shellabarger, Robert and Mary, Beavercreek, Ohio, 60
Tracey, Richard and Betty, Timonium, Md., 50

Deaths

Baer, AnnaBelle, 73, Tecumseh, Okla., Jan. 25, 1993
Baliey, Victor, 85, New Oxford, Pa., Feb. 9, 1993
Beckner, Rebecca, 87, Boswell, Pa., Dec. 26, 1992
Blough, Wesley, 72, Freeport, Mich., Jan. 26, 1993
Brickett, Miriam, 86, Westminster, Md., Jan. 31, 1993
Bridenbecker, Florence, 79, Sebring, Fla., March 13, 1993
Brunk, Hazel, 87, Grundy Center, Iowa, Jan. 11, 1993
Byers, Ada, 85, Roanoke, Va., Feb. 20, 1993
Carmack, Betty, 69, Chambersburg, Pa., Nov. 29, 1992
Clayton, Wilbur, 88, Glen Arm, Md., Sept. 12, 1992
Conrad, Thomas, 36, Smithville, Ohio, Jan. 31, 1993
Coy, Norman, 86, Beavercreek, Ohio, June 22, 1992
Eby, John, 68, Dallas Center, Iowa, Feb. 14, 1993
Fahrney, Richard, 60, Chambersburg, Pa., Nov. 16, 1992
Feldman, Edna, 89, Chambersburg, Pa., Jan. 25, 1993
Finifrock, Alice, 89, Sebring, Fla., March 10, 1993
Frey, Merle, 69, Chambersburg, Pa., Jan. 20, 1993
Hefner, Hattie, 88, Moorefield, W Va., May 9, 1992
Heisey, Florinne, 72, Denver, Pa., Jan. 20, 1993
Hinkle, Harold, 66, Moorefield, W Va., May 16, 1992
Johnson, Ruth, 78, Logansport, Ind., Jan. 19, 1993
Kemper, Elva, 83, Westminster, Md., Dec. 4, 1992
Kline, Wilmer, 94, Bridgewater, Va., Feb. 15, 1993
Lemon, Daisy, 91, Bradford, Ohio, Dec. 21, 1992
Lewis, Ray, 77, Lewiston, Minn., Dec 20, 1992
Luing, Mildred, 80, Worthington, Minn., Feb. 19, 1993
McDonald, Ollie, 97, Nappanee, Ind., Feb. 10, 1993
Moats, Gladys, 81, Grundy Center, Iowa, Feb. 9, 1993
Myers, John, 85, Westminster, Md., Nov. 5, 1992
Myers, Richard, 63, Greencastle, Pa., Nov 18, 1992
Neff, Weldon, 70, Moorefield, W Va., June 3, 1992
Norris, Ella, 86, Twin Falls, Idaho, Nov. 18, 1992
Ritchie, Helen, 82, Twin Falls, Idaho, Dec. 8, 1992
Royer, Ennis, 80, Westminster, Md., Dec. 9, 1992
Rumburg, Huston, 84, Stuarts Draft, Va., Jan. 18, 1993
Sackett, Bertha, 99, Westminster, Md., Jan. 14, 1993
See, Bernice, 65, Moorefield, W. Va., May 18, 1992
Shaulis, William, 66, Sipesville, Pa., Feb. 1, 1993
Sites, William, 53, Moorefield, W Va., Mar. 27, 1992
Skipper, Genevieve, 86, Baltimore, Md., Sept. 24, 1992
Steiner, Grace, 84, Wooster, Ohio, Jan. 11, 1993
Teach, Charles, 79, Wooster, Ohio, Jan. 10, 1993
Tooker, Lester, 84, Modesto, Calif., Feb. 13, 1993
Werner, Maurice, 73, Astoria, Ill., Jan. 6, 1993
Wingert, Anna, 78, St. Thomas, Pa., Oct. 18, 1992
Wirt, Maude, 90, Lewiston, Minn., Dec. 4, 1992
Yingling, George, 84, Westminster, Md., July 20, 1992
Younce, Clara, 89, Manchester, Ind., Jan. 30, 1993

Thanks for your check, but . . .

After my daddy died, several years ago, I had occasion to look through a 50-year collection of financial records, mostly bundles of receipts of one kind or another. Dull reading that collection would have provided, had I not been a son with a keen interest in family history, and with an equally keen appreciation for his parents' struggle to make a living. That being the case, those receipts, with figures poignantly reflecting that struggle, provided information of absorbing interest.

One faded scrap of paper so captured my interest and feeling that I preserved it in a special place among my family memorabilia. It was a 1942 receipt, issued from Elgin, Ill., for a contribution to the Brotherhood Fund of that day. The amount contributed is insignificant by current standards. I would toss it down as a tip for an average-priced restaurant meal today. But when I reflect on the circumstances of my family in 1942, I know it meant a major commitment by Daddy and Mother. At that time, our neck of the woods had not emerged from the Great Depression and we were living hand-to-mouth. And, in 1942, my previously unchurched family had been attending Jones Chapel Church of the Brethren for less than a year.

At the March 1993 General Board meeting in Elgin, it was decided to hold the Board's 1994 budget to $6,349,000, calling for a balanced budget. That means a $390,000 reduction of Church of the Brethren programs next year. To put it another way, several things that folks in the pews have assumed just automatically get done are going to be eliminated, including some ministries dear to their hearts. You are going to learn at Annual Conference what gets axed. (That's when the General Board meets next, and when it makes its fateful decisions on budget cuts.) And a lot of you are going to be upset. We are going to hear a howl of pain in Indianapolis.

You see, the General Board bases its next year's budget on the amount of dollars that Brethren contributed the year before. That is, the 1994 budget depends on what folks sent in for 1992. If giving is down, you just cut out enough program to account for the problem.

That makes sense, if you want to make sure you stay out of financial trouble. On the other hand, there hovers the nagging suspicion that there is, in this approach, a built-in certainty that things can only spiral downward, that things can only get worse. Those who are made uneasy by this practice might ask, "Where is the 'leap of faith' that would set the sights higher, *increase* the budget, rather than decrease it, and issue a bolder challenge to those whose giving underwrites the denomination's ministries? Where, amid yearly budget cuts quietly based on lowered giving, may one expect a turnaround in giving? Where is the incentive?" One might liken it to a bunch of people quietly descending in an elevator, unaware that they need to punch the "up" button if they want to ascend.

What is ironic, here in 1993, is the fact that, actually, Brethren are giving more than before. Congregational giving, which represents 59.7 percent of the General Board's budget (down from 72.6 percent in 1980), was up 3.55 percent in 1992, and income from all sources was up 5.4 percent. So, what's the problem?

The problem lies with "designated giving"—allowing Brethren to give gifts to designated areas of program, a departure from the earlier principle of a "unified budget" (all gifts going into one fund, then being proportioned out to the various ministries of the church, according to the General Board's sense of need). So, more gifts have been made to designated areas such as the Emergency Disaster Fund (up 33 percent over 1991), the Global Food Crisis Fund, and the New Beginnings Fund. These generous and worthy gifts have beggared the general programs, giving to which fell 1.4 percent from 1991. On-going ministries of the church are going under the ax in June, while designated areas are flush with new money. I'm not knocking "designated giving," but something isn't working quite right here.

Conventional wisdom has it that the money is out there. We *aren't* in the poor house. The need, therefore, is twofold: Among the people in the pews must be a greater loyalty to a cause much broader than their congregational concerns and their favorite projects, and a willingness to give and to commit oneself that is represented, for me personally, by Daddy's yellowed receipt of 1942. And, from the General Board and its staff (which includes me), there must come a more effective interpretation of denominational program and a more stirring challenge—one that makes a better connection for Brethren between what they give and what their giving achieves.

Basing next year's General Board budget on last year's giving eventually will run us out of business unless each year's giving is the generous response to an appeal that makes the right connection. That appeal and that response are where the rubber hits the road.—K.T.

Lord, when did we see you hungry?

We see you, Lord, in the eyes of the child above at a feeding program in Mogadishu. We sense your spirit at work in those whose gifts to the Global Food Crisis Fund have contributed $225,000 to feeding the hungry in Somalia. We hear your continuing call to give to "the least of these who are members of my family" (Matt. 25:40).

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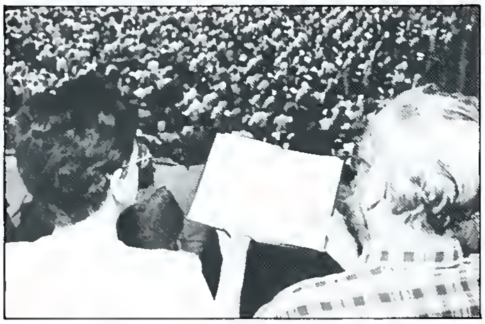

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207th ANNUAL CONFERENCE

INDIANAPOLIS, INDIANA

JUNE 22-27, 1993

PROCLAIMING GOD'S PEA

ORDER INFORMATION PACKET FROM THE ANNUAL CONFERENCE OFFIC

Church of the Brethren June 1993

Messenger

Waterford: It doesn't *look* like a church!

From the Editor

When I arrived at Nigeria's Waka Teachers' College in 1960 as a rookie teacher, Ivan and Mary Eikenberry had only recently left there to serve with the Northern Education Advisory Committee (NEAC). There was still an aura remaining at Waka. The school was, to a large extent, the creation of the Eikenberrys, and it was hard to shake the feeling that we were tampering with that creation whenever we introduced anything new. Ivan, the erstwhile Waka principal, loomed larger than life.

Later I met him, learned to know him, and discovered that the figure who loomed so large was an ordinary human being . . . who accomplished extraordinary things. He did have a way of getting things done and of commanding enormous respect from his fellow missionaries, the European community, and the Nigerians.

His accomplishments for which he (and Mary) will be remembered include not only the creation of Waka Schools, but work in primary education, the beginnings of teacher training at Garkida, and the 20-year stint with NEAC, in Kaduna, the northern capital.

Once I was in the city of Kano, wanting something done (that I now have forgotten) that involved coping with bureaucracy. Ivan happened to be in Kano and went with me to some offices to see what influence he could bring to bear. It was marvelous to behold that influence. He would talk gently, persuasively with some Nigerian bureaucrat for a few minutes, then softly let it slip that he was Ivan Eikenberry. Instantly the bureaucrat would become the most accommodating soul one could imagine. My want was met, and I was awed by my fellow missionary's prestige and clout.

After retiring from Nigeria, the Eikenberrys worked in stewardship service in the US, holding "Micah Mission" meetings in 95 locations across the denomination. Full retirement followed, and ill health dogged Ivan in his last years. He died in Trotwood, Ohio, April 14, at age 80.

The traditional meeting with St. Peter is not hard to envision: Just a friendly little chitchat, then the new arrival softly lets it slip that he is Ivan Eikenberry. There is a welcoming flutter, and, with alacrity, the good and faithful servant is motioned on through the gates.

Kermon Thomasson

COMING NEXT MONTH: Highlights of the accomplishments of Church of the Brethren program for the past year.

Messenger
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In Touch

Irish melodies

Joyce Fry, who attends Beacon Heights Church of the Brethren, Fort Wayne, Ind., has been making music in the area for some time and gained a reputation along the way.

Now the dulcimer player with a love for Celtic music has come out with a CD, "Eventide," a collection of Irish folk tunes plus two original Joyce Fry numbers.

"I take the basic, traditional Irish melodies and add my own harmonies and intra-melodies," Joyce says.

"I enjoy playing for myself, but I'm really playing for my listeners. I feel very connected to them. I feel I owe them something. I feel I'm doing this for them."

A self-taught musician, Joyce picked up the hammered dulcimer while she and her husband, Randy, lived in West Virginia, and frequented gatherings there of traditional instrumentalists.

Now, three children later, Joyce is happily hammering out Celtic music, which, she says, reminds her of "things very ancient." She explains: "I can close my eyes (while playing the dulcimer) and see our roots. I also see how those roots are connected through the cosmos to things worth preserving."

Joyce Fry makes Celtic music on her hammered dulcimer.

Pushing peer mediation

Kathleen Griffin, a member of Bridgewater (Va.) Church of the Brethren, has been honored by the Community Mediation Center, Harrisonburg, Va., for her work in starting peer mediation at area schools.

In 1985, Kathleen learned about school mediation in other cities and decided to try to incorporate it into the center. Since then, staff, faculty, or students at more than 50 schools around the state have received training. "What started a little more than six years ago with one school has become an exciting program across the state," says the center's director, Margaret Foth.

"I knew about successful mediation in other cities, including San Francisco and Boston," says Kathleen, "so I got material from the National Association for Mediation in Education."

Peer mediation was started with a pilot program at Bridgewater Elementary School. It was such a success that the program branched out from there.

In peer mediation, students who have a peer conflict can go to trained mediators, students their own age or older, and the mediators, who work in pairs, handle the conflict in positive ways.

"They listen to the students in conflict and help them give their story of whatever the conflict has been, and the students are able to express their feelings and know that someone is listening," explains Kathleen.

"That helps discharge the anger and hurt, and they can then talk about different ways to solve the problem and come to an agreement that both sides think is fair."

Besides the resolving of the immediate conflict, Kathleen points out, the skills the kids learn are also good for a lifetime. (For more on "peer mediation," see "Hearing Each Other," October 1992, page 4.)

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Kitchen talk

Friends in the kitchen: Imo Jean Frantz, Claudia Law, Pearl Kelly, Phyllis Beam, Alice Weber, and Una Yoder.

After close to 40 years, a group of women at McPherson (Kan.) Church of the Brethren still hasn't decided what it enjoys doing most—cooking or chatting.

The friends do a lot of both. Organized originally to cook for the men's Alexander Mack organization, the **Banquet Committee** became a close-knit group of friends who, through the years, faced their joys, sorrows, and concerns together. And the original function has been expanded to other meal events. The friends even take on such things as wedding rehearsal dinners these days.

Their fondest memory, the women say, is of a triumph they once snatched from the jaws of disaster. Shortly before a big dinner they discovered that the 14 pumpkin pies they had prepared contained no sugar.

Recalls Una Yoder, "We hurriedly scraped all the pumpkin out of the pie shells, added the sugar and some Cool Whip (for better texture), stirred them in, and refilled the shells. We spread whipped topping on, like meringue, to smooth things out."

The conspirators knew they had gotten away with their disaster cover-up when one of the guests came to the kitchen after dessert and asked for the recipe to give his wife. "He said it was the best pumpkin pie he'd ever eaten," laughs Una.

Una acknowledges that "some of us are becoming somewhat elderly." But the joy of friendship in the kitchen isn't over yet. "We hope to continue the fun for more years."

Be part of a miracle

Judy Dotterer, a member of Union Bridge (Md.) Church of the Brethren, learned about her own "miracle" through a nighttime call from her doctor. "Congratulations, kid!" he said. "You've won the lottery!"

Judy, who desperately needed a new kidney and pancreas, was being told that the hard-to-get organs were suddenly available, following a donor's death. The reference to the lottery was not far off the mark. The odds of people needing organ transplants receiving them in time are comparable to those of becoming a lottery winner.

Health problems caused by diabetes had troubled Judy since childhood. The organ transplants last September give her the opportunity to live a life complete with functioning kidneys and with a pancreas that produces the needed insulin.

Judy Dotterer appeals for people to donate organs

The donor's life and death provided ongoing life for Judy and others who received organs from the same body. Which leads Judy to make this statement: "We can all be a part of this miracle by becoming organ donors. It's as easy as saying yes on your driver's license or by telling your family of your decision. Also, it is one of the most selfless acts of love one person can do for another."

(For more information on becoming an organ donor, call TRIO—Transplant Recipients International Organization—at (412) 687-2210.)

Information for this story was provided by Audrey Osborne, a member of Black Rock Church of the Brethren, near Brodbecks, Pa.

Names in the news

Addiction pioneer **Jim Renz**, a member of Highland Avenue Church of the Brethren, Elgin, Ill., received the Willis Reed Humanitarian Award from Elgin United Way for his 41 years of service to the community. Director Emeritus of Renz Addiction Counseling Center, he founded Illinois' first outpatient treatment center in 1961.

- **Dale Brown**, professor of Christian theology at Bethany Theological Seminary, gave two lectures at McPherson College April 15-16—"Contributions of the Anabaptist Heritage" and "The Anabaptist Vision."

Dale Brown spoke in McPherson's Religious Heritage lectureship.

- **Karen S. Carter**, a member of Daleville (Va.) Church of the Brethren, served in Czech Republic from January to April this year, teaching German and English in Prague. She taught under the auspices of the Evangelical Church of Czech Brethren and the Church of the Brethren European program.

Close to Home

Meeting the old way

The **Old German Baptist Brethren**, who separated from the main body of Brethren in the early 1880s, hold their Annual Meeting over Pentecost, as the Church of the Brethren earlier did. This year's Meeting was held on the farm of Tom Flick, near Eldorado, Ohio, in Prices Creek District.

As these photos from last year's Meeting show, the "Old Order" Annual Meeting is conducted in a manner reminiscent of Church of the Brethren Annual Meetings of earlier years. The meetings are held in tents, with participants staying in the homes of nearby Brethren. (Nowadays, motels also are utilized.)

The last time the Church of the Brethren met in a tent was 1941, in La Verne, Calif.

The Annual Meeting tents are set up on farmland purposely planted in grass the year before. Meals are served to all, providing traditional Dunker fare.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Parting words

When interim executive Clyde Carter turned over the reins to new **Virlina District** executive David Shumate the first of the year, he offered some good advice to Virlina Brethren. Writing in the district newsletter, *Headliner*, Clyde said, "As you see things you would like to see David change, acknowledge, or learn, please tell him, so he at least has the option (to act on your suggestion). Tell him in person, please, *before* you tell anyone else. And perhaps there will be no need to tell anyone else. (Matt. 18.)"

Good advice, for Virlina Brethren, or Brethren of any district.

Mission to Haiti

Pastor Chester Fisher of **Mount Hermon** Church of the Brethren, near Bassett, Va., who has worked previously in Haiti, returned there last fall and again in January, helping to construct a church building for the Haiti Mission Service Church in Dos Palais, 85 miles from Port-au-Prince, the capital city.

Other Brethren workers accompanying Chester on th trips were Ricky Randall, Taft Randall, Mike Washburn, Joe Varner, and John Collins, from Mount Hermon; Dale Michael, from **Little River**, near Goshen, Va.; Thomas Nelson and Clifton Wright, from **Collinsville** (Va.); and Mike Varner and Ernie Setliff, from **New Hope** (near Stuart, Va.).

May we join you?

In the poor Caimito area of San Juan, Puerto Rico's capital city, many family units have formed over the years without the benefit of marriage.

Pastors Juan and Isabel Figueroa of **Segunda Iglesia Cristo Misionera** fellowship of the Church of the Brethren learned that Nereida Delgado, secretary of the community center affiliated with the fellowship, and her "domestic partner" had not been married. Conversations began about the uniting of several community families in marriage simultaneously.

Juan and Isabel Figueroa (center back) pose with six couples and their witnesses at the February wedding.

Nereida recruited her niece and her sister to be part of the multiple marriage ceremony. Soon others heard about it and decided to join in as well.

One of the attractions was having a female pastor help officiate in the ceremony, a historic first, so far as local memory could substantiate.

On February 21, six couples were married. In the ceremony, Isabel instructed the women, while Juan instructed the men. It was a beautiful, moving service. And there is interest in carrying out another community wedding before too long.—Dale Minnich

A night to remember

You want to know how it feels to be homeless? Okay, spend a freezing night outside, curled up in a cardboard box.

That's what 17 teenagers from **Conestoga** Church of he Brethren, Leola, Pa., did and it really gave them an appreciation for the plight of he nation's homeless people. Their February night of shivering in bone-chilling cold left an indelible memory.

The youth set up their makeshift shelters in the church parking lot. Throughout the evening, area residents came by to donate blankets, clothing, and food for the area's homeless. After their Saturday night experience, the youth were fed breakfast in the church. They spoke about their observations during the morning service.

Said 17-year-old Andy Hershey, "Just being here made me realize how important it is to think of others who aren't as fortunate as we are. I'm going to make sure that I never forget them."

Shivering Conestoga kids learn what the homeless feel like.

Campus comments

Manchester College's Koinonia Environmental and Retreat Center is this year's recipient of the Kosciusko County Environmental Enhancement Award. Koinonia is the college's 100-acre rural and natural land area 12 miles north of the campus, in Kosciusko County.

- The **Bridgewater College** Student Council on Religious Activities (SCRA) sponsored a CROP meal on April 15 and a 10-kilometer CROP Walk April 18. At the CROP meal, non-students could buy meals in the college cafeteria that had been surrendered by students participating in the event. The $6 each non-student paid for a surrendered meal went to CROP's hunger relief and education programs.
- Twenty-eight of the 105 students on last fall's dean's list at **Manchester College** were Church of the Brethren members. Brethren students account for 17 percent of the Manchester student body.
- For 11 **Bridgewater College** students, the 1993 spring break was transformed into a service break. They spent a week helping Floridians rebuild the homes that were ravaged by Hurricane Andrew last summer. The students worked in a Miami suburb, in a project sponsored by the Church of the Brethren Disaster Services.
- Spring break at **Elizabethtown College** saw 35 students head for Gould, Fla., where they, like the Bridgewater students, joined the effort to rebuild the area wrecked last August by Hurricane Andrew.
- **Manchester College** held a series of events and activities during Black History Month, beginning with a soul-food fest February 1 and concluding with a friendship family gathering February 28. The month's theme was "Affirming Our Humanity: Yesterday, Today, and Tomorrow."

News

Homosexuality is focus of Greenmount meeting

About 500 Brethren from the southeastern districts met at Greenmount Church of the Brethren, near Harrisonburg, Va., April 6, to discuss the issue of homosexuality. The meeting's stated purpose was to hold an "open forum" and to hear presentations on homosexuality as it relates to leadership in the denomination.

The gathering, initiated by Greenmount pastor Charles Leatherman, had as its impetus the statement in the February MESSENGER (page 15) by Annual Conference moderator Charles Boyer, " personally am ready to accept gay, lesbian, and bisexual people into positions of leadership in the church."

Explaining his statement to the Gree mount gathering, Boyer cited the 1983 Annual Conference paper, "Human Se uality from a Christian Perspective," on celibacy as a lifestyle option for homosexuals: "Those (homosexuals) for who celibacy is a gift and a special calling a to be honored and supported." Boyer sa that in accepting gays, lesbians, and bi-

High-ranking Salvadoran officers were named in 1991 as being involved in the 1989 assassinations of six Jesuit priests: Rafael Bustillo, then head of the Air Force, Rene Emilio Ponce, defense minister, Juan Zepeda, vice-defense minister, and Francisco Fuentes, commander of the First Infantry Brigade.

UN report vindicates church position on El Salvador

A United Nations report blaming government forces for an overwhelming majority of human rights abuses during El Salvador's civil war has been hailed by Yvonne Dilling, Latin America representative.

The report could be Latin America's equivalent of the Nuremburg Trials if its recommendations are followed, she said. It names high military officials and related death squads responsible for killing thousands of civilians, including Archbishop Oscar Romero, four Catholic churchwomen, and six Jesuit priests, their housekeeper, and her daughter.

The Brethren have been among religious groups who have blamed the military for killings and human rights abuses in El Salvador, only to have claims dismissed by the Reagan and Bush administrations. The US gave El Salvador about $6 billion in military aid over 12 years, sent military advisors, and brought Salvadoran military officers to the US for training.

The report blames the rebel Farabundo Marti National Liberation Front for a considerably fewer number of abuses. The report is a vital step in the country's peace process.

Dilling was in El Salvador visiting sister churches when the report was released. She was traveling with her parents and members of the Reba Place church in Evanston, Ill. Salvadoran reaction was mixed, she said, and included gratitude for the report and dismay at the government response. If justice is not done, she said, the report could lead to more fighting.

Salvadoran President Cristiani reacted to the report by urging a general amnesty and pardon for all government employees named. He has since reluctantly accepted UN demands to remove 15 top Army chiefs from duty by June 30 including defense minister Rene Emilio Ponce, who was named in the report as having participated in the murders of the Jesuits.

A second UN report issued in April says the human rights situation has improved since 1991's peace accord, but killings continue. The second report blamed former members of the military and police forces for continuing the killing, but said their actions did not seem to be ordered by the government.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER or the Church of the Brethren.

exuals into positions of leadership, he ssumed they would be celibate. That, he elieved, put his readiness for acceptance n accord with the Conference paper.

His explanation seemed to satisfy at east some critics. One said the Greenmount meeting might not have been alled if the qualification about celibacy vere in the statement in MESSENGER.

After several presentations, including ne by Brethren Revival Fellowship eader Harold Martin stating the BRF's tance against homosexual practices, the oor was opened for statements and uestions. About 25 people spoke before e end of the meeting.

A fourth of the speakers called for acceptance of homosexuals and dialog with em. Robert Morris, on the pastoral aff of the Bridgewater (Va.) church, ted the Peter and Cornelius story of cts 10 to suggest that biblical positions an be altered by fresh insights. Kurt nyder, pastor of the Roann (Ind.) urch, reminded the gathering of Jesus' lmonition to his disciples in Luke 9:55, at he had "not come to destroy the lives human beings, but to save them."

Speakers calling for homosexuality (or mosexual practices) to be considered n, cited references in Genesis, Judges, eviticus, Romans, 1 Corinthians, and 1 mothy (all are discussed in the 1983 per). These speakers decried any acns or statements that even suggested ceptance of homosexuals. "Sin is sin," clared L. Myers Mullins, pastor of the umberland church near Clintwood, Va. od's Word is true. We can't have our n ideas." Insisting "there is no such ng as a 'homosexual Christian.' " Rus Smith, pastor of the French Broad ngregation, Dandridge, Tenn., connted Boyer with a call to resign. Boyer swered that if proper procedures led to dismissal, he would accept it, but he d no intention to resign.

At the end of the meeting, acting on a posal from BRF leader James Myer, a jority of those still present (many had because of the lateness of the hour), ed to pass to Standing Committee a ement adopted by Atlantic Northeast trict (see January, page 6): "In light he Scriptures and the 1983 and 1992 actions of Annual Conference in regard to homosexuality, we . . . desire to support Christ-centered ministry which seeks to help people stop practicing homosexuality, and we will not support anything which promotes accepting the practice of homosexuality as a lifestyle that is approved by God."

The gathering's moderator, Harrisonburg attorney Phillip Stone, noted that "a substantial number" of the people present voted against the proposal. He reminded the gathering that it was not an official body and Standing Committee had no obligation to act on the proposal.

Related issues were also dealt with in the meeting: Unhappiness was voiced concerning a letter general secretary Donald Miller and General Board chairman David Wine sent to the governor of Colorado, supporting "the appeal of Amendment 2, which disallows civil rights discrimination on the basis of sexual orientation" (March, page 10). Miller cited the 1983 paper, which calls for "advocating the right of homosexuals to jobs, housing, and legal justice." Termination of the Parish Ministries Commission's liaisonship with the Boy Scouts of America also was explained by Miller.

The presence at the April Southeastern Regional Youth Conference of Manchester College campus minister Deanna Brown was protested. In a *Brethren Life and Thought* article (Winter 1991, page 12), Brown alluded to a "wedding service" she conducted for two women.

"Everything went smoothly" at the regional youth conference, according to youth ministries staff Chris Michael, but the attendance was down to 200-250, from an average of 300.

Two events were offered as alternatives to the regional conference. District youth cabinet advisor Paul Dietz said the decision to offer an alternative in West Marva was the youth cabinet's, not the advisors' or the district's, and that advisors did not discourage youth from attending the regional conference. He said the cabinet did not intend to boycott the conference or attack Brown personally, but to make a statement about the issues. Sixty-five youth attended the event.

The Briery Branch church in Shenandoah sponsored an ecumenical alternate event that attracted 52 youth. Pastor C. Reynolds Simmons Jr. said the church decided to hold the event after receiving a letter from the Greenmount church about Brown's leadership at the regional conference. "I am not a rebel by nature," he said, but added that he is "really concerned about the drift into social issues."

BVS director in group called to White House

Brethren Volunteer Service director Jan Schrock represented Anabaptist volunteer organizations at a meeting at the White House in April.

Schrock and five others from the Council of Religious Volunteer Agencies met with Eli Segal, director of the Office of National Service, to discuss the Clinton administration's plans for a national service program. The council requested the meeting to lobby for religious volunteers receiving the same student loan deferments or loan forgiveness that national service volunteers will receive once the program is in place.

"We just don't want our programs to be hurt by national service," Schrock said.

She reported that Segal was most interested in what kinds of work religious volunteers do, especially in the areas of mediation and reconciliation.

Calendar

National Observance of Children's Sabbaths, Oct. 16-17 [contact Children's Defense Fund, 25 E St., N.W., Washington, DC 20001].

1994 Nigeria Workcamp, in Abuja, Nigeria's federal capital, Jan. 16-Feb. 16, 1994 [contact the Africa and Middle East Office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Bethany borrows up to $4 million from Benefit Trust

Bethany Seminary will borrow up to $4 million from the Brethren Benefit Trust to finance its move to Richmond, Ind. Bethany is affiliating with Earlham School of Religion and moving to Richmond by September 1994. The loan is secured by the school's 51-acre campus in Oak Brook, Ill.

The Bethany and BBT boards approved the loan in principle at their meetings in April and March. The money will come from the Retired Lives Reserves of BBT's Pension Plan. As plan members retire, their pension accumulations are added to the reserves and invested to fund annuities. Funds for the loan will come from these transfers and matured bonds due for reinvestment. The loan will be made in three notes within the next year, and is due in 1998.

The loan replaces Bethany's other option for financing the move, the sale of bonds on the Oak Brook property.

The Bethany board received good news from a new engineering study of the Oak Brook campus showing less property in a flood plain than in previous studies. The property's wetlands are at its edges, making it easier for a buyer to plan development. If a developer moves wetlands, they must be replaced by an area one and a half times the size. Bethany is working through the Charles H. Shaw Co. to put the property on the market.

The board approved a 100-year lease of land on the Earlham campus and heard a report from Gerald Harley, of Harley-Hollmann Architects, who is designing Bethany's $2.4 million building in Richmond. The 25,000-square foot structure is organized into three "buildings" joined by a lobby, Harley said. The three areas are for administration and offices, common space and classrooms, and a chapel. In the chapel, Harley is returning to the "straightforward" style of old Brethren meetinghouses, he said.

The board decided to construct the new building through an "invitation to bid—prices not to exceed" method advised by its Construction Committee, headed by Ivan Patterson. Construction will be supervised by a manager rather than a general contractor.

Bethany's Development Office reported plans to ask Brethren for "bricks and mortar" gifts to help fund the building. Development staff also reported plans for an alumni reunion April 10-12, 1994, to say good bye to the old campus.

In other business, the Bethany board

—learned the school may have a much smaller deficit this year than recently;

—made it a priority to increase full-time faculty from five-and-a-half to six-and-a-half in 1994-95 or soon thereafter;

—dealt with dissolution of the library jointly owned with Northern Baptist Seminary, agreeing to equally divide all but special Brethren or Baptist materials;

—heard next year's enrollment is down 48 percent; and

—talked about appropriate use of the seminary's stained glass windows.

The SERRV program makes staff change in promotions

Ginny Grossnickle

Ginny Grossnickle has begun as promotions associate for SERRV. She has worked there since 1968, previously holding jobs in the International Gift Shop and a manager of customer service.

Youth learn to worship, follow homeless Christ

Sixty youth and advisors visited New York City and Washington, D.C., March 21-26 for the 1993 Christian Citizenship Seminar on urban justice in the '90s. The youth applied knowledge they gained during the week to challenge legislators to take an interest in the plight of the cities.

Ministers and other church-related workers who face the lack of urban justice every day made presentations to the group. In New York, Phil Carlos Archbold challenged the youth to be willing to make a difference in the lives of those around them. Jean Sindab, of the National Council of Churches, informed participants about many hidden injustices taking place in the city. The group heard from Clark Bell, who has chosen to live on the streets with the homeless, and in Washington from ministers Richard Kyerematen, John Steinbruck, H. Beecher Hicks, and Duane Ramsey about problems in their communities and how the churches have responded. An evening was spent with four participants from Los Angeles who told of life during the riots there last year.

The church is beginning to more intentionally examine its call to invest further in the cities, but there are 60 young people who have taken the first step—they have learned to question. They have heard and responded to leaders like Steinbruck, who pointed out that we "worship and follow a homeless Christ"—who says, "Follow me. Drop your nets. We're going to travel light."—AUDREY OSBORNE

Kristi Rittle, of the Highland Avenue congregation in Elgin, Ill., met with Illinois Senator Paul Simon during the 1993 Christian Citizenship Seminar.

Gibble goes to UNESCO event on religion, peace for WCC

UNESCO is exploring becoming an inermediary in conflicts with a religious element, such as that in the former Yugoslavia, according to staff for peace and nternational affairs Lamar Gibble.

Gibble represented the World Council of Churches at a recent UNESCO conference on "The Role of Religion in the Promotion of a Culture of Peace." The meeting was a first event signaling UNESCO's interest in religion as a factor in armed conflicts around the world. "The sad thing about religiosity is that it eels often that it has a corner on truth, nd then becomes a contributor to violence," Gibble said.

The meeting included participation rom every major world religion and reealed "a common commitment that religions bear a major responsibility for acification," he said. Though there seems to be a growing interest in peaceful resolution of conflict in the world's religions, "the search for a more just and peaceful international order remains as urgent as ever," Gibble said in the paper he presented to the meeting.

Christian leaders protest end of hunger committee

General Secretary Donald Miller has signed a letter protesting elimination of the House of Representative's Select Committee on Hunger.

The letter, sent by 23 Christian leaders, urged Congress to reconsider the decision. The letter expressed solidarity with Congressman Tony Hall of Ohio in his 22-day fast as chairman of the committee. He abandoned the fast after the agriculture secretary announced plans for a national conference and forums on hunger, and the World Bank said it will hold summits on the problem.

Wayne F. Geisert

William P. Robinson

Presidents leave Bridgewater, Manchester Colleges

Wayne F. Geisert plans to retire as president of Bridgewater (Va.) College between August and December, 1994. He will have served as Bridgewater's president for more than 30 years.

Geisert began his presidency in 1964 after serving as dean of McPherson (Kan.) College. He has served the longest tenure of the school's six presidents.

William P. Robinson resigns July 1 as president of Manchester College, North Manchester, Ind. He has served in the position since 1986, and leaves to become president of Whitworth College, Spokane, Wash.

Manchester board of trustees chairman **Ed Butterbaugh** will serve as interim president beginning August 1.

Worldwide

yuba Ulea was named general secretary of Ekklesiyar Yanuwa a geria (the Church of the Brethren in Nigeria) during its Majalisa (annual meeting) in April. Ulea has been a teacher at the Theological College of Northern Nigeria.

South African churches called for prayers for peace after e assassination of anti-apartheid leader Chris Hani in April. Hani was e former head of armed struggle for the African National Congress NC) and leader of the South African Communist Party (SACP). Archshop Desmond Tutu, South African Council of Churches head Frank ikane, and other religious leaders urged calm and discipline in the ke of the killing, but in a day of 84 memorial services and rallies, lence broke out at four or five. The violence prompted Tutu and ikane to join others in calling for an interim government with joint ck and white control of security forces, and a date set soon for non-cial elections.

"We've lost a friend and colleague," said National Council of Churches head Joan Campbell upon receiving word of the death of mworker organizer Cesar Chavez in April. Chavez "had a generous d gentle spirit and . . . was determined that farmworkers would have tice," she said.

African National Congress and South African Communist Party leader Chris Hani spoke at a funeral that a delegation of Brethren attended during a visit to South Africa last year.

The United Nations World Conference on Human Rights June 14-25 meeting will be the first high-level world meeting on human rights since 1968. The meeting will examine ways to ensure compliance with international human rights standards.

Zandra Wagoner, a Brethren member from Oak Brook, Ill., is one of only six North Americans invited to the World Council of Churches' Ecumenical Youth Gathering in Brazil July 10-26.

Benjamin F. Chavis Jr., an ordained minister who headed the United Church of Christ's Commission for Racial Justice and is a veteran of the civil rights struggle, has been named head of the National Association for the Advancement of Colored People (NAACP).

The church that 'gives 'em what they want'

Part plan and part accident, Waterford Community Church refers to itself as a 'seeker-targeted' group—church-growth jargon that translates into 'Give 'em what they want.'

by Frank Ramirez

What would make three Church of the Brethren pastors resign their positions simultaneously—two of them to work in the free ministry—in order to serve a church barely six months old?

Maybe the leading of the Lord.

We're talking about a church that doesn't look like a church. There's no offering, no sermon, no piano, and no organ.

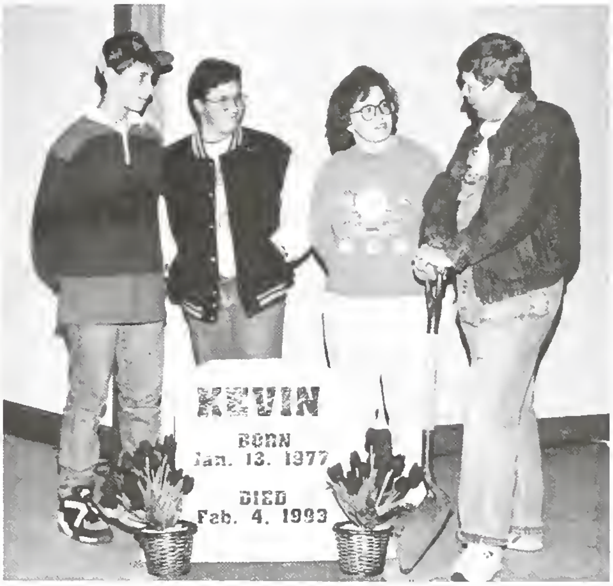
Waterford Community church, in Northern Indiana District, has been in existence a little over six months and it has grown from nothing to an average attendance of 134. A few weeks ago attendance there hit 171.

And it's one of *ours*. This in an era when attendance in many of our churches is sharply declining.

Part plan and part accident, the congregation refers to itself as a "seeker-targeted" group, church-growth jargon that translates into "Give 'em what they want."

Seeker-targeting is more than a

Little about Waterford resembles a traditional church or worship service. "It's a non-participation service," explains pastor Mike Overpeck. "The audience is not asked to stand or sing or give money or sign up for anything." The music is rock and roll, with guitars, synthesizers, and drums.



After a circle prayer for Saturday evening's program cast, the show begins promptly at 6 p.m. Important elements of the program are skits and rock and roll music. Easter Saturday's skit centered on a student killed in a car accident. Michael DeBroka, Derek Cripe, and Dixie Elliot portrayed friends, and Ken Swank (with shovel) a cemetery worker. The evening's theme was "Looking for Love in an Empty Grave." Don Reynolds performs on the show's requisite synthesizer. Vocal numbers are rendered by Nancy Miller, Pam Kirkdorffer, Tara Overpeck, and Sue Juday, while Jim Lantz provides drum accompaniment.

hristian version of the "smart bomb." It ssumes that there are folks who have rown up with little or no contact with ie church. There are innumerable iings we believers take for granted—ords, phrases, and practices that eekers" never heard of. In order to rget these individuals and to bring em into a relationship with God, whole w methods are being explored.

Mike Overpeck is now the pastor of aterford church. He also is pastor of w Paris Church of the Brethren, but s resignation already has been accepted that congregation. (New Paris helped onsor the birth of Waterford.)

"What we do," notes Mike, "is try to

WELCOME
COMMUNITY CHURCH OF WATERFORD

Waterford's ministry team—Tim Bartholomew, Mike Overpeck, and Ken Swank—was to be commissioned after the June 12 program. Mike began the community church after being inspired by Willow Creek, a Chicago-area non-denominational "mega-church."

understand why people are not going to church, then design a service around (our findings). We find they're not comfortable singing. We provide the music for them. They're tired of people always asking for money. We don't ask. Everything is designed with the non-church person in mind.

"Worship is Saturday night. It begins at 6 . . . and lasts 55 minutes. You can set your watch by it."

Rather than meet in a church building, Waterford conducts services in an auditorium at Bethany Christian High School near Goshen, Ind. "It is a non-participation service. The audience is not asked to stand or sing or give money or sign up for anything. We draw heavily on providing full amenities—a lot of signs to get people where they have to go; greeters ready to visit or to leave alone.

"The music is all '60s and '70s-style rock and roll. We have a band with guitar, synthesizers, and drums."

It's all part of being sensitive to the audience, explains Mike. "We listened to the radio stations in the area. The three most popular are oldies stations. We do oldies—sometimes with the words slightly altered.

"We use what I call life-situation dramas. They're the same styles as 'Saturday Night Live' (a popular, long-running television show), except we use a little good taste. A lot of humor, a lot of dialogs and monologues. All thematic, all rehearsed in advance.

"Typically, we do not read directly from the Bible. We use another, creative approach to tell the same story.

"We avoid the usual religious terms. 'Righteous' is a big one. We shy away from it. We *explain* the terms rather than use them. It's a hard learning process for all of us. We're so comfortable with the language of our church.

"At Waterford we don't assume that people know the Bible stories. If we're to use one, we tell it. We don't assume that people know about God, Jesus Christ, the Christmas story, or the Easter story."

Mike is resigning his current position at New Paris Church of the Brethren with no guarantees for the security of his work at Waterford. "So far, we've been self-sufficient. There's a donation box outside the auditorium. The 30 members on our team are dividing their tithes between their current church and Waterford.

"In print, it is clear that we are *affiliated* with the Church of the Brethren. But the effort is ecumenical in scope. And we've found that denominational names tend to stifle or limit the people who come."

Ken Swank, who is resigning his position at Turkey Creek Church of the Brethren to enter the free ministry at Waterford, notes, "Our new church development office commissioned a $3,000 demographic study four years ago. It listed 12 hot spots in Northern Indiana District, and one of them was the corner of County Roads 40 and 15 in Elkhart County—Waterford."

Originally Northern Indiana District considered starting a group of house churches that eventually would chain together to form one congregation. Terry Hatfield, district minister for Northern Indiana, explained, "It was both planned and unplanned. Waterford was one of the 13 targeted locations for church planting. The serendipity of it all was the style of the church, which is seeker-driven. We need to be as innovative as the apostles going out to the marketplace, and that's what happened in this case."

Paul Mundey, director of evangelism on the denomination's Parish Ministries staff, had a hand in the church's founding. He was visiting Mike Overpeck after a speaking engagement, and the topic turned to what the church of the '90s would look like.

At Paul's invitation, Mike made a pilgrimage to experience Willow Creek, a non-denominational "mega-church" in the northwestern Chicago suburbs. "What I saw changed my life," Mike admitted.

"We were looking for innovative models of church development," said Paul. "For us, Waterford is a first. We have planted churches before, but never had a church grow with this kind of success."

Working with Mike Overpeck, Ken Swank will be overseeing children and youth ministries at the church. "It has changed my whole way of looking at how to do church—thinking about what the people in everyday life are thinking about." Ken is planning to support his ministry through a sign business called "Signs and Wonders."

Tim Bartholomew is the third membe of the pastoral team. He has resigned hi pastoral position at Yellow Creek Church of the Brethren to take charge o what is called "believers ministries." After working in a construction job during the day to support his ministry, l will focus on the Wednesday evening services, which for the time being are taking place in a renovated garage near Bethany Christian High School. "The

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Become all things to all people

The Waterford model may not be what you are ready to try. But every congregation needs to learn the dos and don'ts of reaching out to the young adults who are the missing generation of today's church.

by David Valeta

Young adults are the missing generation in the church today. Between 1946 and 1964, 78 million Americans were born. These people make up nearly one-third of the current US population, and make up the "baby boomer" generation. Studies have indicated that nearly 30 million of these baby boomers have had little or no contact with the church. A major reason why many churches are not growing is the absence of these young adults. In order to grow, churches must minister in specific ways to reach this generation.

The apostle Paul tailored his presentation of the gospel message to the particular needs of those he was attempting to reach: "To the weak, I became weak, that I might win the weak. I have become all things to all people, that I might by all means win some" (1 Cor. 9:22). How can your congregation create a climate that reaches out to young adults?

- Ask young adults in your area what they want and what they need from the church. Often we assume we know what they want, and attempt programs that do not fit the real needs of real people.
- Be intentional about the ministry of hospitality. Most churches just *assume* they are friendly, yet most visitors ndicate that they do not feel really welcomed when they attend a church for he first time. Trained greeters, adequate arking, easy-to-read signs, and invitaons to Sunday dinner are some ways to elp new people feel welcome.
- Young adults are attracted to a hurch that has creative, emotionally xpressive worship. Pastors and worship ommittees need to design worship xperiences that include a variety of yles. Untraditional music (both songs d instruments), drama, and music interpreted by movement are elements to enhance worship. Sermons that are relevant to daily life also are important. Many young adults appreciate sermons that are biblically based, practical for daily living, and illustrated with the personal experiences of the preacher. A helpful book in this area is *The Missing Generation*, by Robert L. Bast.
- The church must strive for high quality in all that it does. This "TV generation" is conditioned to expect lots of choices (cable TV) and professional quality. One of the best investments a church can make to attract and keep young families is to provide a clean, up-to-date nursery.
- Give young adults responsibility. Often, young adults are recruited to work with children or the youth group. The church needs young adults involved in all facets of congregational life. By intentionally sharing power and decision-making with young adults, the church is helping to empower them to become a vital part of the congregation. Older adults can give the benefits of their wisdom and experience through a mentoring program, which can be a valuable relationship for both parties. Caution: Don't *push* newcomers into work assignments. Let *them* set the pace.
- Provide opportunities for small-group experiences that help young adults build a sense of belonging. Educational groups such as classes and Bible studies; social groups such as dinner clubs, sports, and other special-interest activities; and community service opportunities such as working with a local food bank can provide a place for young adults to experience belonging. Also, provide family ministries. Provide child care for all church events. Programs for children and youth, "mother's day out" and "parents' night out" are attractive to young adults with families.
- Take young adults' lifestyles into account. Young adults are busy. Often both the husband and the wife work outside the home. Structures, committees, and programs need to be streamlined. To achieve streamlining, some churches have combined most of their activities and meetings into one night.
- Provide opportunities for spiritual growth. The reason the "New Age movement" and other forms of spirituality appeal to many people is because they are interested in spiritual matters. Special events, retreats, and different types of small groups centered on spiritual growth are important avenues for reaching young adults.
- Keep up with the changing times, not allowing tradition or habit to be the ultimate value in making decisions. Baby boomers distrust institutions that insist on doing things the way they have always been done. Institutions, including the church, need to be "user friendly."

Two books that can help your church as you seek change are *How To Reach Baby Boomers*, by William Easum, and *Ministry With Young Adults: The Search for Intimacy*, a Brethren Press publication.

Change is not easy. In fact, it is hard work. We need to develop a "mission field mentality" in our work to reach baby boomers. When one goes on a mission, preparations are made. The people to be reached are studied, and a plan is devised and put into effect that will give the best chance of creating positive results.

David Valeta is campus minister at McPherson College. He is one of four persons trained to present a young adult ministry seminar at the district level for congregations. If you are interested in having a seminar presented in your district, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039.

A seven-step strategy for a seeker-driven church

1) **Bridge-building.** Studies of new believers reveal that individuals must know an average of five believers before they trust Christ. Seekers need to see the Christian life lived out in people they know and trust. Every believer in a seeker-driven church must stay engaged in building friendships with unbelievers.

2) **Sharing a verbal witness.** Every believer in a seeker-driven church needs to be trained to give a crisp, compelling verbal testimony to the life-changing power of Jesus Christ. As friendships are built with unbelievers, the opportunity to share that testimony may come in six minutes or six months.

3) **Providing a service for seekers.** Church-growth experts agree that only about 10 percent of Christians have the gift of evangelism. Most Christians need help. A seeker-driven church provides this help by offering a weekly, contemporary service of music, drama, and technical production designed as a tool for believers to comfortably introduce their friends to the gospel message.

4) **Attending the service for believers.** A seeker-driven church highly values the creative worship of God and the biblical exposition of his Word. A weekly service with these distinctives is the next step in the spiritual growth of the seeker who has trusted Christ. This service is imperative for those who are committed to becoming fully devoted followers of Jesus Christ.

5) **Participating in a small group.** Believers in a seeker-driven church become involved in a small group that consists of six to eight people. These groups meet regularly for encouragement, accountability, discipleship, and support.

6) **Involved in ministry.** All believers are uniquely gifted by God and will reach their potential only when they are joyfully using their God-given gifts. In a seeker-driven church, believers are encouraged to discover their spiritual gifts, develop them, and use them in some form of ministry.

7) **Stewardship.** The goal of a seeker-driven church is to enable seekers to become fully devoted followers of Jesus Christ, understanding God's complete ownership of every aspect of their lives. The beginning again of the seven-step strategy is the result of bringing the seeker full circle into the vital life of the body of Christ.

These steps are reproduced from a brochure produced by a seeker-driven project in Philadelphia, Pa. They are the essential elements of Willow Creek Community church, South Barrington, Ill., and its seeker-driven model.

(continued from page 12)

Wednesday evening services are as close to regular church as we get," noted Tim.

Regarding the decision to avoid Sunday services, Tim commented, "First of all, around 15 percent of the population works on Sunday, making it impractical for those people to be at a Sunday morning service. But more importantly, we are looking for the unchurched. One of the requirements we have for the membership is that every member develop relationships with unchurched people, go outside the usual circles where we find our Christian friends. We have to be free on Sunday mornings to find them. It could be at the golf course, you name it, all the places that are open on Sunday morning."

Only recently has the church begun to advertise through regular channels. "At first we avoided newspaper ads because we weren't looking for people disgruntled with their old church," noted Mike. "We wanted people who had never heard of church. Instead, we depended on hand-delivered invitations that describe who we are, where and when we meet, and a little bit about us. We distribute about a hundred a week. Team members always have a handful to pass on."

Although, Waterford was solely a local development at first, the denominational staff in Elgin, Ill., began to take note of the church's success. Merle Crouse, director of church development, is especially excited.

"We're very positive about what is happening at Waterford and appreciate the initiative the team of young pastors has taken in giving the model a try. We're hoping other new church sponsors will pick up on that model. It looks like there's some interest elsewhere.

"The key philosophy that's different is that it's not for *church* people. It's for *secular* people who are seeking a meaningful relationship with God. We're hopeful of having similar projects in Illinois and elsewhere by 1994. The problem is finding the talent necessary to provide that kind of worship. Not just anybody is able to provide it."

The staff at Waterford church recently attended a new church development retreat at New Windsor (Md.) Service Center, and was given half a day to present the seeker-targeted model. It also presented a video of a Waterford service.

As a result, said Merle, "I'm hopeful that by the end of this year we'll have a design ready to go in 1994."

All of the participants are aware that there are no guarantees—that anything could happen. All seem willing to risk job security for a chance to take part in something that could represent a new and wholly other method of evangelism.

"It's got a long way to go," said Paul Mundey, "But it certainly has borne fruit already."

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

stepping STONES

by Robin Wentworth App

I've been transcribing information from my old address book into a new one—a project that has generated a kaleidoscope of memories and emotions as I weed out the names. I smiled with fondness at the names of previous co-workers. I sighed in resignation at the names of probation kids I had supervised. I sniffled with nostalgic longing over the names of college and seminary friends. And then I shuddered, feeling a fresh wave of grief at the names connected with the App clan—the names that are no longer family to me.

I always had thought hell would freeze over before I would ever wind up divorced. If someone had prophesied on July 16, 1977, that 14 years later my pastor husband would walk away from the marriage and values he once held sacred I would not even have flinched. I would have laughed out loud, so sure, so secure, so elated were we that day.

The twilight zone of divorce has been a grueling nightmare of disillusionment, depression, and despair for me. I lost sleep, I lost weight, I lost perspective, I lost control, and I nearly lost my mind. But, praise God, I didn't lose friends, and, thanks to them, I didn't lose faith. I owe much to the Nappanee Church of the Brethren and my district pastor, Terry Hatfield.

I've asked a thousand unanswered "whys" and have cried enough tears to fill a baptistry. During this "dark night," I picked up a little book with an irresistible title: *Lord, Don't You Love Me Anymore?* In it, Ruth Harms Calkin prays: "O God, teach me well . . . teach me well. It is dramatically important that the pain of this past year is not wasted. How tragic it would be to suffer so much and gain so little. . . . Teach me well, O God."

What have I learned? A lot. But two elementary principles stand out: 1) Prayer has less to do with *getting* what we want *out* of God, and more to do with *surrendering* what we want *to* God. 2) The Christian life is *not* about finding "happiness," but about practicing faithfulness.

For each name that did not get recorded in my new address book, I said a prayer that it would indeed be recorded in heaven, where there will be no more brokenness and no more good byes. While the project itself has been an emotional mix, the reason for it is pure joy, for the new book is filling up as I address wedding invitations.

God has blessed me with a dream-come-true relationship in the form of a tall, blonde, blue-eyed German with a big heart, a sensitive spirit, and an uncompromising faith. He is secure enough not to be intimidated by me, smart enough not to be manipulated by me, good-humored enough to joke about his role as a "pastor's spouse," and romantic enough to propose to me (on one knee, yet) in front of my congregation on Sunday morning.

So, not only will I have a new address book, I will have a new name and a whole new set of family and friends to record in it. Yet, even in the midst of my rejoicing, there is ongoing pain, for the fallout from divorce never ends. Divorce does not simply dissolve marriages, it destroys families. Just ask our six boys.

My soon-to-be-husband and I both believe that God's *first* choice would have been to heal the marriages of our youth. The fact, however, that neither of us chose to default on those covenants helps lay the foundation of trust and respect for our new covenant.

New address book, new name, new family, new home, new start. The amazing part of God's amazing grace is that second choice does not have to mean second best, but instead can mean second chance. M.

Robin Wentworth App was married to Horst Gunther Mayer on May 1, 1993, by Terry Hatfield, in the Nappanee Church of the Brethren. She is a therapist from Nappanee, Ind. She currently is interim pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Hammering out love

The ugly blisters healed, and the beautiful tans faded. The lasting mementos of our workcamp at Broken Bow were our hammers, used to 'hammer out love' between us and our Choctaw brothers and sisters.

by Phyllis H. Crain

Do you recall writing the traditional "What I Did During My Summer Vacation" essay at the beginning of each new school year? Remember the drudgery of trying to make the annual family vacation to the mountains or the beach sound somewhat interesting? As a teacher, I often gave this assignment to my students in the fall. I thought about the youth who shared in the Broken Bow workcamp experience last summer and wondered if *their* essay would read something like this:

The chapel got new paint, a new roof, and a new room (left, being roofed).

In a rare moment of risk-taking in January 1992, a small group of youth and I from Mill Creek Church of the Brethren completed applications and mailed in our $50 "non-refundable" checks to participate in a youth workcamp during the summer. Joining 40 other senior high youth and a few counselors from around the nation, we participated in one of seven national youth workcamps sponsored by the Church of the Brethren. Our mission project took us to Broken Bow, Okla., in July to work among the Choctaw Indians in one of the most economically depressed areas of the United States.

Following a long and muggy 16-hour drive from Tryon, N.C., in a minivan stuffed with sleeping bags, electric fans, and youth, we began to see homemade posters on the roadside pointing to the "Brethren workcamp" site. Our final turn off the Oklahoma back roads brought us in sight of a run-down church camp overgrown with weeds.

As we crawled ou of the van and stretched, we were met by a group of Brethren youth from Michigan who warned us not to walk in the tall grass. The caretaker, who was

Alan Edwards (left) mixes cement for the foundation. Melissa Manseau (below, left) uses her Skilsaw to notch 2-by-4s for trusses. Shannon Randolph (below) applies a shovel to old shingles, preparatory to reroofing the Broken Bow church.

pposite, top: Amy Edwards hammers out love while hammer- ıg down a subfloor at the Broken Bow church. Above: As ale Kreider supervises from above, the crew lifts trusses for e new fellowship room.

owing the lawn, already had killed everal water moccasins that morning. he youth also informed us that the retaker had not expected us for another eek and the camp was not clean.

I watched as the three youth who had avelled with me retreated to the van d snarled in my direction as they awled into the backseat. One said mething like, "This was your *bright* idea. We hold you personally responsible." Another added, "Wake me up when this is over."

I closed my eyes for a moment, but visions of the white sandy shores of Myrtle Beach, S.C. were too depressing. I thought of all the "normal" youth leaders in the Carolinas who take their kids to theme parks and beaches.

The eternal optimist, I adopted a philosophy of "Fake it till you make it!" and prodded the kids out of the van to come along and check out their lodging. I remarked how "quaint" and "rustic" I found the surroundings. The youth, in their straight-shooting, honest way reminded me we were in the middle of nowhere, facing "primitive living conditions" at best. After tasting the sulphur-tainted water supply and

Acy McKinney, a Choctaw woman, demonstrated her skill in beadwork for the Brethren youth. Beadwork is almost a lost art among the Choctaw people.

carrying a mattress down to my place *on the floor* of the main lodge, I found it a bit more difficult to fake my smile.

Following the initial shock of the living conditions came the sweat and tears of the workcamp experience itself. Rising at 5:45 each morning, we began the day with a quick breakfast and devotions. We then drove from the campsite into Broken Bow, 45 minutes one way. Suffering the southeastern Oklahoma humidity and scorching temperature, we worked until 4 p.m. each day. At quitting time we loaded up the vans and headed into town to shower in the locker rooms of a high school gym before returning to camp.

Our main project was to build a 20 by 40-foot multi-purpose room onto a small Choctaw Presbyterian church. Divided into work teams, we also took on the projects of reroofing the existing sanctuary, painting the exterior of the church, building a ramp for the elderly and handicapped, cleaning the grounds, making a new church sign, and scraping and repainting the old fellowship building, to be used for storage.

The evenings were filled with worship, play, and meals with our Native American hosts. One evening, their youth council demonstrated and taught us some Choctaw dances. The "Walk Dance," a slow, mournful movement, honors the Choctaws who died in the 1830s on the journey from the East to Mississippi. Exposed to the elements, a fourth of the Choctaw nation died. The Choctaws at Broken Bow also remember those lost as they were later driven away from Mississippi to Oklahoma.

Always the last number of the evening, the "Walk Dance" is performed facing east in single file, talking one slow step at a time in cadence with the Choctaw chant "I'm going, I'm going, I'm going now." As we joined in the somber "Walk Dance" that Wednesday evening, and the southeastern sun set in the west, I thanked God I hadn't opted for Myrtle Beach.

Noontime meals were a real treat as women from McGee Chapel church prepared feasts of chicken and dumplings, pork and hominy, chili, fresh watermelon, and the likes each day. During lunchtimes we sat and talked with the adults of the congregation. A few of the older women did beadwork, almost a lost art among the Choctaw. They brought some beadwork to sell one day. The visiting Brethren youth enjoyed that shopping time more than a trip to a mall.

During one lunch, I made friends with James John, a retired truckdriver. He told me his Choctaw name had been Ta-nup Stambee, which means "kills with a gun." The name had been "too heavy to carry," and he had changed it to James John during his young adult years. He had chosen two disciples' names, I noted.

James told me his concern that the young Choctaws were not learning the Choctaw language, traditions, or crafts. He feared the Choctaw nation was losing touch with its heritage. I countered with similar concerns that we have in the foothills of the Blue Ridge mountains of the Carolinas. I told James that I had not learned to make bread, butter, and jams. Nor could I quilt as my grandmothers had done before me. We agreed that young and old are pretty much the same the world over.

On Saturday, the youth said goodbye to their new friends and stood in awe at what they had accomplished in one week. We regretted that we had not completed our work on the new addition.

We had, however, helped prepare some of the Choctaw youth and adults, who had worked alongside us all week, to complete the project. Somehow, I felt it was better that way.

It had been a different summer vacation. We returned home with blister and carpenter tans that would soon heal and fade. Our hammers, which had been used to "hammer out love" between us Brethren and our Choctaw brothers and sisters, would be the lasting mementos o the Broken Bow experience.

To Brethren youth and their leaders who have a choice this summer among theme park, a beach retreat, or a workcamp, my prayer is that they will have the "courage to make a difference" and choose a hammer.

Phyllis H. Crain is a member of Mill Creek Church of the Brethren, near Tryon, N.C. She is coordinator of instruction for a school district in Spartanburg, N.C.

mixed REVIEWS

The prodigal son stays home

by Kenneth L. Gibble

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

"Come on, let's get outta here. This movie stinks." That was the terse review the man sitting in front of us at the movie theater gave to "A River Runs Through It." He and his female companion had seen only 45 minutes of this film, which one critic has described as "sprung from the pages of an old *Saturday Evening Post.*"

Maybe that was what made our fellow theater patron so unhappy. These days, moviegoers expect to see plenty of fast action, graphic violence, and steamy sex, with the faces of big-name stars lighting up the screen. "A River Runs Through It" is a welcome (welcome to *me*, anyway) departure from this formula. No famous actors here, although Robert Redford, who produced the movie, narrates the story. And, wonder of wonders, no guns!

The action (there *is* action, though it moves at an appropriately sedate pace) takes place in the early decades of this century. Norman and Paul are brothers in the Montana home of a Presbyterian minister and his wife. The early part of the movie tells about the youthful adventures of the boys and the love of fly-fishing they learn from their father.

My own fishing experience as a boy was limited to a few unsuccessful outings on Little Chickies Creek, which ran behind our house, including one outing during which I accidentally fell into the water, a pre-baptismal immersion of considerable embarrassment. So, while the nuances of fly-fishing are beyond my grasp, that sport serves as a strong unifying theme in this movie. As time and circumstances pull Norman and Paul apart from each other and from their father, they still can come together on their fishing expeditions on Blackfoot River. The photography of the river scenes is reason enough to see this movie.

There are humorous moments in the film, but the overall mood is somber. Despite the admiration the boys have for their parents, the religious faith that sustains the pastor and his wife does not get passed on to the boys. The river seems a more substantial reality for both sons than does the Christianity their father expounds from the pulpit.

The story can be seen as a twist on the parable of the prodigal son. Paul, the younger of the sons, is the one who stays home but turns out to be the prodigal. The last part of the movie tells how he, his brother, and their parents handle the difficult events of the last summer they spend together as a family.

I recommend "A River Runs Through It" especially for people who think movies these days are mostly trash. There is some strong language in the movie, not the kind one might expect to hear in a film about a minister's family (though I've heard rumors that even some minister's families. . .).

For me, the most memorable scene comes early, when 6-year-old Paul refuses to eat his oatmeal. His father tells him that the meal-ending grace will not be said until the oatmeal is gone. The family leaves the room, while Paul and the bowl of untouched oatmeal remain at the table. Finally, after the clock on the wall has ticked away for a long time, the family returns to the table. They sit down quietly, and the father says one word. It's a word that prodigal sons and daughters everywhere still need to hear. It's a word I will always associate with "A River Runs Through It." M.

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren, and promotion consultant for MESSENGER.

Madalyn, the FCC, and the TRUTH

by Doug Trouten

Have you heard the one about Madalyn Murray O'Hair trying to ban religious broadcasting? Millions have, and though there's no truth to the rumor, that hasn't kept protest from clogging up the Federal Communications Commission's (FCC) office.

You've probably been exposed to this hoax through its most common form—a photocopied petition, warning that "Madalyn Murray O'Hair, an atheist, whose efforts successfully eliminated the use of Bible reading and prayer from all public schools, has been granted a federal hearing in Washington D.C. . . . The petition, RH 2493, would ultimately pave the way to stop the reading of the gospel on the airwaves of America. . . . Madalyn is also campaigning to remove all Christmas programs, Christmas songs, and Christmas carols from public schools."

This often-photocopied form says that one million signed petitions are needed, and that "This should defeat Mrs. O'Hair and show that there are many Christians alive and well and concerned in our country." Readers are urged to sign and mail an attached form to the FCC and to make 10 copies of the flier to give to friends and relatives.

The hoax has generated enough response that the FCC has "religious petitions" as one of the options you can select with your touch-tone phone when calling the agency's computerized switchboard. That triggers a recorded message declaring that the "rumors are absolutely false," and that "over the past 15 years this agency has received over 30 million pieces of mail on this subject."

FCC spokeswoman Maureen Peratino says that despite repeated efforts to kill the rumor, it remains alive and well. Not only is there not a petition to ban religious broadcasting, but no petition would have a chance of succeeding, says Peratino. "There's nothing under the First Amendment or in the Communications Act that would allow the Commission to ban any particular type of programming."

The rumor won't die

Still, the mail is likely to continue, according to Jan Harold Brunvand, a professor of English at the University of Utah and a leading US folklorist. Brunvand, author of *The Vanishing Hitchhiker* and other collections of urban legends, says, "I don't think it's going to die out or ever be debunked successfully. No matter how hard we try to debunk it, there will be people who haven't seen it and will help spread the rumor the next time around. These things are photocopied and can lie around in somebody's drawer for years and then be brought out again and posted on a bulletin board. The fact that it has a coupon and address makes it seem real."

Once upon a time, there really was an FCC petition #2493. Presented to the FCC in December 1974, the petition asked the FCC temporarily to freeze the awarding of TV and FM channels to religious and government institutions while it studied whether existing non-commercial stations were fulfilling their obligations to broadcast truly educational programming. The petition was denied nine months later.

They're everywhere

The FCC petition hoax is perhaps the best known of a number of rumors that have taken root in the Christian community. There are other Christian legends, none of which can be substantiated:

- The president of Proctor and Gamble is falsely alleged to have appeared on Phil Donahue's talk show and admitted that his company gives its profits to the Church of Satan and that its familiar moon and star logo is a satanic symbol. Variations have had the president of McDonald's appearing on "The Tonight Show" and Liz Claiborne appearing on "Oprah" to make similar admissions about their corporate ties to satanism.
- NASA scientists are reported to hav been puzzled while calculating the historical orbits of the planets because o a "missing day." In this legend their dilemma was resolved when a Christian member of the team showed them passages in the Bible where God stopped the sun for Joshua. The stoppages, we're told, exactly equaled the unaccounted for missing time that had stumped the scientists. This rumor persists despite NASA's denials, and despite the scientific impossibility of a missing day—a finding that would presuppose a precisely known starting point for the universe.
- The Christian version of the vanishing hitchhiker story has a person, often pastor, stopping to pick up a hitchhike who delivers a prophetic warning (ofte of Christ's imminent return), then vanishes. The hitchhiker is often assumed to be an angel or Jesus Christ This story recently turned up in Austra and New Zealand.
- Amsterdam and Brussels are popu locations for a rumored supercomputer that the anti-Christ will use to usher i

his one world government. The computer, said to be nicknamed "The Beast" by its operators, will contain information about every person on earth. Some versions of the story have 666 as the code command that activates the computer's plan for world domination.

- Scientists in Russia are alleged to ave drilled a hole straight to hell. In his story, scientists on an oil drilling platform in the North Sea, drilling the leepest hole ever, stopped when they eard human screams of anguish and melled sulphur, leading them to conclude that they had drilled right into ell. This supermarket tabloid story was eported as truth by the Trinity Broadasting Network (TBN). A bogus nglish-language translation of a nonxistent Norwegian newspaper account f the incident was sent to TBN as a oax by someone who wanted to see if e network would bother to check its ources; TBN didn't check.

Why do we believe?

In September 1989, Bob Passantino elivered a paper at the Evangelical inistries to New Religions Conference Rockford, Ill., that touched on the hristian community's susceptibility to nciful stories such as the FCC petition oax. Passantino listed several reasons oaxes can take root:

- They fit into our world view. The ct that something is possible doesn't ean that it is true, and the fact that mething exists doesn't mean that every port we receive of it must be true.
- We accept what we're told. It's not at we don't want to be critical, but we n't always have time to check everying we're told. We forget that finding meone willing to tell us what to think out a certain situation is not the same as finding the right person to tell us what can be verified.
- We base our knowledge on common sense. Often, common sense parallels the truth—that is, what we commonly think makes sense. It may even correspond to the truth, but common sense is not a trustworthy method to find the truth.
- We place too much faith in "experts." We seem to think that truth gets truer if someone important says it, even if that important person has no particular knowledge of that field. Believing an expert without appropriate authority and without corroborating evidence is not a trustworthy way to discern the truth.
- We believe what makes us feel comfortable.

'As Christians, we're kind of taught that to use our minds is to be anti-spiritual, because we're not depending on faith.'

Larry Eskridge, a staff member of the Institute for the Study of American Evangelicals at Wheaton (Ill.) College, agrees with Passantino's analysis of why rumors such as the FCC petition hoax catch on. "With evangelicals, they're told to you by someone that you trust—a member of your church or a neighbor—and they tell you a story that sounds plausible, and you wouldn't think they're lying to you. They're probably not; they're just passing on what they've heard. The thing just gets passed on and on until it's accepted as fact."

Though the Christian community has its share of rumors and hoaxes, it's not alone in falling for hoaxes. "It's not only modern Christianity. It's basically modern America in general," says Passantino. "We're not very critical."

The Christian community may have some special susceptibility to rumors and hoaxes, Passantino adds. "As Christians, we're kind of taught that to use our minds is to be anti-spiritual, because we're not depending on faith—that it's not faith if you have a reason to believe something. I think we're susceptible in some ways, but I don't think we should be, as Christians. We should be the ones who aren't, because we worship a God who is truth. We should not fall for these things, but we should check these things out and know what's right and wrong."

How do we know?

Passantino offers several tips for identifying false legends. "Be extra cautious if the story fits any of the following characteristics," he warns.

- There's no evidence to back it up. Sometimes there is no evidence because of the very nature of the story. That doesn't mean such a story can't be true; it just means that it's not a story that can be considered trustworthy research. At most it's an illustration or example.
- It's so detailed or bizarre that we can't believe that someone could make it up.
- Its strong commendation is that it ought to be true. Be careful that you are not persuaded to believe a particular story simply because you wish it to be true. This can be a strong temptation, but don't give in to it. God won't excuse us for supporting made-up stories because they serve a useful purpose. M.

Doug Trouten is editor of Evangelical Press News Service.

But they're terrorists!

by Jean Bucher Are

"How are things over there?" our friend asked.

We had just returned from our trip to Israel and were eager to talk.

"The situation is critical," I answered. "The Palestinians are very discouraged."

She must have been surprised by the empathy in my voice.

"But they're terrorists!" she said quickly and with emotion. "They're the ones who hijacked the plane!"

Her rapid response startled me. I didn't have a ready reply. I mumbled, "Well, we did meet many intelligent, peaceful, gentle Palestinians." But, somehow that wasn't enough.

Now, the question haunts me. How can I help make a difference in the common attitude that many Americans share concerning the people called Palestinians? How can I help erase the labels that have been stamped on all the Palestinians because of the acts of a few? And, how can I explain that those infamous acts of violence most likely grew out of the frustrations of a nation unnoticed and not considered?

A peacemaking seminar that my husband and I attended enabled us to study the Israeli/Palestinian issue in the place where it is being acted out. We met with leaders of the three monotheistic faiths of the area—Judaism, Islam, and Christianity. We talked with many rabbis holding differing views. We met with a Muslim sheik, Episcopal and Catholic priests, and an Armenian patriarch. We visited a kibbutz and the homes of Israeli citizens, as well as offices, homes, and hospital rooms of Palestinians. We were given an audience with the consul general at the American consulate in West Jerusalem and with residents in Jabalia and Beach refugee camps in Gaza.

We came away from those two intense weeks of visiting sites and of hearing three or four lectures a day with our heads swimming—swimming with theologies, philosophies, political ideologies, statistics, stories, and images of events, places, and people.

We came away with heavy hearts and with the belief that peace is possible only if justice for the Palestinians comes first.

We also came away with a clearer understanding of the people of the land, both the Israelis and the Palestinians.

Most Americans hold Israelis in high esteem. We have seen them as industrious, courageous, intelligent immigrants who have worked hard to develop the land.

The Israelis whom we met that July expressed a wide variety of religious dedication, traditions, lifestyles, and political views. We met with a religious Zionist who believes that Jewish people must inhabit every inch of Israel in order to purify the land. And, we met with leaders of the Israeli peace movement who are crying out to their government to withdraw from all occupied territory and to grant the Palestinians their own state. We saw Israeli children with knapsacks on their backs and we saw Israelis with guns—soldiers, settlers, and even a rabbi, all carrying guns.

Israelis are not all the same. And neither are Palestinians.

Shimira helps direct the Ahli Arab Hospital in Gaza. She spoke in a gentle voice as she explained the problems a hospital faces in the Occupied Territory—too few supplies, too many obstacles and needs. Later she gave us a tour of the hospital and proudly introduced her staff to us. She smiled and spoke to each parent and child in the children's ward. She has served there, under difficult conditions, for 19 years.

Mohammed greeted us with the traditional "You are welcome," and ushered us into his home. "No pictures outside, please," he asked. "The village people are frightened."

After his children served coffee and tea, he talked to us about the problems his village faces. As a civil engineer, he understands the need for more water access and the threat that the encroaching Israeli settlements bring to the village's survival. Surrounded on three sides by new settlements, he and his neighbors are under pressure to leave.

I told him that we wouldn't forget him and that we would tell his story. He thanked me.

Father Elias Chacour is a Greek Catholic priest, founder of Prophet Elias School, and a respected author. He graciously invited us into his living room on a Sunday morning and sat to talk wit us for the hour before worship.

He is a peaceful man. He talked to us of the longing for peace and for freedom for his people. He wondered why the world only notices the cries of the Palestinians when there is violence.

We worshiped with him in a small temporary sanctuary surrounded by the men, women, and children of the village. The old woman next to me smiled and her eyes invited me to join her in communion.

A serious young woman sat at the hea of the table in a small second-floor offic in Ramallah. The room was hot and crowded. Eighteen of us sat shoulder to shoulder.

She told us about the work of Al-Haq, a human rights organization for Palestin ian people. It was hard for her. She paused at times to hold back tears.

She explained in detail the project of family reunification that is so vital now. She seemed pleased when we asked for materials and offered to help. But, she didn't smile easily.

Eight men joined us for a meeting in

eit Sahour, the village where Palestin- ns are voicing a nonviolent protest gainst the occupation through withhold- g taxes. They sat with us and told the ory of their village. Among the men ere a botanist, a pharmacist, a high hool principal, and a university ofessor. Most of them had been in ison, some tortured, all humiliated.

We listened to their words, spoken softly and articulately. As they talked, I looked out the window to a nearby hill that overlooks Beit Sahour and neighboring Bethlehem. They told us that the land has been seized by the Israeli government, and the hill would soon become a new settlement.

A teenage girl sat at a cloth-strewn table with a dozen other girls. Most were dressed in traditional Muslim fashion. She shyly nodded her head to me when I motioned to my camera, and she tried out her English when I came closer. "What is your name?" she asked me.

I admired her needlework and complimented her. She smiled and showed me her best stitches. She is a student there at the family center run by the Near East Council of Churches in Gaza. She lives in a refugee camp.

Haider Abdel-Shafi, chairman of the Red Crescent Society, met with us in Gaza. Earlier that spring, he had been in the delegation of Palestinians who met with then US Secretary of State James Baker. In a gentle and professional manner, he presented his position on the need for peace.

"Our quest is a quest for peace," he said. "We Palestinians are most needful of peace."

Later, as we said our farewells, he paused to thank us for caring enough to come to Gaza. "Our hope is in people such as you," he said. "Our hope is that the United States' conscience will become alive to the catastrophic dangers here." I thanked him and was pleased to shake his hand.

When Americans are able to see both Israelis and Palestinians as peoples with legitimate fears, concerns, needs, strengths, and weaknesses, then we will be better able to offer sympathy and support to both.

I fantasize about my earlier conversation with my friend. I would repeat, "The situation is critical." Then I would add, "The Palestinians are afraid. They see what land they have left disappearing before their eyes. They want to stay in their homeland and they want to have the right to self determination. They want to be free from occupation."

"How can I help?" our friend would ask.

Jean Bucher Are grew up in the Church of the Brethren. She lives in Lancaster, Pa.

I'm a youth advocate

Occasionally I am disappointed by our youth, but I continue to be an advocate for them. They should be given a chance to show their witness.

At last year's Annual Conference I confronted some non-Brethren anti-Bible demonstrators outside the convention center. I was overwhelmed by their tricky questions, but two young Brethren men joined me who impressed me with their Bible knowledge and boldness in answering the demonstrators.

Recently, while I was traveling with three of my students, one of them, non-Brethren, challenged our stance on capital punishment and our peace stance. Clearly she interpreted the Scriptures differently. Another student, Brethren, whom I had not considered a very active member, spoke up and demonstrated that she not only supported our stance on peace and nonviolence, but was strong in her beliefs.

So I encourage congregations to actively involve their youth in the ministry of the whole church.

Jane M. Wood
Boones Mill, Va.

Take the next step

I commend general secretary Donald Miller and General Board chairman David Wine for the letter they sent the governor of Colorado about Amendment 2. (See March, page 10.)

Denominational leaders should take the next step—"walk the walk" as well as "talk the talk": Move the site of the 1994 National Youth Conference (NYC) from Colorado.

It would demonstrate our commitment to the inclusivity of the body of Christ not only to Colorado, but also to church members, society, and, most importantly to our own gay, lesbian, and bisexual youth attending NYC.

Let's not give them the message that their civil rights are not important. And let's not pretend that such youth don't exist in the Church of the Brethren.

Phyllis But
Berkeley, Calif

Upset by moderator's words

I can't understand how a law-breaker and biblically uneducated person ever go to be Annual Conference moderator. (*Se February, page 15, bottom of center column, for moderator Chuck Boyer's statement "I personally am ready to accept gay, lesbian, and bisexual people into positions of leadership in the church," which has generated the largest number of letters to the editor on a single subject since* MESSENGER *ran a photograph of Martin Luther King Jr. o the cover of the April 25, 1968, issue and editorialized on his assassination.— Ed.*)

I refer you to 1 Corinthians 6:9-10,13.

Homosexuals must repent of their sinful way before they even are taken into the church. The Holy Spirit will not dwell in sinful people.

Clark S. Wisman S
Grottoes, V

• The February article on moderator Chuck Boyer gives a good indication of where the Church of the Brethren is: No conviction except peace.

1 Corinthians 6:9-10 says that homosexuals will not inherit the kingdom of God. But our leadership seems unable t affirm this sinful choice of behavior strongly enough.

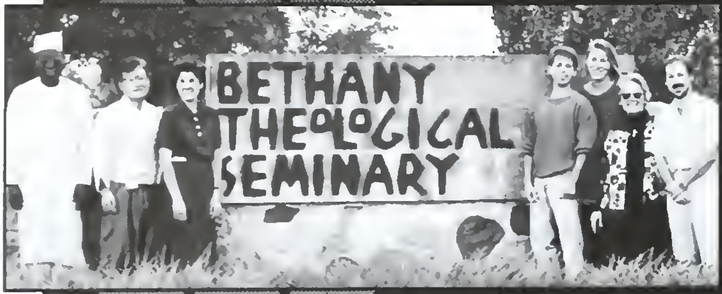
Randy L. Schro
Westover, M

• Chuck Boyer's statement has disqualified him for leadership in a bod that takes the New Testament as its creed.

Ralph McFadden (April, page 27), Donald Miller, and David Wine (Marc page 10) display ignorance and lack of discernment, misrepresenting Colorado Amendment 2.

No wonder we are in such disarray. These three are analogous to the false prophets of Ezekiel 13.

Brian D. Arbuc
Goshen, I



"We are not just reading words in books;

we are trying to live them out in our lives."

—Tim Binkley, MDiv student

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Affirming the moderator

Responding to the April letters by Kathleen D. Barkley and Leroy Benna, o say that one who believes in giving one's Christian love and support to gays s "spiritually sick" or a "servant of Satan" is indeed cruel and judgmental.

For those who use isolated scriptures o bash gays, I point out that there also are scriptures that condone slavery and reating women as chattel.

I ask those who say that gays *choose* homosexuality as a lifestyle, "When did *you* choose to be a heterosexual?"

Chuck Boyer is a gentle, devoted Christian who serves only the agenda embodied in Jesus' teachings.

Charles W. Baker
Modesto, Calif.

• It concerns us that Kathleen D. Barkley and Leroy Benna (April letters) re possibly in positions to teach others what we consider to be the actual *pposite* of Jesus' teachings.

As followers of Jesus and as members n leadership positions) in Dundalk Church of the Brethren, we have "no reed but Christ," and we can find no eaching from Jesus condemning omosexuals or homosexuality. What we o find is love, tenderness, and acceptance from Jesus, who expects no less om us.

If we spend our time loving others, ere is no time or need to condemn.

Theresa Ruppert
Barbara Pennell
Baltimore, Md.

• Homosexuality is not a choice. Do ose who condemn gays also condemn eople born without arms, or with skin a fferent color from someone else?

It is the hatred and abuse of a prejuced society that causes some gays to come anti-social.

Homosexual brothers and sisters in the urch still love those who condemn em and are still doing good things for r congregations and communities, spite the abuse directed at them. They e praying for those who condemn them d who take away their privileges.

Shirley D. Hamilton
Conifer, Colo.

• God bless Chuck Boyer for his courage in supporting lesbians and gays in the church. We lesbians and gays always have been involved in the church, not only as members but in leadership *at all levels*. We are finally identifying ourselves and are tired of hiding.

The Church of the Brethren must stand up for what is justice and for what is right for *all* its members. Also, we must send a message to all that we are an *inclusive* church, not an exclusive one.

Beverly Brubaker
Camden, Ohio

• I agree with Chuck Boyer that Christians of homosexual orientation are a part of the body of Christ. The gifts of all our members are desperately needed in this time of global, national, community, familial, and personal chaos.

Someday we surely will be as mortified

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over the vicious, wicked things we have said about our homosexual brothers and sisters as we now are about the ignorant, bigoted things we have said and written about people of African, Hispanic, and Jewish ancestry.

Sondra Eisenbise Simmons
Elizabethtown, Pa.

• We appreciate Chuck Boyer's refusal to be "politically correct" by parroting a "fundamentalist" ideology of human sexuality. When somone "fag-bashes" another, we must speak up for those being abused. We hope and pray that our denomination learns that biblical justice applies to all people, not just a few.

John Philip Carter
Jean Keith
Lowell Layman
Chicago, Ill.

• I know many homosexuals whom I consider to be my brothers and sisters in Christ. I have seen and felt their pain. I have felt their disappointment in me . . . as I try to be "right."

Is some "sin" greater than other "sins"? As a heterosexual who is 120 pounds overweight and who struggles with gluttony, does my sin disqualify me from ministry? Am I willing to seek forgiveness and to change? Not yet.

So, where do we draw the lines?

David McKellip
Moreno Valley, Calif.

• Concerning the recent barrage of accusations against those who want to be open to gays and lesbians, I express my gratitude for the leadership of our moderator, Chuck Boyer, especially for his appreciation of diversity in the Church of the Brethren.

Ingrid Rogers
North Manchester, Ind.

• To those who call for moderator Chuck Boyer to step down, I ask, "Are we not members of a denomination born out of a deep conviction that there should be no force in religion, that we are called by Christ to live at peace with all people, that we find our unity not in monolithic doctrines but in Jesus Christ? Is that not the brotherhood and sisterhood to which we belong?"

When some people told Jesus to silence his disciples, he identified the stones as witnesses. I, not as a stone, but as a brother in Christ to our moderator, cry out for ears that hear and eyes that see. No one is perfect but God alone. We are called to witness to God in Christ, not to claim the judgment that belongs to God alone.

Our Conference theme calls us to be sisters and brothers to the world "Proclaiming God's Peace." Can we also do that inside the church as, in our diversity, we seek the unity of Christ?

Howard Miller
Westminster, Md.

• Is homosexuality a "sin"? What about pride, covetousness, lust, anger, gluttony, envy, and sloth? I have been guilty of all those at one time or another. Yet, I have never been refused membership in any church, nor prohibited from being as active as I care to be.

"'Do not judge, so that you may not be judged'" (Matt. 7:1) is a good scripture verse to consider.

Moderator Chuck Boyer should be supported in his exhausting job, not castigated for accepting *all* of God's children. And as for "serving Satan," no doubt Satan is delighted with bigotry in any form.

Mildred E. Coffman
Upland, Calif

• As people criticize Chuck Boyer for his openness to gays, lesbians, and bisexuals, I am reminded to turn to Matthew 5:10-12. In fact, as I reread *each* of the Beatitudes, I can't think of anyone who fits them better than our moderator.

Like other prophets, it is his faithfulness and integrity that get him into trouble. But not all prophets have Chuck's quiet, gentle spirit.

I hope that those who are upset with the moderator will follow Jesus' admonition in Matthew 18 and speak *to* Chuck rather than *about* him.

Bob Gross
North Manchester, Ind.

• I praise God for the leadership of Chuck Boyer. I admire his willingness to speak the truth. He is indeed a healer. Where are the others who will stand with him as he calls for the full empowerment of gays and lesbians?

For all of us, not just gays and lesbians, Chuck Boyer offers hope.

Joseph S. Lefever
Manheim, Pa.

• Christ said nothing about homosexuality, but lots about justice. Formerly, we hotly debated the biblical "unnaturalness" of ordaining women and carpeting our churches.

We differ. But someday we will recognize that homosexuality simply exists and that our true discipleship is to love, care for, and accept God's diverse creation.

Brian Harle
State College, Pa

Timely history lesson

As Standing Committee prepares to consider considering a name-change for the denomination, we all might profit from this account of the 1904 Annual Meeting, in Carthage, Mo., from Earl Harvey's history, *The Church of the Brethren in the Southern Missouri and Arkansas District*:

"An item discussed with enthusiasm was the changing of the early name of our denomination, 'German Baptist Brethren,' to some other name. There was plenty of sentiment in favor of changing the name, but what the name should be was a very unsettled question. A minority did not favor a change. Brother Lewis W. Teeter, of Indiana, insisted on the name 'New Testament Church' as being appropriate. A lady speaker far back in the audience believe that whatever the name chosen, it shoul include the holy name Jesus called us—'Brethren.' After being carried on for a time, in 1908 the name chosen was 'Church of the Brethren.' "

That "lady speaker" obviously felt included in the name "Brethren."

Dorothy Whitene
Sarcoxie, M

On Bible, budget, bigotry

Galen L. Miller

Let's *love*, not *hurt* each other

Our deeply held beliefs and convictions are the engines that power our lives. Good or bad, politically correct or incorrect, they determine our attitudes and actions . . . and the nature of our relationships. The mischief arises when we use those beliefs and convictions to hurt others. When that happens we become demonic.

Two cases in point are the 1978 Jonestown mass suicide, and the 1993 Branch Davidian fire deaths in Waco, Texas. These are extreme cases, but before we write them off as aberrations or isolated instances, we should recall how often the institutional church, following its own beliefs and convictions, has been hurtful to people.

We don't need to list the offenses here. Church history books are full of them. Even our beloved Church of the Brethren has had a hand in hurting its own—and others—all in the name of beliefs and onvictions. So it behooves us pots not to be calling the kettles black.

As my hair has gotten grayer, I have become more convinced than ever that we are witnessing the beginning of the nd of the Christian era. At long last, the nstitutional church is beginning to ealize that the dogmas, doctrines, ommittees, buildings, theologies, and ther bricks that have formed the tructure of our traditional religious ystem are no longer relevant, if they ver really were.

At long last, the church seems to be on the verge of really understanding Jesus' statement that the world would recognize his followers by their love. In other words, "salvation" is not found in an "orthodoxy," but in the depth of our love for God and our sisters and brothers.

Jesus did not come to start a new religion, but to reveal a way of life defined by *agape*, which is the essential nature of God. Unfortunately, he no sooner got out of sight than his disciples turned his revelation into a religion and robbed it of its life-giving power.

Moving from the comfort of our current religious structures, however, to the freedom of life lived in *agape* is hard. We scarcely can imagine what our lives would be like without some of the structures we have leaned on for so long.

But this life lived in *agape* is exactly what the writer of the Johannine literature was talking about. Already, by the turn of the first century, he could see the church moving toward a religious institutionalism that Jesus had not intended. John was calling the church back to a focus on Jesus and his revelation of *agape* as the only way to real life.

As John intended to convey, Jesus is standing before us, forcing a decision upon us. We can either choose to follow Jesus and his gospel of *agape*, and so live, or we can remain entrenched where we are, turn away from Jesus and his revelation, and die. In John's terms, we can choose light and life or darkness and death.

I hope we have the courage to choose the light. I wonder if we do.

Seeing how we so easily mistreat one another, I wonder if we will choose the light. Judging already by the reaction to a statement by moderator Chuck Boyer in the February MESSENGER (page 15), in which he stated his readiness to accept gay, lesbian, and bisexual people into positions of leadership in the church, I really do wonder.

Let us pray that God will free us from the religious trappings that blind and cripple us, that we may be free to do what Jesus asked of us—to love one another the same way he loved us.

Galen L. Miller, Wenatchee, Wash., is a retired Church of the Brethren pastor and a former executive of Oregon-Washington District.

Cathy L. Neubauer

Here's how to cook a frog

How do you cook a frog without it being aware? Put it in lukewarm water; turn up the heat ever so slightly. The frog will be stewed alive and never know it.

The Church of the Brethren is that frog. The lukewarm water is our compromising of the standards of God's word. The turning up of the heat is our increasing tolerance of ideologies that are inconsistent with God's truth.

We say such things as "Ours is a loving God, accepting all of us. He would not send people to hell just because they ____." You fill in the blank. Some would fill in the blank with "are homosexual, as long as they live a moral and upright, monogamous lifestyle." Others might fill the blank with "choose to worship the Hindu god; after all, it's the same thing with another name."

Wrong! Wrong! Wrong! Whose opinions are these, anyway? They certainly are not the Word of God, and *his* is the only truth or standard upon which all else must be judged. The Bible very clearly speaks of Satan and the wages of sin, and it is not some analogy. The Bible speaks of those things that are an abomination to the Lord. We pay attention, or else.

Do not allow acceptance of any deviation from the truths of the Bible. Our holy Father is the same yesterday, today, and forever.

The heat is slowly but surely being turned up. Will we allow the frog to be cooked? We must speak out now and be heard now. We must tell our leaders we

---

o hold in respect and fellowship those in the hurch with whom we agree or disagree is a aracteristic of the Church of the Brethren. It is to e continuation of this value, and to an open and obing forum, that "Opinions" are invited from aders.

We do not acknowledge our receipt of obvious Opinions" pieces, and can print only a sampling what we receive. All "Opinions" are edited for blication.

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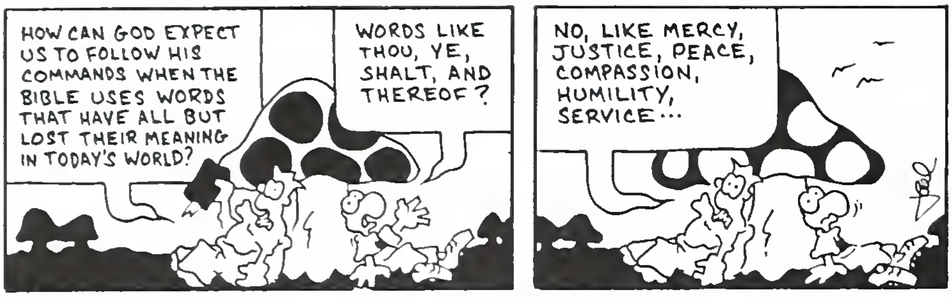
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will not tolerate those sins that the Lord did not tolerate.

There is forgiveness for the repentant sinner. But the key word is *repentant*. No one comes to the Father but through Jesus. We have no other choice. The silent must speak out. The heat of destruction must be turned off.

Cathy L. Neubauer, Winfield, Md., is a member of Reisterstown-Evergreen Church of the Brethren, Reisterstown, Md.

Charles R. Kane

Don't cut us from the budget

The recent word of potential cutbacks in Church of the Brethren program because of budget problems (May, page 6, 32) leads me to write about the two most important things in my life—my work and my community.

I graduated in 1991 from an Anabaptist college (Goshen), with a degree in anthropology and peace theology. I left college full of ideals to do the work of the kingdom in this world. I was about to apply for graduate school when I saw a flier about Brethren Volunteer Service (BVS) and applied. As a young Christian with views differing from the mainstream church, I found again, as I had in college, that the Anabaptist tradition was my salvation.

I went to Europe in BVS with a commitment to work for the church throughout my life. I have been here a year now, and my commitment has not been shaken; it is even more imbedded. I feel secure, knowing I am taken care of like the "lilies of the field." Being a volunteer with the church is the most significant thing in my life; it is a catalyst for all other aspects of my life.

There are three parts of community fo me. One is my communion with others. Another is my communion with nature. And the other is my communion with m ideals. This last communion is community with Christianity, pacifism, and the like. The church is intertwined with all aspects of my community.

But community is not happy faces shining all the time. Community is real questions and tough decisions. For the Anabaptist community, these questions and decisions also came in the form of persecution as our spiritual forebears tried to balance what theologian Donald B. Kraybill (Elizabethtown College professor) calls the "upside-down kingdom." Although we no longer are imprisoned for not supporting war, we still are dealing with the paradoxes of being "in this world, but not of it."

The work our church is doing is extremely important. Among my college classmates, one is working with children in Somalia, one is assistant editor of *Gospel Herald*, one is teaching homeless women in Atlanta, one is in seminary, and two are co-pastors of a congregation. All are full-time workers for the church.

With limited options in the job world, if the program of the church is curtailed, what options would these and other young people have? What does an idealistic Christian just out of college, with loans to pay, do? Listen to the

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world, put money away to pay off those loans while losing their youthful zeal for service? First and foremost, the church is an option for being separate from the world.

The church should be expanding its ministry, both in the US and around the world, not cutting back to save money because of worries about tomorrow.

My work with BVS is a stepping stone to greater work and leadership within the church as well as a confirming of my ideals of service, peace theology, and a praxis-oriented relationship with Jesus. I should hate for my project to be cut or for another person not to have the options the church has granted me.

"For where your treasure is, there your heart will be also" (Matt. 6:21).

Charles R. ("Chuck") Kane is a BVSer serving with European Youth Forest Action, in the Netherlands. He got the attention of the international news media (and the Brethren) when he confronted then US President George Bush at a press conference in Munich with questions about the environment (October 1992, page 7).

Gladys E. Welch

Let's speak out against bigotry

Soon after the 1992 Rodney King trial and the riots that followed, I was sitting at the edge of a group of people who had met to discuss what we might do to protest that miscarriage of justice. A man standing near me suddenly began raving about blacks, saying there never was one who was worth anything, and they were to blame for it all. From blacks, he turned to homosexuals: They were no good whatsoever. Then he lit into Jews, with similar outrage and venting of spleen.

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When someone makes such outrageous statements, I usually walk away, having found that such people never listen if I try to remonstrate. But this time, something inside me said, "You have to speak up. You cannot let him get away with this." And I answered, "Yes, I will, but what on earth can I say?"

I hadn't the foggiest idea what I could say that would get his attention and help me counteract his blasts. But, speak I must, so I opened my mouth and this is what came out:

"I didn't choose my parents. Did you?"

The man looked startled and shook his head.

"So it is by accident of birth that I am white. (He was white too.) I didn't choose my gender either. By accident of birth, I am female. If I had been given a choice, I would have been a boy, because in my day boys didn't have to do dishes. And I *hated* doing dishes."

We both smiled.

"And I didn't get to choose the color of my hair or eyes or my height, either. By accident of birth I have greenish eyes, dishwater blond hair . . . before it turned gray, and have always been short and often a bit on the heavy side. All this by accident of birth. If I had had a choice, I would have had black curly hair and brown eyes, and been tall and slender.

"I didn't choose my ancestry. By accident of birth, I have German-Swiss ancestry. I get no credit or blame; it's just another accident of birth.

"And you mentioned gays and lesbians," I went on. "You know, they are *born* with that orientation, just as I was born heterosexual. I am attracted to the opposite sex and they are are attracted to the same sex. It is something we are born with, not something we learn after we are born."

By now the man was really looking closely at me and seemed to be listening.

"So you know," I said, "since all these things that make us different from each other are accidents of birth, it seems to me that we *all* need to work together to make this the best possible world for *all* of us."

I was finished.

The man looked at me and said, "*You* really make me think!"

I breathed a "Thank you" to that inner voice that had given me the clue in my opening words.

Gladys E. Welch, 80 years old, is a MESSENGER *reader from Arlington, Mass. "I am no longer near a Church of the Brethren congregation," she write "but I still hold firmly to the Brethren belief in the worth of every person, whether or not we agree wit his lifestyle."*

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Turning Points

New Members

Antelope Valley, S. Plains: Sarah Crouch, Derral, Kyle & Derla Dolezal, Darrel Holt, Christa Holt, Jean Holt, Ron Horn, Charles & Mary Kerfoot, Rick Kroll, Trenton Pryor, J. Russell Reim, Derek Thralls

Bassett, Virlina: Richard & Ann Foster, Johnny & Glenda Inman, Dale & Angela Lee

ear Creek, W. Marva: Joyce Lander, Laura Miller, Donna Schlosnagle, Nancy Upole, Frank & Helen West, Bonnie, James, Jason, Wilbert & Wilbur Youkin

ig Creek, S. Plains: James, Luann & Travis Barnet, Larissa Fick

hrist Our Shepherd, S/C Ind.: Nathan M. Cart, Janis, Keith & Ellen Spenney, Carlyle Skinner

liques, Atl. N.E.: Robert & June Binder, Amanda Brandt, kurt Ebersole, Jama Martin, Duane Shellen-berger, Abby White, Trudy Kniss, Melissa Binder, Brian Shelly, Mark & Renee Peters

odorus, S. Pa.: Heather Clements, Jill Sweitzer, Lori VanOrder

ast Cocalico, Atl. N.E.: Joe & Rity Aflague, Elmer & Robin Fisher, Jeff Clark, Sherrill Giagnocavo, Jason Good, David Harter, Michael, Lynne, Bonnie & Laura Keller, Mike & Michele Kunkle, Dolores Lausch, Dayna Long, Elmer, Anna & Karen Martin, Ellen Mellinger, Lori & Roxanne Musser, Nathan & Pamela Nussbaum, Bob & Carol Reed, Debbie Stoessel, Richard & Kitty Weiler, Heidi Wagner

istwood, N. Ohio: Don & Debbie Brautigam, Mike Hammonds, Margaret Moore, Joann Vincent

khart, N. Ind.: Joshua Simmons

llowship, Mid-Atl.: Betty & Lynn Fouch, Raven Honsaker, Joshua Hutzler, Terry & Julie Twiggs

rst, York, S. Pa.: Marcus Carey, Angie Rutland, Al & Cindi Skopic, Megan Tracy

eeport, Ill./Wis.: Spencer Fransen

rden City, W. Plains: Todd Brooks, Lonnie Edwards, Melisa & Tyler Hawkins, Jessica Largent, Mildred Yost

shen City, N. Ind.: Ryan Bowers, Craig Byers, Eric Haney, Troy Igney, Toni Miller, Heather Thomas, Jeff Valderrama

Hagerstown, Mid-Atl.: Annette Canou, Harriet Hill, Andrew, Kaye & Karen Rhodes, Clifton & Doris Smith, Mary Snyder, James Spence

Hanoverdale, Atl. N.E.: Cindy & Joel Beach, Monika & Alex Groff

Hartville, N. Ohio: Daniel Wood

La Verne, Pac. S.W.: Benton & Doris Rhoades, Emmett & Roberta Root

McPherson, W. Plains: Erin & Janelle Flory, Aaron Godfrey, Dena, Elizabeth & Michael Law, Brian Vancil

Meadow Branch, Mid.-Atl.: Sarah Brunst, Elizabeth Dickenson, Terri Imler, Samantha, Tamara & Wilbur Stonesifer

Mohler, Atl. N.E.: Robert & Eva Bauman, Michael, Pamela & Hollie Bell, Fred & Mary Beth Crouse, Mary Cummings, Wendy Grumbling, Dennis Hartranft, Donald & David Lambert, David, Carol & Donald Schaeffer

Moorefield, W. Marva: Lillie Cook, Bradley & Shawn Fitzwater, Helen Heavner, Paula Johnson, Kelly Lave, Oliver Riggleman, Vernon Sites, Bobby Smith, Brian Wolfe

North Liberty, N. Ind.: Darlene Crane, John Harness, Enid Liggett, Elizabeth Martin

Palmyra, Atl. N.E.: Steve & Cindy Bortner, Jay & Evelyn Frantz, Robert & Robin Granzow, Carol Lentz, K. Byron Light, Kimberly Talaber

Prairie City, N. Plains: Tony DeRaad, Jon Taylor, Aaron Trunnel

Reading, Atl. N.E.: Esther Fiscus, Denise Kipp

Rossville, S/C Ind.: Roger, Suzanne, Matt & Mark Budke, Jim & Tony Davis, Blaire Henley, Jeff & Jane Hughes, Kent, Kathy & Kerry Need, Jill & Brooke Thompson

Saunders Grove, Virlina: Janet Maxwell, Norma Reynolds, Belinda Williams, Shannon & Brandon Waldon

Syracuse, N. Ind.: Karyl Hapner

West Richmond, Virlina: Lisa Cox, Michael Dowdy, Bob & Pat Gangwer, Eden Glenn, Deborah & Michael Oskin, Ina & Click Smith, Barbara, George, Dan, Emily & Jacob Tulli, Jay, Roland & Virginia Wardell

West Goshen, N. Ind.: Rebekah Arbuckle, David Bates, Andrea Whirledge, David Yoder

Licensing/ Ordination

Abe, Stephen E., ordination received Jan. 6, 1993, Elkins, W. Marva

Baldwin, Charles, relicensed Nov. 2, 1992, Elkhart City, N. Ind.

Kunselman, Dorothy, ordained Nov. 21, 1992, Oakdale, W. Pa.

McClendon, Nancey Murphy, ordained Feb. 27, 1993, Pasadena, Pac. S.W.

Myers, Charles R., licensed Jan. 6, 1991, Goshen, N. Ind.

Oessenich, Frank, ordained Apr. 2, 1992, Altoona, M. Pa.

Oke, Festus E., licensed Apr. 11, 1992, N. Liberty, N. Ind.

Quinn, Jack W., licensed Feb. 27, 1993, Live Oak, Pac. S.W.

Willoughby, Carolyn Sue, ordained Jan. 23, 1993, Marilla, Mich.

Pastoral Placements

Fields, Sue Wagner, from Miami First, Atl. S.E., to Ivester, N. Plains

Fields, Damon Wagner, from Miami First, Atl. S.E., to Ivester, N. Plains

Hagenberger, Gene, from Roanoke Ninth St., Virlina, to Roaring Spring, M. Pa.

Hess, John, from secular to Roxbury, W. Pa.

Lifer, James, from Owl Creek, interim, to Owl Creek, N. Ohio

McKibben, Tammy, from secular to Waynesboro, Shen.

Thompsun, Wendell, from Owl Creek, interim, to Owl Creek, N. Ohio

Wedding Anniversaries

Aukerman, Marshall and Elsie, Union City, Ind., 75

Chaney, Connell and Margaret, Grantsville, Md., 55

Eckert, Ed and Ruth, Dallastown, Pa., 50

Firestone, Roy and Mary Jane, Dillsburg, Pa., 50

Funkhouser, Cecil and Sylvia, Midland, Va., 55

Hayes, Floyd and Eva, Roann, Ind., 60

Hess, Esther and Charles, Goshen, Ind., 50

Houston, Janis and Ruth, New Paris, Ind., 50

Liggett, Earl and Juanita, North Liberty, Ind., 50

Ritter, Harry and Leah, Akron, Ohio, 50

Smith, W.H. (Bill) and Ava, Bassett, Va., 60

Stauffer, John and Bessie, Trotwood, Ohio, 50

Utz, Harley and Sylvia, Arcanum, Ohio, 75

Deaths

Bashor, Isaac, 95, La Verne, Calif., Jan. 14, 1993

Battin, Ann Margaret, 83, Hartville, Ohio, Mar. 24, 1993

Baughman, Sallie, 94, Everett, Pa., Feb. 14, 1993

Bieghler, Ronald, 54, Des Moines, Iowa, Aug. 16, 1992

Brehm, Ruth Miller, 83, Arcadia, Ind., Mar. 19, 1993

Bridenbecker, Florence, 79, Sebring, Fla., Mar. 26, 1993

Bruhaker, Mary, 76, Bradford, Ohio, Mar. 26, 1993

Brumbaugh, Raymond, 87, Hartville, Ohio, Feb. 12, 1993

Brunk, Mary, 72, Bridgewater, Va., Dec. 22, 1992

Byers, Heidi, 31, Westminster, Md., Mar. 29, 1993

Childers, Vernon, 74, Rocky Mount, Va., Apr. 3, 1993

Clapper, Thalia, 70, Oxford, Pa., Feb. 26, 1993

Crabtree, Lillian, 77, Everett, Pa., Mar. 14, 1992

Douglas, Julie, 43, N. Manchester, Ind., Jan. 30, 1993

Duncan, Kathryn, 79, York, Pa., Feb. 18, 1993

Eliason, Mildred, 84, Virden, Ill., Mar. 8, 1993

Emmert, Bertha, 99, Des Moines, Iowa, Jan. 18, 1993

Finney, Helen, 73, Delphi, Ind., Mar. 14, 1993

Flora, Ople, 75, La Verne, Calif., Mar. 26, 1993

Flora, Irvin, 80, Medway, Ohio, Feb. 22, 1993

Graybill, T.A., 38, Roanoke, Va., Dec. 25, 1992

Harris, Clyde, 88, Denver, Colo., Mar. 18, 1993

Heiland, John, 75, Delphi, Ind., Apr. 22, 1991

Hornhaker, Minnie, 100, Mercersburg, Pa., Aug. 4, 1992

Hyatt, Esta, Greenville, Ohio, Dec. 12, 1992

Jones, Myrtle Wirt, 75, Bassett, Va., Feb. 4, 1993

Keefer, Emma, 89, Mercersburg, Pa., June 9, 1992

Kenworthy, James, 71, Delphi, Ind., July 28, 1992

Kenworthy, Dorothea, 71, Delphi, Ind., June 20, 1992

Kessinger, Lois Phlegar, 73, Green Hill, Va., Dec. 11, 1992

King, Raymond, 92, North English, Iowa, Feb. 26, 1993

Knaub, Curtis, 82, York, Pa., Feb. 15, 1993

Leasure, Jane, 80, Mercersburg, Pa., Feb. 9, 1993

Lefever, Donald, 70, Burnsville, Minn., Jan. 6, 1993

Levenberger, Marion, 89, Lima, Ohio, Apr. 5, 1993

Lippert, Betty, Greenville, Ohio, Sept. 9, 1992

Mason, Edna, 83, Harrisonburg, Va., Mar. 15, 1992

Monn, Kenneth, 50, Waynesboro, Pa., Feb. 18, 1992

Moon, Edward, 63, Oakland, Md., Mar. 9, 1993

Mummert, Samuel, 71, East Berlin, Pa., Feb. 27, 1993

Nance, Ward, 103, Emporia, Kan., Feb. 27, 1993

Newbury, Merry, 61, Des Moines, Iowa, May 8, 1992

Parker, Hazel, Greenville, Ohio, Oct. 7, 1992

Petry, Wilmer, 85, Akron, Ohio, Mar. 20, 1993

Power, Florence, 85, Sigourney, Iowa, Dec. 13, 1992

Pulley, Clarence, 101, Wabash, Ind., Mar. 19, 1993

Royer, Harold, 64, Virden, Ill., Mar. 9, 1993

Schwenk, Howard, 69, Lebanon, Pa., Mar. 20, 1993

Shaffer, Samuel Jr., 67, York, Pa., Feh. 25, 1993

Shoue, Louise, 89, Walkerton, Ind., Feb. 11, 1993

Snader, Robert, 62, Waynesboro, Pa., Feb. 12, 1993

Snelling, William, 84, Grants Pass, Ore., Mar. 16, 1993

Steele, Robert, 70, Woodbury, Pa., Feb. 22, 1993

Stephenson, Carmen, Roanoke, Va., Sept. 17, 1992

Strietzel, Paul, 89, La Verne, Calif., Jan. 14, 1993

Thomas, Herbert, 82, Warrensburg, Mo., Apr. 1, 1993

Turner, Virginia, 85, Bridgewater, Va., Dec. 12, 1992

Walker, Maude, 81, Des Moines, Iowa, Nov. 23, 1992

Wampler, David, 91, Bridgewater, Va., Feb. 6, 1993

Wamsher, Herman, 78, Delphi, Ind., Oct. 30, 1992

Weimer, Oscar, 79, Alexandria, Va., Mar. 29, 1993

Weyant, E. Myrl, 90, Orbisonia, Pa., Feb. 16, 1993

Wiggins, Leonard, 80, McPherson, Kan., Mar. 27, 1993

Willard, Odell, 81, Bassett, Va., Sept. 18, 1992

Zimmerman, Marie, 87, Flora, Ind., Mar. 13, 1993

View from a foxhole

I've noticed it already. Just say "Greenmount," and other Brethren know immediately what subject you are referring to. You don't have to be more specific. It's like saying "Waterloo," "Gettysburg," or "Nuremberg." The place name is shorthand for a happening.

So what happened at "Greenmount"? See page 6 of this issue, in case you have been living under a rock the last couple of months.

On April 6, Greenmount Church of the Brethren hosted a throng of 500 or so Brethren, meeting to discuss the issue of homosexuality. The meeting was triggered by Annual Conference moderator Chuck Boyer's statement in the February MESSENGER, on homosexuals in leadership.

I was at "Greenmount." I made a point of arriving half an hour before the opening time, "to get a good seat." So had everyone else. I just barely managed to snatch the last folding chair in the back of the sanctuary. But, the further the meeting went, the more I came to appreciate my location. While all around me were people bristling with indignation and hostility, my location and relative anonymity were a far cry from the hot seats and exposure that moderator Boyer and general secretary Don Miller were enduring up in the chancel area. I was satisfied with my distant folding chair and my low-profile role as a mere reporter and observer.

The report is on page 6. Here are my observations: It was apparent *and understandable* that, although the meeting's stated purpose was to hold an "open forum," the planners hadn't come with any notion of having their minds changed on the subject being aired. Although there just might have been someone at "Greenmount" whose mind was changed the teensy-weensiest bit, my hunch is that there was not. By and large, the people at "Greenmount" seemed roughly divisible into two groups—those who saw the meeting as a rally of Brethren opposed to any acceptance of homosexuals (clearly the vast majority) and those who had been cheered by or were supportive of the moderator's stance and came to counterbalance the majority group.

The division into groups was demonstrated by the positions of those who spoke at the microphone during the second part of the meeting. From my notes, I calculated that about one-fourth of the speeches were generally sympathetic toward homosexuals. That left three-fourths that were generally unsympathetic. Note the word "generally." The reader, I hope, will understand that within these two divisions there was a broad spectrum of feelings represented.

Out of my "Greenmount" experience emerged a hope and a frustration.

The hope is that from this meeting (and other occasions where opinions are aired on the controversial subject of homosexuality) there can be benefits of dialog realized—the lessening of tension, the heightening of understanding, and the approaching of unity.

The 1983 Annual Conference paper on "Human Sexuality From a Christian Perspective" calls for "engaging in open, forthright conversations with homosexuals." At "Greenmount," while the conversations might have been a little bit more "open and forthright" if the Brethren/Mennonite Council for Lesbian and Gay Concerns had been invited to make a presentation, there still was opportunity for something approximating dialog. The 1983 paper goes on to say, "When we stop alienating one another and, instead, venture toward understanding, some fears disappear and interpersonal relationships become more honest."

That's the hope. The frustration, felt anew at "Greenmount," is that those on the two sides of the homosexual issue are so polarized that true, reconciling dialog is very hard to achieve. At "Greenmount," I felt like a war correspondent crouched in a foxhole, while shells were being lobbed back and forth over my head. When will the shelling stop? Where is the medium that can bring the two sides together? When will we admit that using scripture (interpreted differently by the two sides) as ammunition in such a debate serves no good purpose—certainly not the purpose of achieving understanding?

I had the impulse to jump up and say, "Hey! You all aren't even arguing about the same thing! At least you aren't speaking from any agreed upon premise: One side seems to think that every last gay in the world, by choice, is wildly indulging in outlandish sexual behavior. The other side seems to think we should just give a blanket endorsement of gays and raise no questions (or otherwise be categorized as a bunch of homophobes). Can't we just *talk* (not accuse) for a while, until it boils down to talking about the same thing . . . whatever that is?"

But, discretion seeming to be the better part of valor at the moment, I remained crouched in my foxhole. I came away from "Greenmount" harboring my small hope. As for my frustration, it just grew larger.—K.T.

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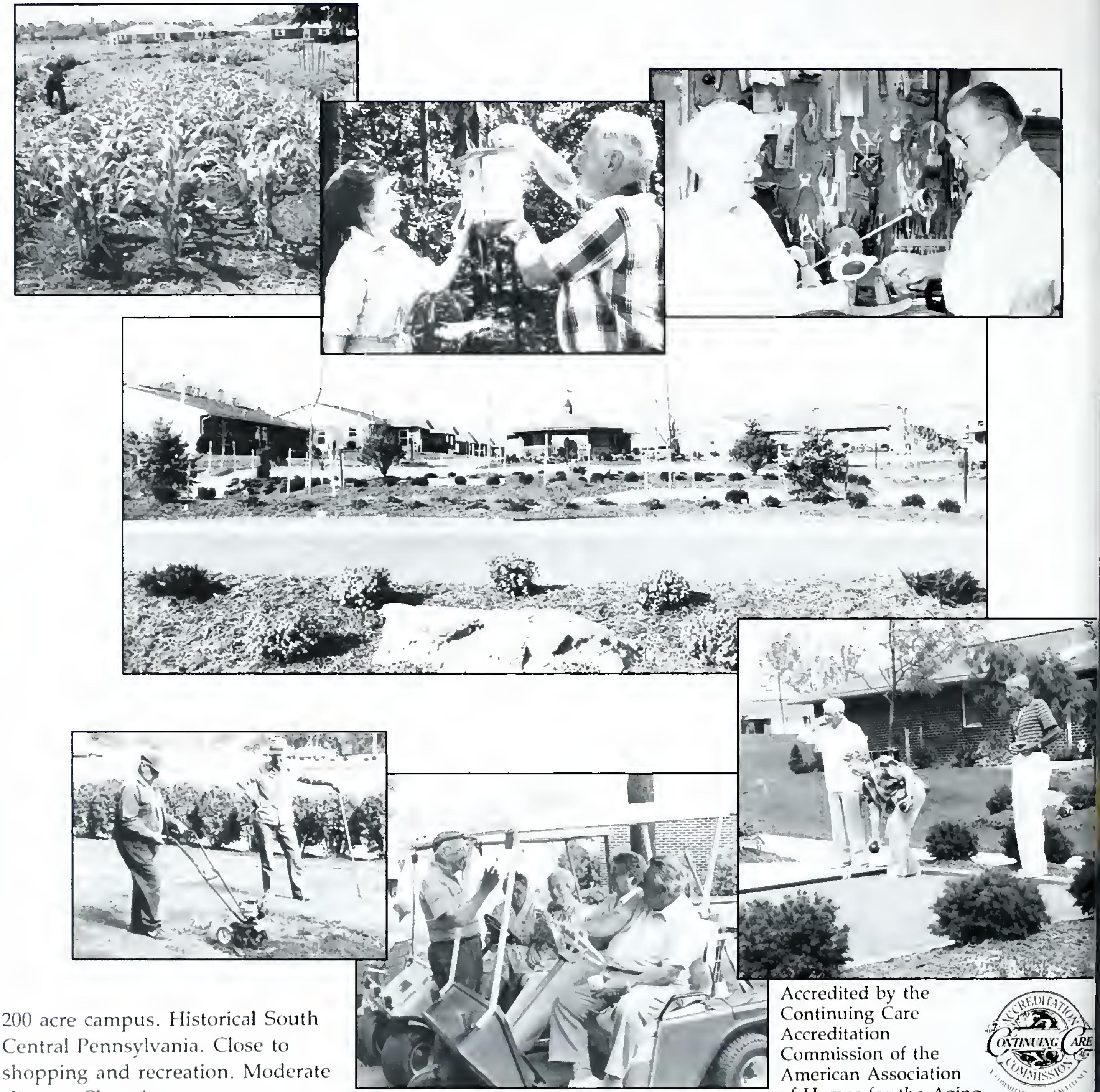

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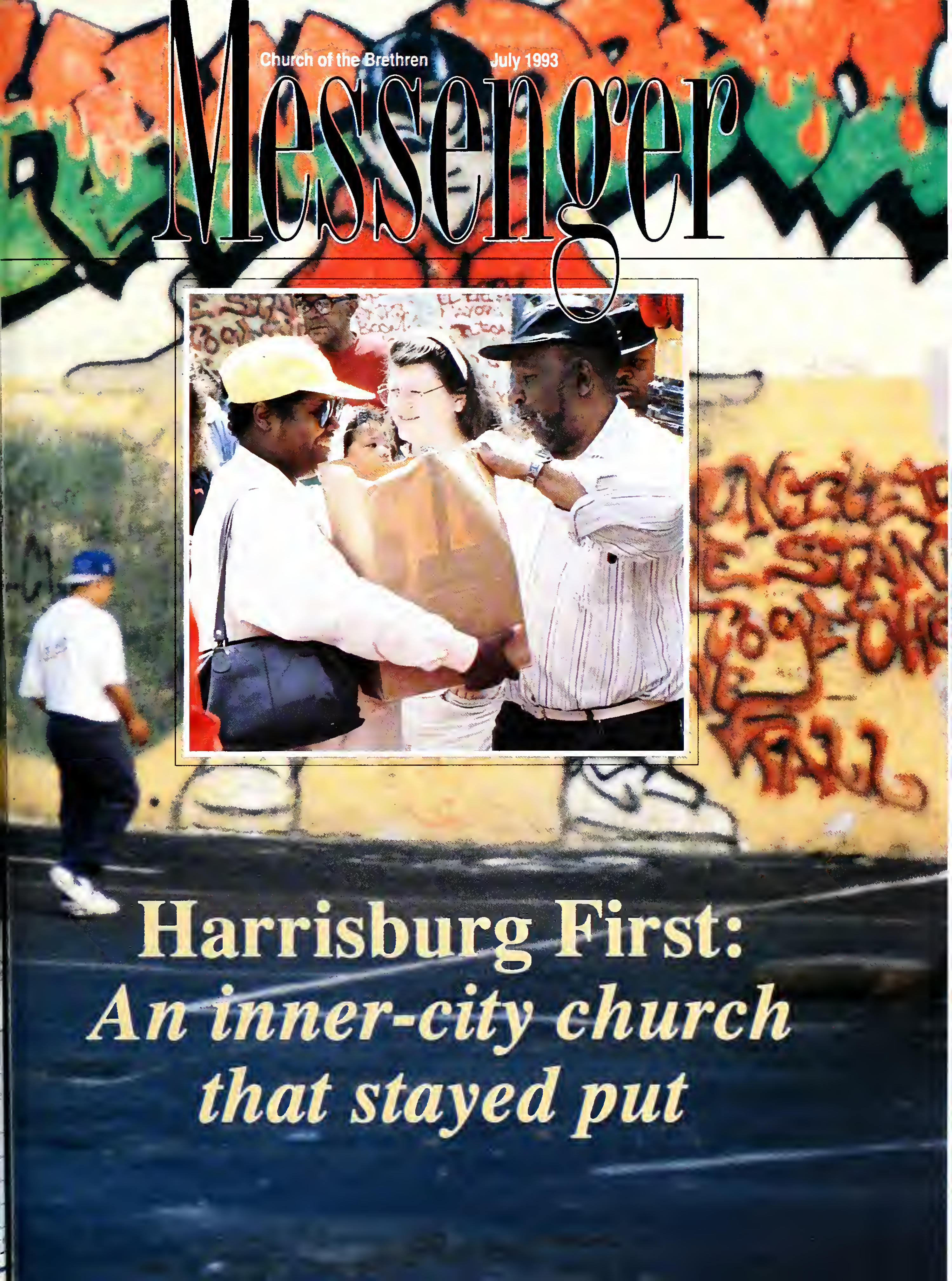

Harrisburg First:

An inner-city church that stayed put

From the Editor

I was a member of the committee that (with the help of an outside design consultant) came up with the present Church of the Brethren logo. We have had several good laughs as various denominational agencies have worked it into their letterheads and newsletter banners. One district newsletter had the logo upside down. Another one had it on its side. A congregation, on its letterhead stationery, had the logo on its side *and* mirror-reverse. Even Brethren Press has had its problems. There was considerable chagrin registered when a stock of Brethren Press envelopes came from the printer with the logo on its side.

Some Brethren say they can't see all the symbols we claim are in the logo. Recently two visiting Brethren couples from Maryland stopped by my office on their tour of our building, to have me explain the logo to them. I reminded them that we had intentionally made the logo somewhat abstract and were delighted that some Brethren see one thing and some see another. The cross is quite obvious. But what about those wavy lines in the lower right quadrant? Some people see them as a wave, and it connotes for them new life in Christ, "born of water and the Spirit" (John 3:5). Or they may be the waters of justice (Amos 5:24), or they may be other water images. Some see them not as water, but a towel draped over the edge of a foot tub. The partial circle may suggest the globe, the circle of unity, or the outline of a chalice or cup.

My visitors were surprised that they had so many options. Since I was working on this month's cluster of articles on urban ministry, and had "urban" and "rural" on my mind, I jokingly told my visitors that the straight lines intersecting in the cross were the intersection of two city streets, and the wavy lines were a rural road.

They looked a little doubtful about that one, and I saw it was time to stop. So I didn't tell them that someone once said the wavy lines looked to him like "the forked tongue with which 'Elgin' speaks." Now *that* was carrying it too far.

Kermon Thomasson

COMING NEXT MONTH: A summary of the 1993 Annual Conference, in Indianapolis.

Messenge

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When disaster strikes, it often is the smallest of victims who are forgotten. Elizabeth Cutting tells how Cooperative Disaster Child Care meets the need.

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Ray Hileman says people are hungry for good Bible sermons, and gives eight principles for expository preaching.

Drawn together in love 16

The church is moving decisively toward achieving the Goals for the '90s, says general secretary Donald E. Miller.

Korea: We're on our way 17

A key task in Korea is introducing the Church of the Brethren to the people and the church leaders. David Radcliff reports on Dan Kim's mission successes and challenges.

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The Brethren have had city churches since 1817. Eric B. Bishop looks at the direction of the current urban ministry program. Cheryl Cayford's sidebars provide a sampling of urban church stories.

Harrisburg First: Hummel Street is its home 22

The real challenge for this urban congregation is being both an evangelism and service people among the crime, inadequate housing, and poverty of the city. Don Fitzkee tells how this church has survived and thrived.

Cover story: *Brethren are learning to live in the city, as our cluster of articles on urban ministries attests. Harrisburg (Pa.) First Church of the Brethren, depicted on the cover, has food for the needy as one of its programs. Left: To demonstrate a Brethren "Loving Presence" in Los Angeles, Imperial Heights members Maree Harris and Ramona Thompson-Faison pick up trash along a city street. (Articles begin on page 19.)*

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In Touch

She's moving again

It may be premature to write a "Where Are They Now?" piece on **Phyllis Carter**. Just a year ago she had high visibility as moderator of Annual Conference. At that time she also was pastor of Goshen (Ind.) City Church of the Brethren, one of the largest congregations in the denomination.

Phyllis Carter relaxes in her gazebo, waiting for customers seeking "A Quiet Place."

All that is in the past. The loss of her voice through fatigue, after her term as moderator, led to Phyllis' early retirement from the pastorate, as well.

But, being a pilgrim person, she's moving again, meeting a new challenge. She is introducing Protestants to the age-old traditions of Catholic monastics. She is teaching people with crowded schedules to carve out space for themselves . . . and God. In her Goshen home, she has opened a retreat center called "A Quiet Place."

The same intensity that Phyllis brought to her ministry colors her approach to her prayer life. she works hard at what she calls "the spiritual disciplines." She defines them as "making space for God." These disciplines include prayer, fasting, solitude, worship, and scripture study.

"I started retreating and living the disciplined life about 18 years ago," Phyllis says. "It's kept my pastoral life active and fruitful."

Always there was the dream to establish her own retreat center, and now Phyllis has taken the first step. "We have established a quiet spot here. We receive people from 9-to-4 for day-long retreats. We've got a gazebo, a deck, and a hammock in the yard. We just started with where we are and what we have."

At first Phyllis was frustrated, being unable to have overnight retreats. "Then I discovered that there are groups of people who cannot get away for a week or even a day or two. A day-long retreat fits well into their schedule."

A "directed retreat" depends on people's needs. "I usually start with a scripture for the 'retreatant' to work with for a couple of hours. Then we come back together and talk about what God is saying, what he is doing in the person's life right now.

"Communion is offered at some point in the day. There is much quiet. It's built around the contemplative mode."

Phyllis' voice is coming back. While she was making her decision to retire, a colleague said to her, "Don't you think it's strange that a person who is a 'contemplative' is having voice trouble? Don't you get it?"

That was the word of affirmation that Phyllis needed. "My voice just gets stronger," she declares.

So does her confidence that starting a retreat center was the right idea.—FRANK RAMIREZ

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, in Elkhart, Ind.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Names in the news

- **Melanie May**, a former executive on the Church of the Brethren General Board staff, is now dean of Colgate Rochester (N.Y.) Divinity School's Program in the Study of Women and Gender in Church and Society. She formerly taught at Bethany Theological Seminary, in Oak Brook, Ill.
- **Paul Troder**, a member of Lick Creek Church of the Brethren, Bryan, Ohio, has been named Manufacturer of the Year by National

Electrical Manufacturers' Representative Association (NEMRA). He is owner and operator of Allied Moulded Products, Inc.

- **Donald B. Kraybill**, director of Elizabethtown College's Young Center for the Study of Anabaptist and Pietist Groups, is editor of a new book on religious freedom, *The Amish and the State*, published by Johns Hopkins University Press.

Don Kraybill

- **Miller Davis**, director of center operations at New Windsor (Md.) Service Center, is chairman of Heifer Project International's board of directors.
- **Gloria Baker**, a former member of New Enterprise (Pa.) Church of the Brethren, has written a book for church organists, *Organ Registrations for Sacred Sounds for all Seasons*. It was published by Houston Publishing Inc., Lebanon, Ind.
- Chicago's Bethany Hospital has awarded its Dr. J. Robert Thompson Award to Brethren philanthropists **William** and **Miriam Cable**, members of Rock Run Church of the Brethren, near Goshen, Ind.

Married 75 years

Statistics seem to work against it. While more people are living longer, half of the marriages in the United States end in divorce. So it will continue to be unusual for a couple to celebrate a 75th wedding anniversary.

Beating the odds, **Sylvia** and **Harley Utz**, members of Pitsburg Church of the Brethren, in Arcanum, Ohio, reached that milestone on June 15.

They have been members at Pitsburg since their teen years, and after a career that took them to other places, they have spent their retirement years back where it all started.

Living by good Brethren principles, coupled with perhaps a bit of luck, seems to account for the good life Sylvia and Harley have lived. At Pitsburg, they have been active in many church roles. Even now, Harley, although blind the past 15 years, regularly reads two books a week on tape. He estimates that he has read 1,600 books this way. He contributes reviews to the congregation's newsletter.

Sylvia and Harley Utz

Farmer Jan Lisieki (left) and Enos Heisey (right) discuss agricultural techniques appropriate for Polish farms.

Planting in Poland

It's exciting to play a part in historic changes. **Enos Heisey** admits that. But he doesn't let the excitement get in the way of working patiently at practical things.

Enos and his wife, **Jane**, members of Spring Creek Church of the Brethren, in Hershey, Pa., spent a month last fall giving technical assistance to farmers in Poland. The project was carried out through Volunteers in Overseas Cooperative Assistance (VOCA), a Washington-based, nonprofit organization that has given technical assistance to needy countries for 22 years.

Inadequate marketing systems are at the root of Polish farmers' problems, Enos points out. For years the communist government told the farmers what to do. Under the new, democratic government, Polish farmers are slow to take the initiative to help themselves. Enos and his group hope to help them successfully shift to a free-market economy.

"Some of the older farmers just shook their heads," Enos says. "It's very difficult to change after years of giving no consideration to quality, sanitation, or the environment."

Enos recommended to Polish farmers that they enter farmer-owned and farmer-operated cooperatives. He believes such things will come . . . eventually.

One reason that Enos takes a realistic view of things is that he has done a lot of viewing in his time. From 1967 to 1988, he and Jane led 12 People-to-People agricultural tours that took them to 52 countries.

Speaking about being in Poland in a time of change, Enos reflects his patience. "It gives you a feeling of accomplishment, even though you don't see those accomplishments right at the moment. I know, however, that we were planting the seeds that will grow and one day bring about the necessary changes."

Remembered

Florence Moyer Bollinger, 96, died May 2, in Greenville, Ohio. She and her husband, Amsey, served as missionaries in India, 1930-1961; 1966-1967. Previously they served as missionaries at the Church of the Brethren Industrial School, in Greene County, Va. (See December 1992, page 25)

Close to Home

Taking in the sights

In April, 39 junior high youth from **Middle Pennsylvania District** made a 3-day visit to Washington, D.C. There they spent one day on work assignments—in soup kitchens and food pantries. Tours on the other days included the Washington Office of the Church of the Brethren and the US Capitol.

Middle Pennsylvania youth clearly were typical tourists for part of their visit to Washington, D.C.

Kids in the supermarket

The Sunday school children of **Woodberry** Church of the Brethren, in Baltimore, Md., decided that this time around, they wanted not only to help decide how to spend their accumulated collection money, but to be involved in the spending itself.

Divided into teams, the children went to a supermarket to buy food for the poor. Within each team, one child totaled the purchases, one pushed the cart, and the others searched for the best buys.

Other, adult shoppers, attracted by the activity, sometimes offered advice or helped reach items on the top shelves. Meanwhile the children evangelically explained their purpose.

Within an hour the children left the store with 19 bags of groceries, having spent all their $200. Woodberry adults added more items, and 34 bags eventually went to the food bank operated by the area churches. The children are now busily raising more money . . . for another fun trip to the supermarket.

Campus comments

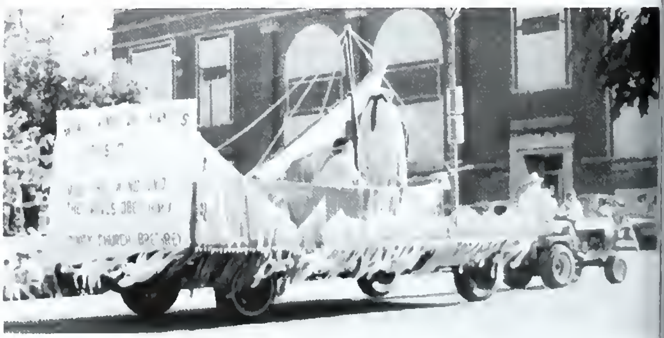
Elizabethtown College has published a booklet titled *The Brethren Heritage of Elizabethtown College*. The 12-page work will be "helpful in understanding better the historical and spiritual roots from which Elizabethtown College has sprung," according to President Gerhard Spiegler.

- **Bridgewater College**'s Environmental Awareness Week, April 19-24, featured an Information Fair and two community service projects. Also, Lester Brown, founder and president of Worldwatch Institute, an environmental research and analysis organization, lectured during the week. The Information Fair featured booths from 16 organizations related to environmental concerns. In the service projects, one group of students and other volunteers helped clean up a segment of North River, while another group worked with the town of Bridgewater's beautification program. While adults worked on those projects, children met on campus to meet visiting Smokey Bear

Jesus on parade

Each July, Sabetha, Kan., holds its annual Rodeo Parade. The 1992 theme was "Ropin' the Wind," taken from the popular Garth Brooks country music song.

Sabetha's **Trinity** Church of the Brethren used Matthew 8:27 as inspiration for its float depicting Jesus calming the tempest. Later, Trinity took its creation to Morrill, Kan., for the annual Morrill Daze, where it took first-place prize.



"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

and to receive pine seedlings for planting.

- Andy Murray, director of the Baker Institute for Peace and Conflict Studies at **Juniata College** (see May, page 9) was commencement speaker at **Manchester College**, May 23.
- Cecil Murray, of First African Methodist Episcopal church of Los Angeles, spoke at the **University of La Verne**'s baccalaureate May 30. His sermon was titled "Give 'Em Heaven."
- A $100,000 endowed lecture series has been created at **Elizabethtown College** in honor of Donald and Hedda Durnbaugh, scholars and interpreters of the history of Brethren and other Anabaptist and Pietist groups. The Durnbaughs have retired from the college staff and now live in Huntingdon, Pa., but continue their association with Elizabethtown.
- Prvoslav Davinic, director of the United Nations Office for Disarmament Affairs, spoke at **Juniata College**'s commencement, May 9. He was instrumental in the UN and Juniata establishing a series of annual seminars on arms control and disarmament (see May, page 9).
- The 20th annual Brethren Bible Institute will be held July 26-30, at **Elizabethtown College**, sponsored by Brethren Revival Fellowship.
- Two student publications of **Bridgewater College** have received top awards from the American Scholastic Press Association. *The Talon* (newspaper) and *Ripples* (yearbook) both have taken ASPA awards for several consecutive years.
- **Manchester College** and Manchester Church of the Brethren will hold their annual Church as Peacemaker conference October 11. Singer and musician Ken Medema and *Sojourners* magazine editor Jim Wallis will be featured, under the theme "Let Justice Roll." Call (219) 982-7523 for information.
- **Bridgewater College**'s Forum for Religious Studies will hold a conference, "Anabaptism: Its Heritage and Prospects for the 21st Century," September 29-October 2. For information, call Robbie Miller, (703) 828-2501.

Atlantic Northeast volunteers reroof the COBYS center.

A roof for the boys

Putting on new roofs seems to have become for Brethren the modern-day version of the traditional Dunker barn-raising. On May 1, 35 volunteers from **Florin**, **East Fairview**, **White Oak**, **Conewago**, **Middle Creek**, and **Chiques**—Pennsylvania congregations in **Atlantic Northeast District**—reroofed COBYS Family Services Group Home for teenage boys at Manheim, Pa.

COBYS is a service of the district, with programs in foster care, group home care, counseling, and family life education.

Let's celebrate

Union Center Church of the Brethren, Nappanee, Ind., dedicated new facilities May 2, with former pastor Herb Fisher and current pastor Charles Stouder as speakers. The additions include a new sanctuary, offices, classrooms, restrooms, and elevator. The old sanctuary is now the fellowship hall.

- **Dundalk** Church of the Brethren, Baltimore, Md., celebrates its 50th anniversary September 11-12.
- **Huntington** (Ind.) **City** Church of the Brethren kicked off its centennial year June 20, with a family reunion/homecoming. The year will climax with a June 1994 celebration.
- **Gratis** (Ohio) Church of the Brethren has marked the 160th anniversary of the dedication of its present meetinghouse. The building predates the founding of the congregation, which dates from 1912.
- **Roanoke** (Va.) **First** Church of the Brethren celebrated its 100th anniversary May 23 with a program at its old meetinghouse (now Loudon Avenue Christian Church). Further celebrating is planned for October 16-17.
- **Waterford** (Calif.) Church of the Brethren marked its 75th anniversary May 23.
- **Santa Ana** (Calif.) Church of the Brethren will celebrate its 90th anniversary October 24.
- The snowstorm of the century postponed **Greencastle** (Pa.) Church of the Brethren's celebration from March 14 to March 28. On that day the congregation celebrated the completion of a remodeling program that included enlarging the narthex and installing an elevator. Also on that day, Lucretia Ritchey was installed as pastor.
- **Blue Ridge Chapel** Church of the Brethren, near Waynesboro, Va., held a mortgage-burning May 16 to celebrate liquidation of a $155,000 debt and additions to the church, including an enlarged sanctuary, new offices, and new classrooms.

News

Letter of resources, action ideas on Sudan distributed

Calling for advocacy for the people of Sudan, a letter sent to Brethren congregational leaders in May is designed to help Brethren raise awareness about the suffering in the African country.

The letter was jointly signed by Africa and Middle East representative Mervin Keeney, Washington representative Tim McElwee, and peace consultant David Radcliff. "Our presence in Sudan extends back to 1980," they wrote, "and today we have Brethren staff involved in strategic ways."

Sudanese women greeted a Brethren peace delegation that visited eastern Africa in January. The women held crosses, proclaiming their Christian beliefs.

"Brethren have responded generously over the past 18 months—(giving) almost $700,000—in support of work in Sudan and Somalia," the letter continued. "Now we appeal for your help in turning US and international attention toward Sudan to advocate nonviolent resolution of the civil war and humanitarian crisis there."

The letter also describes action steps Brethren individuals and congregations can take, and resources that can be used. These include writing letters to the editors of local newspapers, writing letters to Con-gress and the President, viewing videos on Sudan, and studyin the General Board's March 1993 "Resolution on the Conflict and Huma tarian Crisis in Sudan."

Each of the resources is available fr the General Board's Africa and Middl East office. The first of the videos, "Su taining Hope," was produced by the N Sudan Council of Churches, of which Brethren field staff Roger Schrock is e ecutive secretary. The video tells the o gin and work of the NSCC, and can be rented or purchased from Brethren Pre

The second video is a May telecast o the MacNeill/Lehrer Report. It consist of personal testimony from panel mem bers who have each traveled to Sudan. Loan copies of this video are available free. Contact the Africa and Middle E Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

Evangelicals affirm 'vision statement of needs'

Several proposals from the Brethren Evangelical Ministry Training Comm tee (BEMTC) were affirmed May 6 at New Fairview church, near York, Pa. About 70 evangelical Brethren, distric and denominational leaders, and repr sentatives from non-Brethren instituti attended the all-day meeting—the thi of its kind.

Concerned Brethren first met in Ma 1991 to discuss the "lack of evangelic training" in the Church of the Brethr Those at a 1992 meeting sanctioned t BEMTC to bring proposals in 1993.

In the lone motion of the day, the group affirmed the committee's three pronged "vision statement of needs," which will draw on existing program and institutions to provide training fo evangelical Brethren in evangelism a church growth, leadership and churc organization, and spiritual formation church renewal.

For youth and young adults seekin discipleship training, the group affir programs such as Youth With A Mis (YWAM), and two Mennonite progr

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Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of Messenger or the Church of the Brethren.

Church aid supports victimized women

The Church of the Brethren has given $10,000 to aid rape victims in the former Yugoslavia. Part of the grant, $2,000, was given by the Global Women's Project. The remainder is from the Emergency Disaster Fund. The money will aid a World Council of Churches "Solidarity with Women" project, in which a team of women in Zagreb are assisting rape victims. About 20,000 to 50,000 women have been raped.

An ecumenical women's team from the WCC last December validated stories of rape on all sides of the conflict, but said there were disproportionately high numbers of rapes of Bosnian Muslim women as part of Serbian ethnic cleansing.

The Church of the Brethren Washington Office also has joined other religious groups calling for Congress to condemn mass rapes of women in Bosnia. Another group of religious organizations, led by the Union of American Hebrew Congregations, has begun a campaign to make rape a war crime when used by an aggressor as policy.

A woman and two of her grandchildren are among Muslim refugees in a makeshift camp near Zagreb, Croatia.

odeled after YWAM—Youth Evange-
m Service (YES), and Summer Train-
g Action Team (STAT).

Two options at the non-degree leader-
ip training level were recommended:
e School of Witness, a Mennonite pro-
am that combines three months of in-
nsive classroom study with an intern-
ip in a church; and the Albright Insti-
e, an emerging program to be offered
Evangelical School of Theology
ST), in Myerstown, Pa.

At the graduate level, EST was given
gh profile as an evangelical option.
idents could take all their courses from
T, or work in cooperation with the
squehanna Valley Satellite of Bethany
eological Seminary, which will open
Elizabethtown, Pa., this fall. Repre-
itatives from the Bethany Satellite,
T, and Ashland (Ohio) Theological
minary all expressed interest in coop-
ting with evangelical Brethren.

n addition, the group voiced general
proval of a proposal to explore the cre-
on of a foundation, modeled after the
nnonite Christian Leadership Foun-
ion, (MCLF), whose members envi-
n and support leadership training and
ewal in the Mennonite Church.

Much of the afternoon's discussion focused on the degree to which the BEMTC's vision could be carried out within Brethren institutions such as Bethany Seminary, and the General Board's center for evangelism.

Earl Stovall, an evangelical Bethany student, pointed out a new mood of openness to evangelicals. "If we haven't been satisfied by the slant (at Bethany), then let's be a part of it and try to direct it."

BEMTC member Thom Keller countered, "To think that Bethany is going to change (adequately) within five years would be naive." He urged working with other institutions until Bethany changed.

BEMTC member Bob Kettering noted, "I think we're of one vision, but there's a division in the group about how to accomplish the vision." He believes exploring options with districts and Brethren edu-cational institutions needs to be the com-mittee's next step.

District executives Allen Hansell and Warren Eshbach asked how the group would relate to district ministry commissions, which determine the educational tracks that qualify candidates for licensing and ordination. Committee members said they intend to address such questions as they flesh out the vision.-DON FITZKEE

Calendar

Training opportunities in evangelism are offered by Bethany Seminary and the General Board's new Andrew Center: a graduate-level course in conjunction with the Evangelism Leaders Academy July 12-15 at Taylor University, Upland, Ind.; and the Wieand evangelism lectures with George G. Hunter III, November 11-12 at Bethany [contact the Registrar, Bethany Seminary, 18W600 Butterfield Rd., Oak Brook, IL 60521; (708) 620-2200].

New Windsor Service Center 50th Anniversary, a year of celebration beginning October 16 during General Board meetings in New Windsor, Md., and ending with an event September 11, 1994. On September 6, 1944, the Brethren Service Committee purchased the 26 acres of land from Blue Ridge College that has become a center for service to the world. A detailed calendar of celebration events was to be available at Annual Conference.

National Junior High Sunday in the Church of the Brethren, November 7, is an opportunity for congregations to include junior high youth in leading worship on the theme, "Building Bridges" (Eph. 2:13-22). Resources will be available by early September [contact the Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Brethren books translated, used around the world

Books published by Brethren Press or written by Brethren authors are being translated and used in Japanese, Korean, Spanish, and Hausa.

Brethren Press editor Julie Garber reports that a book by Gordon Bennett, *The New Abolitionists*, is being translated into Japanese by a publisher in Japan. Mennonites in Colombia are translating another Brethren Press book, *The Fullness of Christ*, by John Howard Yoder, into Spanish.

"The Koreans are interested in having these books available," Garber said, mentioning several books that General Board staff are working on translating and publishing in Korean: *To Follow in Jesus' Steps*, by C. Wayne Zunkel; *Heritage and Promise*, by Emmert Bittinger; *Texts in Transit*, by Graydon Snyder and Kenneth Shaffer; and *The Church of the Brethren: Yesterday and Today*, edited by Donald Durnbaugh.

One book by Church of the Brethren general secretary Donald Miller—*Contemporary Approaches to Christian Education*—is in use in Korea already, and his book on *Theological Approaches to Christian Education* is being translated.

Recent People of the Covenant Bible studies also have been translated into Spanish by the Christian Church (Disciples of Christ), a cooperating denomination in the program. A forthcoming Covenant study is written by Marcos Inhauser, a Brazilian guest scholar at Bethany Seminary, and will be published in Spanish and English.

Church staff also have formed a Spanish publishing committee and are considering publishing a pastor's manual in Spanish. The Spanish manual may be done in conjunction with other churches of the Anabaptist tradition. The Spanish publishing committee has several other projects under consideration at this time.

The popularity of Galen Hackman's two-volume work on the history and theology of the Church of the Brethren, in use by Ekklesiyar Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) in English and Hausa, illustrates the need for Brethren materials in other languages for use around the world, Garber said.

"The problems of publishing in another language are many," she added. For example, Spanish is difficult because many Spanish-speaking countries have different usages and dialects. "We're interested in accuracy of translation, and concerned about treaty regulations governing the production and sales of our books abroad, and control of copyright. But we're willing to work on these obstacles in order to share Brethren faith and life with anyone who is eager to hear it."

Disaster aid given to Cuba, Florida, Oklahoma, Ecuador

The Church of the Brethren Emergency Disaster Fund has provided two major grants following storms in Cuba and Florida.

A grant of $50,000 has been given in response to a severe storm that hit Cuba in March. The storm affected 150,000 people and caused flooding, damaged homes, and destroyed crops. The entire supply of antibiotics, vaccines, and other medicines, as well as blood bank and laboratory facilities, were destroyed at Havana's Maternity Hospital. The Brethren money will help supply medicine, powdered milk, and flour, and provide recovery assistance to the Eglesia Pentecostal de Cuba, a sister church.

The sum of $20,000 has been given for recovery in northwest Florida, where storms and tornados devastated the coastline in March. The grant supports a Brethren disaster recovery project in Horseshoe Beach and responds to a Church World Service appeal.

Two smaller grants also have been given recently: $5,000 responds to needs in Oklahoma following tornadoes and flooding, and $2,000 has been given following mud slides in Ecuador.

The Andrew Center opening announced at Conference

Plans were announced at Annual Conference for the opening of the Andrew Center, an evangelism resource center for individuals and congregations. The center is sponsored by the General Board's Evangelism Ministries office.

"The center is rooted in biblical imagery that links evangelism and discipleship together," said Paul Mundey, staff for evangelism. "Its namesake, Andrew, brings his brother Simon to Christ, the Gospel of John records, in t context of Jesus' call to discipleship (John 1:35-50)."

While the official opening date will b in early 1994, the center will begin distributing information and packets thi summer.

THE
ANDRE
CENTE

The packets will contain further det on the center, a listing of promotional meetings with Don Miller scheduled f the fall, and a copy of Steve Clapp's book, *Plain Talk About Church Growt*

The Andrew Center is designed to work at church expansion through fou basic functions: consulting, networkin resourcing, and training.

Consulting assistance will be offere in a number of areas including congre tional revitalization, faith sharing, sm groups, spiritual gift discovery, and strategic planning.

Regional roundtables, district/judica tory sharing events, support retreats f pastors, a leadership exchange newsle ter, and gatherings for persons with th gift of evangelism will provide networ ing possibilities for both congregation and individuals.

The center advertises a "smorgasbo of programs and resources that may b accessed through a catalogue, or a resource switchboard.

Training services provided by the c ter will include symposiums, ministry workbench events, and workshops.

iting differences with the Church of the Brethren peace posi-n, general secretary Donald Miller has declined to sign a National ouncil of Churches statement on the former Yugoslavia because it ipports US military action in the area.

The letter was signed by 18 US church leaders. The paper sup-rts US efforts to set goals for direct involvement, but also expresses preciation for the United Nations' efforts to negotiate a peaceful ttlement. The statement opposes the use of military air strikes, but iys that "the commitment by the United States of a significant con-igent of peace-keeping forces to the (United Nations) effort would eatly strengthen the hand of the negotiators."

Miller did sign a statement calling for calm and reason in the wake the World Trade Center bombing. The statement refers to "the firmation that every individual is presumed innocent until proven iilty . . . . An entire ethnic or religious group cannot be held respon-ole for the otherwise unrelated acts of individual group members."

Lani Havens, unit director and associate general secretary for iurch World Service and Witness, an agency of the National Council Churches, announced in May that she would not seek renewal of r contract in September. Havens said her decision was based on a ck of organizational clarity for Church World Service in the current rocess of transformation" as the Council faces the need to down-e. CWS works with partners in more than 70 countries around the rld in relief, mission, development, and refugee assistance.

A delegation of 10 Cuban Protestant leaders visited e US in May . The trip was sponsored by Pastors for Peace, IFCO, d the National Council of Churches. "In the past few years, the only idge between North American and Cuba has been through the churches," said Clara Rodes Gonzales, a member of the delegation and co-pastor of Ebenezer Baptist Church in Havana. "We have come here on a Christian mission to you for compassion, understanding, and faith from the Christian church in Cuba."

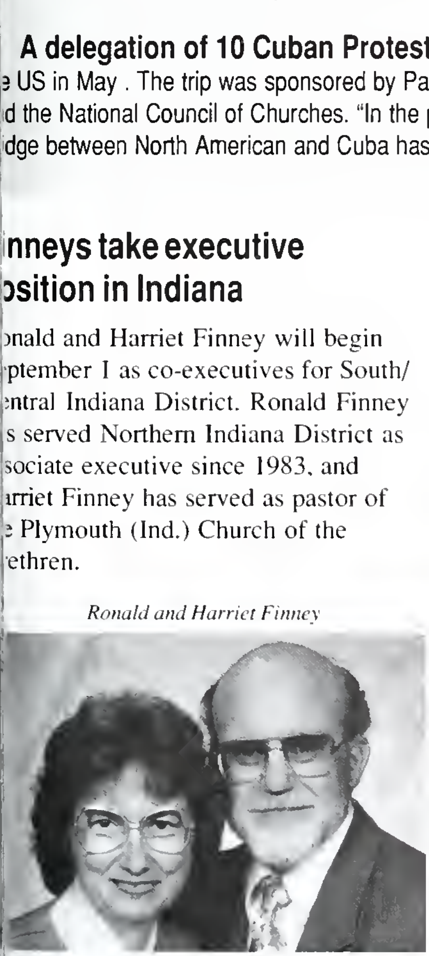
The group is asking for assistance from US churches in ending the economic blockade against Cuba. "We've had to deal with it and this has affected our relationship with the capitalist countries, but we've learned to live with it. With the fall of socialism, we feel the blockade more now, and feel it is unjust," Gonzales said.

A young Indonesian dancer was among entertainers at the New Windsor (Md.) Service Center's International Festival May 8. This year the annual event drew 3,000-4,000 people, who enjoyed food, crafts, and entertainment from around the world. The event raised awareness of global assistance programs at the center.

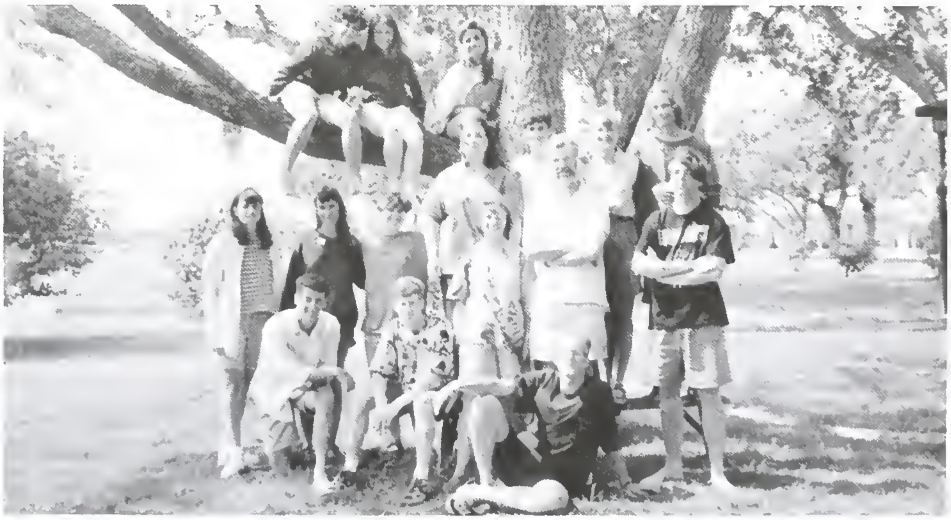
inneys take executive osition in Indiana

onald and Harriet Finney will begin ptember 1 as co-executives for South/ ntral Indiana District. Ronald Finney s served Northern Indiana District as sociate executive since 1983, and arriet Finney has served as pastor of e Plymouth (Ind.) Church of the ethren.

Ronald and Harriet Finney



Brethren Volunteer Service (BVS) Unit 206 held orientation in La Feria, Texas, April 18-May 8. Members are (**front row**) Ulrich Meltzer; (**second row**) Jay Dell, Timothy Strycker, June Bayard, Thomas Cunningham, David High; (**third row**) Kelly Poff, Patricia Pyle, Heather Rischar, Deanna McCrary, Tammy Krause Riddle (orientation coordinator), Barbara Sayler (orientation assistant), Pascal Gentner; (**fourth row**) Annette Hyder, Clare Crawford, Angela Hardy.



stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

I have just returned from a honeymoon on the Gulf Coast. And, typical tourists, my honey and I combed the beach daily for shells.

I had not realized before that the vast majority of shells washed up on the beach are already broken. So what started out as "Let's take something home to the kids" evolved into a quest for perfection.

We didn't want just *any* shells; we were looking for big, clean, beautiful shells like those sold in souvenir shops. So we found ourselves bending, crawling, digging, and diving—anything to find the perfect shell, the Holy Grail, the pearl of great price.

We ended up with aching backs, broken fingernails, skinned knees, and sunburned shoulders, but not one perfect shell of any size.

Something more important happened during the process, though. Sifting through the sands forced me to notice the less-than-perfect shells. Imperfections ceased to be a point of disqualification as I felt myself increasingly drawn toward the broken shells that were colorful and different.

Those are the very same qualities that attract me to people. Shells are not geological accidents, but rather they are the remains of what once were living beings. Consequently, their brokenness stands as a tangible testimony giving clues to their history. Like people.

The rich, true, colors spoke to me of life more abundant (John 10:10). The irresistible iridescence reminded me of the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6). And the contrast between the outer, mud-colored roughness and the inner, mother-of-pearl smoothness underscored the eternal tragedy of judging another by outward appearance, for the Lord looks on the heart (1 Sam. 16:7).

Once I discarded perfection as a criterion for acceptance, I began to see all kinds of beauty in broken shells. So with even greater ambition than I had had in scrounging for perfect shells, I began *adopting* broken shells—big broken shells, little broken shells, many broken shells. In my transition of perception, the brokenness came to add to, rather than detract from, the value of the shells. Like people.

The dilemma we faced upon returning from our honeymoon with bags full of memories was figuring out what to do with them. So, like good tourists, we bought one of those "designer" lamp kits with a clear glass base. The white sands of St. Andrews State Park cushion the bottom, and the rest is filled with broken shells from the beaches of Panama City. I doubt that you will ever see one featured in *Better Homes and Gardens*, but *we* like it. The colors coordinate with our house decor, and the shapes add definition and depth.

But something even more important happened as we filled up the body of the lamp with the shells.

When the shells are nestled together in a group, you no longer can tell that they are broken. They fit up against each other like interlocking pieces of a jigsaw puzzle. This one's jagged edge is covered by that one's scalloped edge. The hole in one shell is filled by a glint of color from the one behind it. Two missing pieces, side by side, graft together into one coordinating whole.

So when we look at our lamp, instead of seeing a jar full of broken shells, we see a colorful, cooperating collage of a complete community. Like people.

If I had insisted upon perfection, I would have come away from the seashore empty. Instead, I have a visible symbol of an invisible grace, a vivid image of how broken people come together enhancing each other's strengths and compensating for each other's weaknesses to provide light to a hurting world. M.

Robin Wentworth Mayer is a therapist from Nappanee, Ind. She is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

The children count

by Elizabeth Cutting

Hurricane Andrew swept viciously d relentlessly across the southern tip of orida last summer. The devastation as widespread and terrible. For too any people, it was overwhelming. ere was an immeasurable impact on ousands of people, not the least of hom were the children.

* * *

He was about six years old, and he had st finished painting a picture.

"Tell me about it," I said.

"That's my house."

"And that's the window of your om?"

"Yes."

"What's this, a tree?" I asked as I inted to a brown object resembling the ape of a tree.

"That's the hurricane."

"Did it break your house?"

"No."

"That's good."

* * *

"Would you like me to read you *The t in the Hat*?" I asked the four-year-d girl.

"Yes," she said as she snuggled onto y lap.

I began, "The sun did not shine."

She interrupted me.

"That's the house. That's the children. at's the tree. And the wind blew it all ay," this last with emphasis.

* * *

He was four years old and he was rified because his mother had just left n alone. It was only for the time it uld take to speak to disaster officials out hurricane relief. It was a safe place be, a big room, with lots of interesting ngs to do, and kind, big people for e and protection. But he had just lived ough Hurricane Andrew and he was rified by the thought of losing his ther.

Theda sat by the door, holding him ile he cried. All the efforts she made entice him into playing only resulted louder crying. He would not go away m the door. After about 10 minutes of s, with no predetermined results in mind, I took the bubble bottle and pulled up a chair nearby, just close enough for the bubbles I blew to come into his line of vision. He saw the first ones and stopped crying. Then, with Theda's encouragement, he began trying to pop them. Soon he was off her lap, chasing them. After some minutes of this, he found his way to the Play-Doh table, where he happily spent most of the four hours that he waited for his mother to return. He occasionally tried other activities, but always came back to the Play-Doh. From time to time, he asked about his mother and was satisfied with the answer "She's coming back as soon as she's finished talking to the people."

* * *

He was seven, playing quietly with the Play-Doh across the table from me. Suddenly he hit himself on the side of the head.

"Why did you do that?" I asked him.

"Because I have a headache."

"Does hitting your head make it feel better?"

"Yes."

"How long have you had it?"

"Since the hurricane."

I left him and spoke to our leader for the day, who then spoke to the Red Cross mental health nurse. The nurse came and talked to him for a long time about the hurricane, then asked him to bring his mother to meet her when she came back for him. When the mother came back she did go with her son to talk to the nurse.

* * *

These are only four of dozens of stories that anyone among us Cooperative Disaster Child Caregivers could tell. More than 100 of these volunteers cared for some 5,200 young victims of Hurricane Andrew. It was for the children suffering the effects of such a major disaster that I was in Florida's southern Dade County for 12 days. It is for those who will suffer from future disasters that I will not hesitate to go back. I am not alone in this desire.

So often the children are lost in the aftermath of a disaster such as a hurricane or tornado. The grown-ups are themselves traumatized. In dealing with their own losses and grief, in meeting the barest physical needs of the family, and in the resultant emotional vulnerability, they often are not able to meet the emotional needs of their children. Adults tend to minimize their children's losses in light of the bigger ones of the household.

It is easy to understand parents whose house has just blown away taking lightly the child who says what three brothers told me: "We had Ninja Turtle posters. Michaelangelo and Donatelo and Leonardo and Rafael just flew away. They were very sad." Of course the house is more important than the posters, but the feelings of the child are important, and need to be understood. If they are

For one lonely, hurting child, Theda Stuntz, a Brethren caregiver from Scottsdale, Ariz., provided the cuddling needed to deal with hurricane stress. One little boy kept hitting his head, saying he had a headache ever since the storm. Other children found pleasant distractions in chasing bubbles blown by Elizabeth Cutting.

ignored or ridiculed, the healing is longer in coming.

This is not to say that the parents don't care and do not try to help their children, but the many post-disaster tasks to meet basic needs are overwhelming and have to be undertaken when the victims are already emotionally and physically bruised. The child who has an objective, loving person to whom it is possible to talk freely is fortunate. That is why we were in Miami.

Children have many different ways of reacting to disaster. Some become afraid to be alone. Mothers told us about children who wouldn't sleep in their own room, or couldn't bear to be out of their parents' sight.

Some children revert to younger child behavior. We had a nine-year-old boy who messed in his pants. We kept changing babies' diapers that didn't need changing until we realized, as the boy was leaving, who really needed to be changed.

Some children become angry. We had a three-year-old girl who was so angry that she grabbed other little children around the neck, knocked over furniture, looked around for destructive things to do (and did them) until all at once she began to cry. The nearest worker picked up the distraught child and cuddled her until her mother came.

Some children become silent. I shall never forget two sisters, one about six, the other seven, who came into the room, played with first one thing and then another, and caused absolutely no trouble. But they spoke not one word for the entire two hours they were there.

Some children, such as the boy with a headache, have symptoms of illness.

Some children wonder anxiously if the disaster will recur. Whenever it thundered, and it did almost every day, the children were instantly attentive. "Is it a hurricane?" someone would ask.

Cooperative Disaster Child Care is a World Ministries program of the Churc of the Brethren. It began in 1979 after disaster relief director Jan Thompson, working at a Red Cross site following a disaster, observed the angry, frightened boys and girls waiting in long lines with their parents, who were applying for disaster assistance and paying no attention to their children.

The child care centers, operated in cooperation with Red Cross and/or FEMA (Federal Emergency Manageme Agency) centers, provide a place for children to play, free from long lines an sweltering heat. They make available caring adults, who are there to comfort the children, to encourage them to express their feelings about the disaster and to help the parents understand thei children's hurt. Caregivers are present for reassurance during the temporary absence of parents.

The centers provide a place for the children to eat. Meals are missed when people wait in lines or spend hours with agency personnel. The nutritious snack that the centers provide are furnished by the food industry and distributed by the Red Cross.

The centers have a place to sleep. Many of the children are exhausted. They aren't sleeping well because they aren't in familiar situations, or there ar too many people in a room, or even a bed, or they have to get up early to go with their parents on the quest for help which can take not just hours, but days.

The Church of the Brethren is the parent organization, but Cooperative Disaster Child Care is supported in one way or another by 12 other denominations or organizations. Like other programs such as Heifer Project, what began as a Brethren program proved it worth and expanded into the ecumenic world. Like Jesus in a crowd of needy adults, the Brethren reached out and took the children in their arms.

Elizabeth Cutting is a freelance writer from Tucson, Ariz.

Preach the Word

Do you ever find yourself hungry for some good 'Bible preaching,' something to really ponder, something to really help you along life's way? If your pastor is going to 'preach the word,' these eight principles need to be applied.

y Ray Hileman

eve Urkel, the super-nerdy character the TV sitcom, "Family Matters," allenged an obnoxious jock on one isode to a "battle of the wits." Then he ickly reneged, explaining to the jock, fter all, you *are* unarmed!"

The church is becoming increasingly narmed" for its ministry and its ritual warfare. Biblical knowledge, en in elementary things, is on the ne. Bob Kettering, associate executive Atlantic Northeast District of the urch of the Brethren, gave statistics at Evangelical Leader's Breakfast at t year's Annual Conference that ould alarm us all. He said that more n half of *church-going* people cannot ne all four Gospel writers, quote all n Commandments, or say who ached the Sermon on the Mount. In age where the dominant world view is t of secularism, we cannot afford to d flavorless salt and dim light out into culture. We must be able to proclaim gospel intelligently and convincingly the 21st century.

Vhile it is certainly true that the mate goal of biblical knowledge is edience and love for God, there must t be knowledge, lest we try to minister he world with our feet in midair. er all, we need to know whom and what to obey if we are truly to obey and serve God.

Christian education, small-group ministry, and discipling classes are all fronts upon which we can fight this battle. But central to this renewal of biblical thinking in a secular world has to be a renaissance of solid biblical exposition in our pulpits.

In Nehemiah 8, the people of Israel gathered in the square of Jerusalem following the rebuilding of the city walls in an astounding 52 days under Nehemiah's leadership. It was time to hear the Torah again and to renew the covenant with the Lord. Ezra the scribe and a number of Levites "read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading" (Neh. 8:8).

In Ecclesiastes 12, the preacher speaks of giving the people knowledge, making the presentation interesting by being well-organized, thoughtful, and plain. Then he speaks of application, using words as goads or as firmly fixed nails. The meaning seems clear: Instruct. Don't be boring. Speak plainly. And drive the truth home. (Eccl. 12:9-11)

Paul's last charge to Timothy as he passed on the torch of ministry was "proclaim the message." Timothy was to do this with passion, courage, and patience. And teaching was to accompany the preaching. (2 Tim. 4:1-2)

Good biblical exposition that feeds, challenges, and equips the saints depends on eight principles.

Expository preaching must be submissive to God's word.

We have the task of interpreting the Bible, but, at the same time, we seek to interpret the Bible so that it may, in turn, interpret us—transforming, judging, and correcting us. Away with the arrogance of seeking to explain away passages that make us uncomfortable. The Bible is not a wax nose, to be conformed to our preferences. Let God speak through the Word.

At the 1986 Congress on Biblical Exposition, in Anaheim, Calif., John R.W. Stott said, "We need today the same determination to stick to the Word of God, and the same renunciation of human speculations. But mind you, if we are honest with one another, we rather like to ventilate our own opinions, especially if they are rather clever and rather trendy and maybe rather original. But the pulpit is no place for exhibitionism. Our calling is to say what God has said, not what we might prefer to say and not what our people might like us to say. The very first ingredient in the biblical

expositor's humility is a resolve to stick to the Bible." This call is especially for the sisters and brothers who preach.

Expository preaching must stem from the chosen text.

Maybe you do not feel the frustration that I do at times when I hear a text read in worship, and there follows an address or a speech that barely relates to the text . . . if it does at all. Walter Kaiser of Trinity Evangelical Divinity School, defines expository preaching as "that method which springs from the text itself, in which both the form and the content of the message are suggested by the passage." I often preach through books of the Bible. This method is a great help in avoiding the common pitfalls of proof-texting and riding hobbyhorses and soapboxes. The lectionary also can be used expositorily to great effect.

A few years ago, I preached through the book of 1 Corinthians over the course of 18 months, with breaks in between to address other topics. During that time, I could not avoid difficult subjects such as church discipline, going to court, marriage and divorce, singleness, communion, prayer coverings, women in ministry, and speaking in tongues. But it was a growth experience both for myself and for the congregation. Our calling is to preach and teach "the whole purpose of God"(Acts 20:27), including the 77.2 percent of the Bible we know as the Old Testament.

Expository preaching must teach.

Preaching and teaching go together. The early church "did not cease to teach and proclaim Jesus as the Messiah"(Acts 5:42). Paul instructed Timothy to give himself to the "public reading of scripture, to exhorting, to teaching" (1 Tim. 4:13), and he speaks of the elders "who labor in preaching and teaching" (1 Tim. 5:17). His charge to Timothy to "proclaim the message" includes the idea of "careful instruction" (2 Tim. 4:2).

People deserve better than to be given 'Saturday night specials' by preachers who use Matthew 10:19-20 as an excuse to 'shoot from the lip' as they stand in the pulpit totally unprepared.

Teaching is not relegated to Sunday school. Many congregations have significant numbers of people who do not attend Sunday school or additional weekly Bible studies. They have chosen, for now, to live on a meager diet. Preachers must not exacerbate the problem by giving spiritually shallow sermons. Some provision of biblical, historical, and cultural information, some discussion of theological and philosophical issues will not hurt anyone if presented in an interesting style. Jesus wants his lambs to be fed and his sheep to be tended. (John 21:15-17)

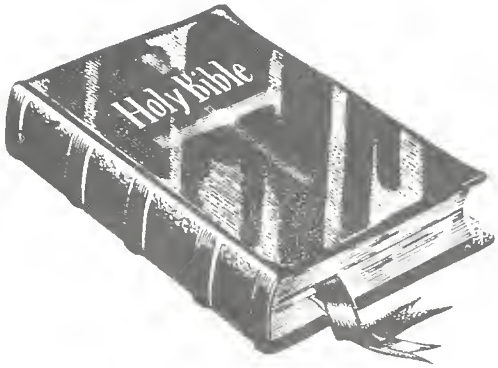
Expository preaching must accurately interpret the text.

Some people are turned off by an over emphasis on the preacher's education and degrees. But the solution is not to go to the other extreme. There is no room for laziness in the study or in the pulpi Preachers must manage their time and schedules, make a financial investment in resource books, and take the hours needed to do solid exegesis. People deserve better than to be given "Saturd night specials" by preachers who use Matthew 10:19-20 as an excuse to "sho from the lip" as they stand in the pulpi totally unprepared. The Holy Spirit is just as present in the planning of one's preaching calendar, in the note-taking, in the cross-referencing, and formulati of the sermon as it is in the delivery of the sermon. In fact, the Spirit will be more powerfully with you in the delive if you have first allowed it to walk wit you through the other steps.

Expository preaching must intere

Care should be taken to grab the listeners' attention with the introduction. Th any number of means may be used to sustain interest—drama, visual aids, sermon outlines, dialog, and more. As long as preachers are true to the text a are helping people to apply the text, th can be creative and flexible in how the present it. Some of the greatest sermo are remembered for a recurring phrase word that has found a way into our minds and hearts. J.B. Phillips, a translator of the New Testament, said, "If words are to enter men's hearts an bear fruit, they must be the right word shaped to pass defenses and explode silently and effectually within the min

After our moderator's address at the 1992 Annual Conference, my 13-year-old son complained, "Gee, Dad, all she kept saying was 'we're moving again! We're pilgrim people.'" I replied, "But, if you are ever asked what her main point was, you'll



know the answer, won't you?"

Expository preaching must encourage and exhort.

Both ideas are present in the word *parakaleo*—comfort and challenge. A steady diet of one or the other will not help the flock. They need dessert, but they also need vegetables, even "bitter herbs." Still, sensitivity and timing are essential. Yes, preachers challenge with calls to commitment, to courage, to work. But, they also need to remind people of the joy of their salvation and of Christ's comforting presence. As Haddon Robinson says, "There is a way of exhorting God's people in which you end up scolding them. Sometime in your exhortation, for God's sake and for their sake, catch them doing something right rather than always telling them what they are doing wrong. Sometimes give them a sense of awe rather than a sense of ought." Joseph Parker, a Congregationalist preacher of the 19th century, said, "Preach to suffering people, and you will never lack for a congregation. There is a broken heart for every pew."

Expository preaching must be applied to people's lives.

A verse-by-verse explanation of a passage is not what I have in mind. The ask is to bridge the gap between what he text meant when it was written and what it means for us now. Eloquence in elling the story won't cut it unless people are told what to do with what hey've heard. Not generally, but pecifically. Howard Hendricks has said o preachers, "How can you tell when you've arrived when you never know where you are going? So this is why you o to church and you watch the pastor ircle the field, looking for a runway! This is why they often finish the message with, 'May the Lord bless this truth to your hearts!' Which, being interpreted, means, 'I don't have a *clue* as to what this means.'" People need goals and manageable objectives. The application will depend on the theme of the message. The response may be humble worship, confession and repentance, trusting faith, determination to obey, or compassionate service to a hurting world.

How can you tell when you've arrived when you never know where you are going? So this is why you go to church and you watch the pastor circle the field, looking for the runway!

Expository preaching must call for decision.

More than once, people have told me they were ready to respond to a message, but they were given no opportunity. Appropriate response vehicles would certainly include, but not be limited to, an altar call for rededication or an opportunity for a public declaration of faith to Christ. It might be a hymn of worship, an offering, a special time of prayer. We need not be locked into the "hymn sandwich" method (hymn, sandwich, hymn), which characterizes free-church liturgy. But let us not leave them dangling. Give opportunity for response. Preaching is designed to call forth decision. As on the day of Pentecost, people are seeking to know. What shall we do (Acts 2:37)?

Expository preaching involves balance, passion, labor, integrity, and faithfulness. This is not an easy task, but it is the primary task. Preachers unleash other persons in the church to share the load of visitation, counseling, and administration if these things are eating into their time of sermon preparation. Preachers should devote themselves, as the apostles did, to prayer and to serving the Word (Acts 6:3-4).

At the same Congress on Biblical Exposition to which I referred earlier, Chuck Swindoll said these potent words, reminding us once more of the problem we face today in the church, and of an important part of the solution: "Most people do not know their Bibles. Many people in my church will not have a Bible open between the time I spoke to them last and the next time I speak to them. I don't like that. I don't encourage that. I don't believe in that. But that's true. More than you would believe are not in the Scriptures. We become, for them, a voice in the wilderness . . . they are in the fog of moral disarray and neutrality, and they stumble into a place of worship to hear a clear word from God, an absolute statement of truth they will not hear from any other source."

Plan carefully what you will say. Say it well. Say it with passion. Drive it home. May God use the pulpit of our beloved church for the transformation of His people.

Ray Hileman is pastor of the Ashland (Ohio), Dickey Church of the Brethren.

Drawn together in love

'The extent to which we face the challenges of our time is measured by the extent to which we are filled with courage. The degree of diversity we tolerate is measured by the degree to which we are drawn together in love.'

by Donald E. Miller

The apostle Paul prayed for the early church at Colossae and Laodicea and "the many who have not seen (his) face," that they might be filled with courage and drawn together in love through the knowledge of the mystery of God revealed in Jesus Christ. That prayer for the many who had not seen the apostle's face is as fitting for us today as it was in the first century.

The extent to which we face the challenges of our time is measured by the extent to which we are filled with courage. The degree of diversity we tolerate is measured by the degree to which we are drawn together in love. As in Paul's day, the courage and love come through the knowledge of the mystery of God revealed in Jesus Christ as the source of our life as a people.

The report of the Church of the Brethren General Board that appears as an insert in this MESSENGER points to the ways that courage and love are evident in our midst through the spirit of Christ. The church is moving decisively in the direction set by the Goals for the '90s. As adopted by the 1988 Annual Conference, the goals are: spiritual renewal and ministry, family and youth, evangelism and witness, scripture and heritage, service and peace. The goals were created by the people of our congregations as they responded to the question, "Where is the Spirit leading the Church of the Brethren in the 1990s?"

Central to the Goals for the '90s is the call for evangelism. Nearly everyone in the church is awakening to the realization that the gospel impels us to be evangelistic. Our natural reluctance, reinforced by the New Testament teaching about love and humility, tends to restrain us. But the spirit of Christ will not let us go. We must be filled with courage as well as drawn together in love; we must share our faith in Christ with others.

While Dan Kim (left) and Don Miller (center) were introducing the Church of the Brethren in Kwangju, South Korea, the general secretary presented copies of books he has authored to professor Young-Tae Kim.

The Passing on the Promise program in evangelism had been used by many congregations across the church. On the average, worship attendance in these congregations has increased by 10 percent. Encouraged by this effort, we now are creating a center for evangelism that will offer resources and other assistance to congregations that want to grow.

The center has gathered groups of pastors to consider the disciplines of spiritual renewal and to hear one another's accounts of congregational growth. The call for evangelism is taking shape. I believe our ventures in evangelism will draw us together in love and fill us anew with courage.

The Goals for the '90s call for a new sense of mission. David Radcliff and I visited Korea this spring. We spent 10 days with Dan Kim, who has returned to his native Korea to help us establish the Church of the Brethren there. We met pastors from many different denominations. Most showed a keen interest in the Church of the Brethren, especially our understanding of God's call to be peacemakers.

We learned to take off our shoes as we entered homes and churches. We were delighted by the Korean staple food, kimchi. We were impressed to find that Christians often have all-night prayer meetings. We met a young military man in a bus station, who, after an hour's conversation about the Church of the Brethren, declared that he wanted to joi

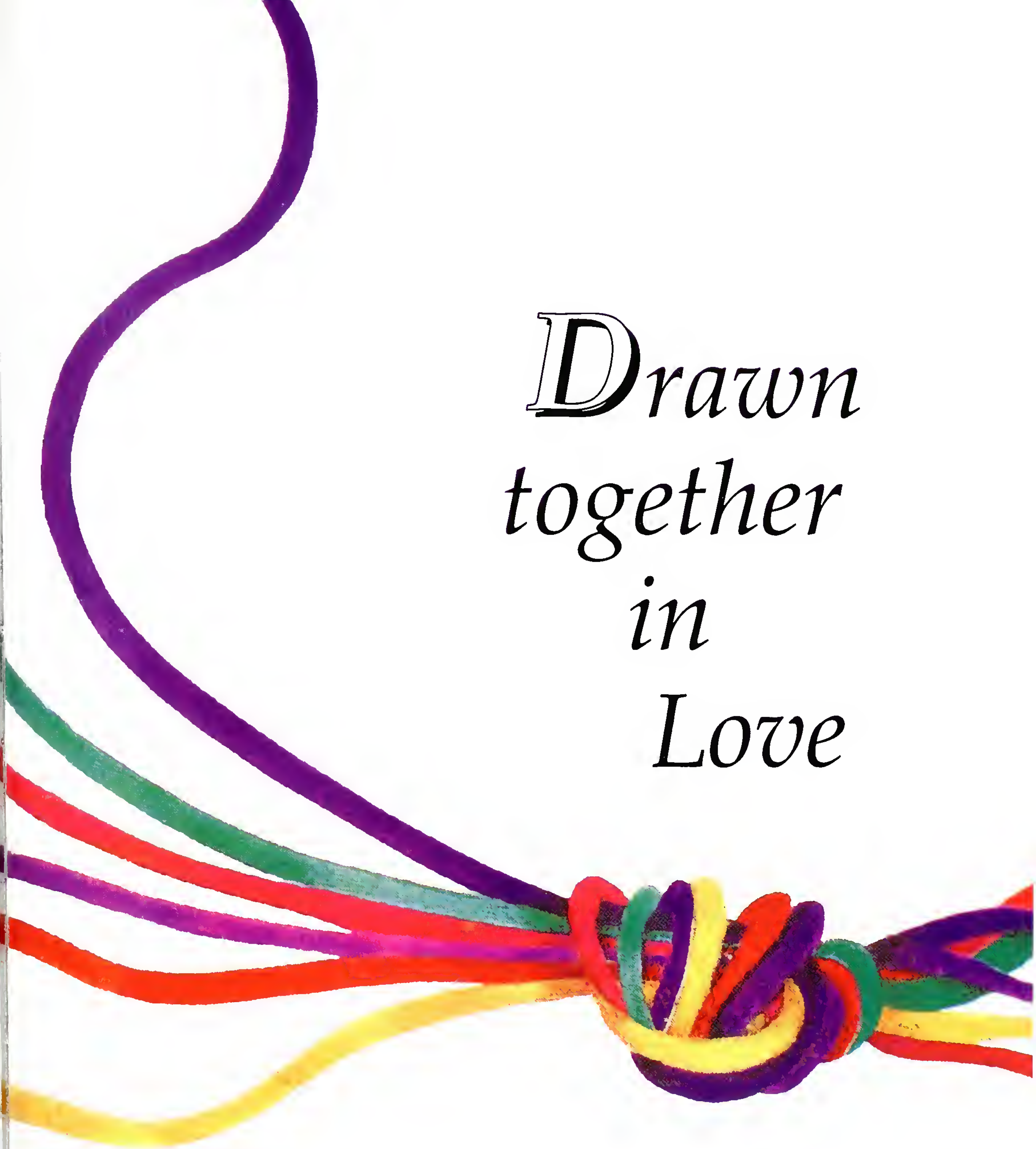
There is a new sense of mission arising in the Church of the Brethren. It is found in Brazil and the Dominican Republic as well as in Korea. I is akin to the remarkable spirit of mission alive in EYN (Church of the Brethren in Nigeria), where membershi last year grew by an astounding 18 percent.

The Goals for the '90s are taking shape in many specific activities beyon what I have just mentioned. You can get glimpses of them in the General Board report.

The apostle Paul's prayer to the early church reaches out to us to be "filled wi courage" and "drawn together in love." Look and see prayer being answered in our midst.

Donald E. Miller is general secretary of the Church of the Brethren.

Drawn together in Love

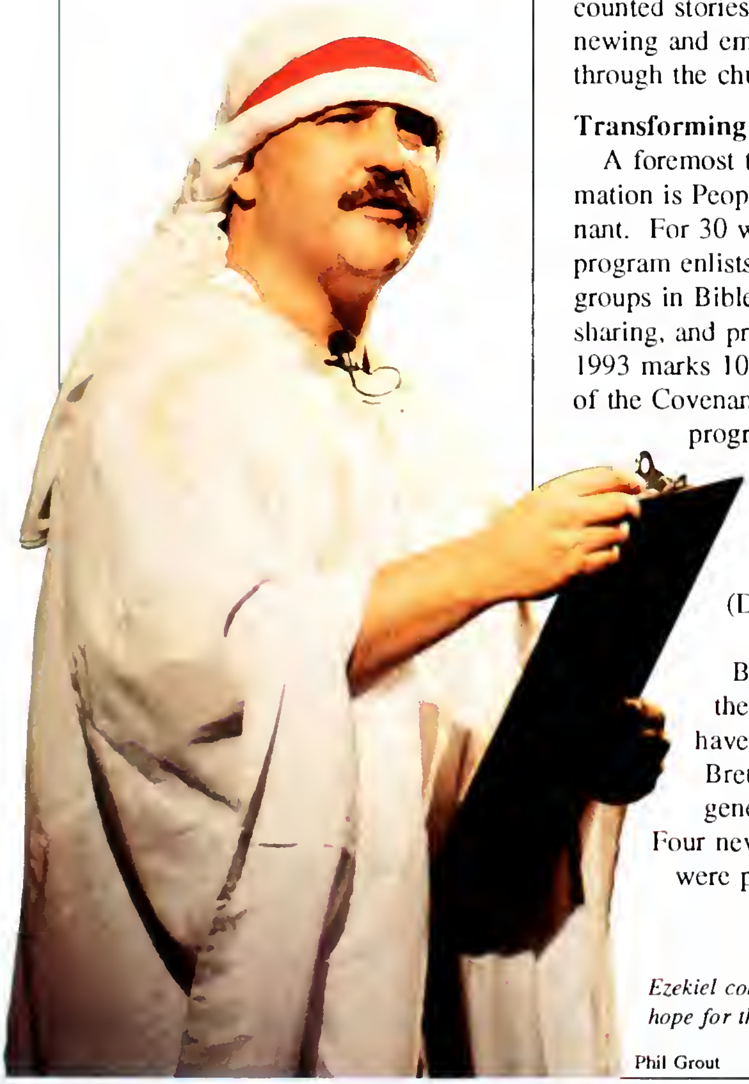


Church of the Brethren General Board 1993 Annual Report

RENEWAL AND MINISTRY

Courage, unity, love: essentials in the work of ministry

In writing to the early churches, the apostle Paul expressed the longing that Christians "be filled with courage" and "drawn together in love" (Col. 2:2 TEV). These same qualities, boldness and unity, are no less crucial for the Church of the Brethren and its Goals for the '90s than for the Colossian church to whom Paul wrote.



Ezekiel comes to Richmond: hope for those in the trenches

Phil Grout

New heart, new spirit

The prophet Ezekiel, clipboard in hand, appeared at the 1992 Annual Conference to reiterate the message of "a new heart and a new spirit" for God's people. His word of hope was directed to those not on spiritual mountaintops but in the trenches of life. Ezekiel, who was played by Andrew Wright, was supported in the Richmond presentation by a cast of 30. The group recounted stories of God's renewing and empowering work through the church today.

Transforming lives

A foremost tool of transformation is People of the Covenant. For 30 weeks a year this program enlists 300 small groups in Bible study, personal sharing, and prayer. The fall of 1993 marks 10 years for People of the Covenant groups. The program now engages 2,500 Brethren and 8,000 members of the Christian Church (Disciples of Christ). In addition, 13 Bible study units in the Covenant series have been published by Brethren Press for the general religious trade. Four new Covenant studies were produced in 1992.

Covenant staff Suzanne Martin (Disciples) and June Gibble (Brethren)

The life of the Spirit

In a further quest for spiritual renewal, General Board Chairman David Wine and General Secretary Donald Miller invited the church at large to join in spiritual disciplines, Bible reading, and common prayer.

The 1993 publication of the manual *For All Who Minister* enriches worship planning. The manual augments *Hymnal: A Worship Book*, which has had a phenomenal reception.

The newsletter *Agenda* lifts up local, national, and global prayer concerns. The worship resource *Living Waters* and the Living Word Bulletins similarly assist in nurturing devotional life.

Calling and training

While the ministry training programs TRIM and EFSM enroll an all-time high of 60 students, calling and equipping a sufficient number of pastors remains a major challenge.

The newly formed Bethany Academy for Ministry Training is expanding the network of certificate programs and of continuing education opportunities.

YOUTH AND FAMILY

Redeeming relationships in the household of God

The Goals for the '90s urge youth and young adults to become active in the church's life and witness.

Junior high ministry

For junior highs, 1992 saw the launching of the quarterly newssheet *Ideas*; sponsoring of a workshop for 130 adult leaders; and planning of the first junior high workcamps.

Senior high ministry

For senior highs, the Christian Citizenship Seminar helped 80 participants examine the quincentenary from the vantage point of Native Americans. The Youth Peace Travel Team visited 6 youth camps; a national Youth Peace Camp was convened at Shepherd's Spring in Maryland; over 200 youth participated in workcamps in 7 different locations; the Youth to Youth program was extended to 3 new districts; and youth theme materials and devotional booklets were created and distributed.

Young adult ministry

For young adults, activities included seminars on Young Adult Ministry in five districts and at the Evangelism Academies; the annual Thanksgiving weekend conference at Camp Swatara in Pennsylvania; and circulation of the newsletter *Bridge* to 2,500 young adults.

Family life ministry

With *family* redefined to include single parents and blended families as well as the nuclear family, a volunteer staff team relaunched a family ministry program that included publishing resources, leading worship, identifying needs, and working with congregations and districts. New staff will strengthen the network of leaders on marriage and family issues.

GATHERINGS OF YOUTH

While the big event for Brethren youth is next summer's National Youth Conference in Colorado, this year's event of note is the Ecumenical Global Gathering of Youth and Students (EGGYS) in Brazil in July. Zandra Wagoner, 1993 Bethany Seminary graduate, is one of six US delegates.

The cover of this report is the symbol for EGGYS. Designed by Liliana Gutiérrez of Ecuador, the art is used with permission of the World Council of Churches.

Let there be trees
May Peace ...
BRIDGEWATER TENNIS
BIKES NOT BOMBS

Peace travel Team 1992 (from left): Darin Keith Bowman, Chris Forney, Erin Kremer, Demetra Heckman

David Radcliff

EVANGELISM AND WITNESS

A new center for evangelism; new points of mission at home and abroad

The Brethren calling is to witness in word and deed, to seek persons who do not know Christ, and to be in world mission "in Christ's way."

The Andrew Center

To assist in these tasks the General Board is establishing the Andrew Center, offering consulting, networking, resourcing, and training in evangelism and congregational growth.

Further, the center enables outreach efforts aimed at "telling the Good News with such intentionality that people make a life-changing connection with Jesus Christ in a Church of the Brethren context, and remain there to carry on this new way of life in vital community."

Study and training

Evangelism Academies continue to grow; last year's registration at six locations totaled 1,500 participants. The Christian Church (Disciples of Christ) has signed on as a full partner, as had the General Conference Mennonite Church, the Mennonite Church, and the Brethren Church (Ashland, Ohio) earlier.

Nine years of Passing On the Promise experiences in congregations are summed up in *Promising Results*, a new book by Steve Clapp. Four titles have been published by Brethren Press in the Evangelism Study Series.

'Seeker' ministry

For Brethren, one of the newest approaches to church development is being used by the Waterford Community Church near Goshen, Ind. The effort, served by the pastoral team of Mike Overpeck, Tim Bartholomew, and Ken Swank, and backed by the Northern Indiana District and the General Board, appeals especially to families and individuals unfamiliar with the language and traditions of the church.

Brazil: Ministry candidate Mariluce Gon-calves Periera

Cheri Rieman

Using carefully crafted contemporary media in worship, the Waterford model strives to reach both "seekers" and "believers" through an environment that is affirming and non-threatening. Within six months the attendance at Waterford's Saturday evening service averaged 137.

Other US projects

Ten other new church projects were launched in 1992—in Arkansas, Colorado, Delaware, Florida, New York, Pennsylvania, and Puerto Rico. Of the 30 projects begun this decade, 13 are predominantly Anglo, 10 Hispanic, 5 Korean, 1 African American, and 1 Haitian.

One of the most enthusiastic groups is the Miami Haitian Fellowship, where new members are baptized in the Atlantic Ocean by Pastor Ludovic St. Fleur. For Haitians who took

Waterford "seeker" model: An environment friendly to the unchurched

Abe Wiebe

Dawning of a new life: Members of the Haitian Fellowship in Miami are baptized in the Atlantic Ocean

Joan Deeter

great risks in crossing these same Atlantic waters, baptism indeed signifies new life, new birth, new beginnings.

Still another distinct model of church development is Faith Community Church, formed at Brethren Village retirement home in Southern Pennsylvania. The church has 129 members.

Brazil

Early this year 6 of the 32 members of Brazil's new *Igreja da Irmandade (Tunker)* were anointed as ministry candidates. The group will study through the TRaining in Ministry program.

The church is looking for land on which to build a meetinghouse. A joint Bethany Seminary and Manchester College study group visited the new church in January.

Dominican Republic

In the second assembly of *Iglesia de los Hermanos* in January, three new congregations were recognized, 105 baptisms were reported from last year, and 245 persons were listed as preparing for baptism this year. Fausto Carrasco, Guillermo Encarnación, Estella Horning, and Jorge Rivera worked in a training program for 8 licensed ministers.

Korean ministries

As field director of overseas Korean Ministries, Dan Kim in his opening months in Seoul introduced the Church of the Brethren in Korea and identified potential coworkers.

Joon Su Gang, Granada Hills, Calif., was named consultant for stateside Korean ministries.

Mission in the land where rice reigns: Dan Kim ponders the possibilities

David Radcliff

Nigeria

Remarkable gains in membership continue in Ekklesiyar Yan'uwa a Nigeria, the Church of the Brethren in Nigeria, which added 13,000 new members last year, up 18 percent. Thirty-four new congregations were recognized, bringing the EYN total to 215. New work was extended to the southern port city of Lagos.

In another way the past year has been a difficult one for EYN, through the death of two general secretaries and one other prominent leader in car accidents.

Partners elsewhere

Brethren join in witness with denominations and conciliar agencies in Asia, the Caribbean, Latin and Central America, Europe, the Middle East, South Africa, Cuba, El Salvador, Nicaragua, India, Sudan, and the USA.

SCRIPTURE AND HERITAGE

Searching the scriptures and letting the scriptures search us

Through the Goals for the '90s, Brethren "diligently and prayerfully" aspire to search the scriptures and to let "the scriptures search our lives." They seek further "to celebrate Brethren identity as informed by the scriptures."

Jubilee: God's Good News

Under major development is a totally new children's curriculum, "Jubilee: God's Good News." To be introduced in the fall of 1994, the curriculum has enlisted 37 writers. Partners with the Brethren are four Mennonite-related bodies and Friends United Meeting.

Other curricula

The 1993 Vacation Venture Series on "The Bible: God's Call to Love" offers a wide array of vacation school materials for six age levels.

"Journey in Jesus' Way," a 13-part, 4-videocassette series by David Sollenberger, surveys basic Brethren beliefs and practices.

Newly redesigned, *A Guide for Biblical Studies* treats the International Lessons/Uniform Series from a Brethren perspective.

Heritage resources

Whatza Wissahickon? is a heritage curriculum written by Linda Logan for children.

"LittleMiddleTall" is a video version of the children's classics written by Dorothy Brandt Davis on Brethren heroes. Narrated by Ed Asner and produced by David Sollenberger, the video is a 1993 finalist in Telly Awards competition.

The Middle Man, a picture book on John Kline, was reprinted by Brethren Press for release with the above video.

Also available are Middle Man T-shirts with the legend, "God loves everyone."

Vacation Ventures: six levels focused on "The Bible: God's Call to Love"

Photo Source

LittleMiddleTall

Puerto Rico
THE FIRST FIFTY YEARS

SPIRIT OF GOD MOVING

"Puerto Rico: The First Fifty Years" is a video account of Brethren ministries in Puerto Rico. Print pieces recounting the Brethren story in Puerto Rico are *Un Canto al Señor en la Isla del Encanto* by Olga Serrano, published in Spanish, and *Light of the Spirit* by Mary Sue Rosenberger.

An overview of contemporary Brethren outreach is presented in the video "Spirit of God Moving," created for Brethren Vision for the '90s.

In Nigeria, Galen Hackman's two Theological Education by Extension courses on Brethren history and beliefs have been translated into Hausa. The work has been enthusiastically received by EYN churches.

For Sudan, Lester and Esther Boleyn and Sudanese linguists continue to translate the Old Testament into Nuer.

Bibles

Augmenting the *Hymnal* product resources and in matching design are two Bibles with denominational imprint: a pew Bible and a pocket-sized leather Bible, both in NRSV.

SERVICE AND PEACE

Proclaiming and living out the gospel of peace

Drought, hurricanes, and civil wars triggered acts of Brethren compassion throughout 1992. Service and peace were priority concerns on the denominational agenda.

Brethren Volunteer Service

Ninety-eight persons entered Brethren Volunteer Service through orientations held in five states. Currently 151 volunteers serve in 20 countries, in projects centered on peace and reconciliation and in environmental, social, and church-related tasks.

Trees for Life

Tom Benevento with pal in Guatemala: one of 20 nations where BVSers serve

Disaster responses

Following Hurricane Andrew in August 1992, almost 700 volunteers have engaged in reconstruction in Florida and Louisiana through the Brethren Disaster Response Program. Disaster volunteers also served last year in eight other states.

Cooperative Disaster Child Care trained 165 volunteers from 15 denominations and assisted 9,100 children at 10 sites.

Horn of Africa

Through the General Board program, Emergency Disaster Fund, and Global Food Crisis Fund, Brethren have contributed more than $680,000 to work in Sudan and Somalia in the past 18 months. In Sudan, Brethren participated not only in relief and reconciliation efforts but lent support to indigenous churches, which in the face of violence are growing at a rapid pace.

Phil and Louise Rieman have joined in hunger and development work in Sudan.

In March 1993 the General Board voted a resolution pleading with authorities in Sudan to end the civil conflict and honor human rights.

Special assistance areas

An unusually large number of refugees—1,816—was placed through the Church of the Brethren Refugee Resettlement Program in 1992.

SERRV, which channels income to 20,000 impoverished artisans in 40 countries, achieved $4.7 million in sales last year, a new high.

Center operations at New Windsor, Md., packed 68 container loads of food for Russia.

Educational activities

On Earth Peace sponsored 14 academics enrolling 350 youth and adults. It also conducted several workshops on the Ministry of Reconciliation.

Recognizing 10 years of the China/Brethren Service Agricultural Exchange, the Chinese Ministry of Agriculture awarded Lamar Gibble a gold medal for international cooperation in agriculture.

The Native American Justice Study Committee framed a resolution on Native Americans for action by the General Board and Annual Conference.

Somalian mother and child symbolize humanitarian emergencies in Africa

Andrew Holbrooke

GOALS FOR THE '90s

After an exceptional year, what of the future?

As the preceding pages reveal, 1992 was a time of solid advance for the Goals for the '90s. In the act of bearing common witness to Jesus Christ, Brethren were "filled with courage" and "drawn together in love."

An excellent year

By many measures, and especially in giving to the wider work of the church, the past year was exceptional. Individual giving more than doubled as the Brethren Vision for the '90s campaign gained momentum. Total congregational gifts were up, as were bequests, deferred gifts, and endowment giving.

David Radcliff

Mark of a giving church: BVSer Noelle Dulabaum anointed for service

Table A: GIVING FOR ALL PURPOSES

Source	1991	1992
Congregations	$4,501,340	$4,613,720
Individuals	569,890	1,670,890
Bequests	904,360	1,131,650
Deferred Gifts	460,050	515,100
Endowment*	447,690	448,450
Totals	$6,883,330	$8,379,810

*includes earnings on earlier gifts

Table B: GIVING, GENERAL PROGRAMS**

Source	1991	1992
Congregations	$3,702,210	$3,651,590
Individuals	323,690	308,600
Bequests	700,000	700,000
Deferred Gifts	171,010	153,980
Endowment*	440,930	396,100
Totals	$5,337,840	$5,210,270

**excluding gifts to Brethren Vision for the '90s

All told, 1992 giving for General Board ministries totaled over $8.3 million, the best year ever and ahead of the year before by about $1.5 million.

Pinch points

There is, however, a problem that emerges out of the data in Tables A and B. While designated gifts are up for the Emergency Disaster Fund, Global Food Crisis Fund, and Brethren Vision for the '90s, the support of the general programs sustained by unrestricted giving of congregations and individuals is down. Though the decline is modest, it represents a persistent trend.

This decline, when placed beside funds for pay increases to employees (averaging about 2 percent for 1994) and other adjustments, points to the need of trimming ongoing program costs next year by $390,000.

The situation illustrates how crucial unrestricted congregational giving (Table B) is in carrying forth the mission of the church.

A growing edge

The good news to report is that the church is responding vigorously to mission priorities set forth by Annual Conference in the Goals for the '90s. In 1993, $675,000 of Brethren Vision for the '90s designated funds are helping move priority programs forward. Many of the program developments chronicled in this report are part of these growth areas.

Among other denominations, the picture today is generally one of serious cutbacks in program. As Brethren, we have our pinch points, but these are offset by important growing edges.

Because of your prayerful and faithful support, the Church of the Brethren General Board looks to future ministry with confidence and hope.

Church of the Brethren General Board
1451 Dundee Ave., Elgin, IL 60120

KOREA

We're on our way

y David Radcliff

ollowing the custom, we were sitting on e floor as we awaited our lunch in a estaurant in Kwangju, South Korea. We nticipated a meal of typical Korean ods—dried fish, spicy hot kimchi abbage, edible grasses, paper-thin eaweed wrappers, perhaps barbecued eel r beef, and, of course, the complement f nearly every Korean meal—rice. This eal, however, had yet another Korean vist. My mouth dropped open as the aitress placed on the table a plate of mething that was long, thin, white . . . d *moving*!

What to do? General secretary Don iller scooped up one of the "things" ith his chopsticks and put it in his outh. I watched.

"Did you chew it, Don?" I asked.

"Yes," Don replied. "I wanted to ake it clear who was eating whom!"

Welcome to Church of the Brethren ission in Korea.

Our denomination's program in Korea showing *movement* also, albeit at a easured pace. Field director Dan Kim s been in the country since September 1992. During the 10 months since then, he has undertaken several primary tasks.

An important step has been to secure the permission of the Korean government for the establishment of our denomination.

Dan also has spent many hours finding the right location for his combination residence and office. After renting a room in a Presbyterian building in Seoul for several months, he recently has relocated to an apartment in the capital.

The recruitment of leadership will be a vital component of the mission. Dan has worked hard to make contacts with people who may have an affinity for the Church of the Brethren. One person who has shown great interest in the denomination has been Won-Kyoung Jo (see December 1991, page 12), whose brother Shin Il Jo is pastor of Philadelphia (Pa.) First Korean Church of the Brethren. Jo not only pastors a congregation in the city of Taegu, but also coordinates a social service center called Agape House. During a recent visit to Bethany Seminary and the denominational offices, he reiterated his concern that the Brethren recruit committed, well-trained, "sharp" leaders for the emerging church. He encouraged us not to rush the process of leadership selection and training.

Another key task has been to continue introducing the Church of the Brethren to the Korean people and to the Korean church leaders. The majority of Koreans are not familiar with the Brethren. Many people who hear the name associate it with another group already in Korea that is considered to be a heretical Christian sect.

Several strategies have been developed to provide information about the denomination. Dan himself has met with numerous church leaders, has given away dozens of copies of the Korean translation of Wayne Zunkel's *To Follow in Jesus' Steps*, and has created a Brethren tract to pass out at public places.

This past April, general secretary Donald Miller visited Korea for 10 days. One central purpose of the visit was to have Don visit with church leaders in various regions, both to introduce the denomination and to listen to recommen-

Don Miller met with many denominational leaders in Korea to discern the best course for the Brethren mission. Some leaders were hesitant to endorse the Brethren entry. Don's wife, Phyllis, readily made friends among her Korean hosts.

dations regarding our program. Dan Kim also arranged for Don to lecture on his Christian education writings at a Seoul seminary and to lead a nearby pastors Bible study group. Don's visit did much to enhance Korean understanding of and appreciation for the Church of the Brethren.

Something we experienced again during our April visit was the reluctance of other denominational leaders to endorse our mission effort. "There already are too many flowers in the garden," said one leader in a meeting in Seoul. Indeed, one quarter of the population of South Korea is already Christian, and there are literally hundreds of denominations, many of which are small splinter groups.

Part of our response to such criticism is to continue to make contact with leaders of existing denominations. One leader remarked, "Other churches come to Korea from America and never bother to talk with the churches already here. We appreciate that you have made it a point to talk with us."

Another part of our response is to remind ourselves that our intention is to establish a distinctively *Brethren* church in Korea. We continue to hear that we bring unique beliefs and perspectives to Korea. Our commitment to expressing faith in daily life, our peace witness, our emphasis on service, our view of the pastor as a servant of the congregation, and our firm biblical basis—these are a sampling of the attributes some Koreans find attractive.

There are several interesting options currently presenting themselves to our denomination. One is the possibility of a relationship with a junior/senior high school in the southwestern section of the country. Another involves some level of cooperation with a newly-formed denomination that shares many of our perspectives on Christian faith and life. We have learned to know several gifted pastors who have shown an affinity for the Brethren and may be interested in working with us. Ecumenical contacts encourage us to develop a peace center a part of our witness in Korea.

Three years ago, Annual Conference "sent" us to Korea. We are indeed there, although our work still is in an early stage. Finding the appropriate way to "birth" the Brethren witness in a land such as Korea is a difficult and often frustrating process. It is made especially challenging given the modest budget wi which we have to work—less than what many congregations have at their disposal.

Yet, we are not without hope. This hope was symbolized in a conversation we struck up in a bus station with a young soldier home on leave. As we talked, he told me about his life as a military recruit. I told him about the Church of the Brethren, including our peace heritage. "That sounds like a church I'd like to join," he said as we ended our conversation. Dan, always prepared, gave him a copy of a Brethre booklet as we parted.

There is a place for us in Korea. Joi us in a prayer for patience, diligence, a discernment as together we seek to find it.

David Radcliff is director of Korean ministrie on the General Board staff.

The calling of the cities

The Church of the Brethren has had churches in the city since 1817. But, in 1993, we still don't have our urban ministries act together.

by Eric B. Bishop

Los Angeles, Harrisburg, New York, Manassas, Olympia, Chicago, Detroit, and Jacksonville have at least one thing in common—they are all cities where the Church of the Brethren has urban ministries.

The call for the Church of the Brethren to become active in urban ministries came in 1991 when the General Board passed a statement on urban peacemaking.

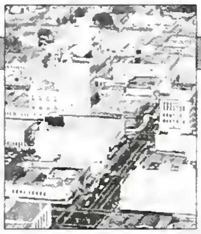
"The cities, as well as the churches within them, are under siege," the statement says. "People need to be heard, current ministries need to be affirmed and strengthened, and strong denominational solidarity expressed with the Brethren in violent urban neighborhoods."

"We do have churches in urban areas and they have been ministering in those areas," said Donald Miller, general ecretary. "They've stayed in there (the ities) and we need to let them show us what we need to do."

The first urban Brethren congregation was established in 1817 when the Germantown (Pa.) congregation built a meetinghouse in Philadelphia and rganized a congregation there. In early ears Brethren, with their rural ties, ooked upon moving into cities as mission work, not as church-planting.

"We've been slow (to move into the city)," said Miller. "Partly because we were rural and it seems alien to us."

It was the late 1800s before two more urban missions were begun—in Chicago and Brooklyn. According to the *Brethren*



A BVSer begins a soup kitchen on the Hill

About 175 people a day eat lunch at Washington D.C.'s only soup kitchen on Capitol Hill—at the Washington City Church of the Brethren.

The 11-year-old project offers a variety of services to the homeless and those who just need an extra meal. Lunch is served weekdays. A medical clinic is available, as is legal aid, a representative of the Veteran's Administration, and a social worker. The soup kitchen gives mail service to those without addresses. Some clothing is handy for emergencies.

Brethren Volunteer Service (BVS) worker Rick Davis began the soup kitchen when he was assigned to the church's day-care center. When Davis expressed interest in offering lunch to street people, pastor Duane Ramsey introduced him to "street guys" he knew. Davis started to offer breakfast and lunch to about 15-20 people, and the church also became a place for the homeless to rest during the day.

Now the kitchen, a $60-70,000 a year operation, is a cooperative effort also supported by local businesses and congregations, schools, and community members. It benefits from donated food and volunteer work. For example, a dairy farmer from the Grossnickle Church of the Brethren donates meat. Giant and Safeway supermarkets give food. People from other parts of the country volunteer at the kitchen while in Washington to "do work on the Hill," Ramsey said.

Dorothy Jackson is the program's administrator, and two BVSers, currently Marilee Warren and Sharon Snyder, work on the staff.—CHERYL CAYFORD

Encyclopedia, "the strategy for Church of the Brethren city missions, until 1890, had been one of conserving Brethren who moved to the city, rather than one of evangelizing the non-Brethren of the city. The call to keep city Brethren within the fold was very strong before World War I."

Participants in an urban consultation this May developed four priorities of urban ministries for the church. They include training urban pastors and leadership, assessing and inventorying local needs in the urban setting, developing new churches and evangelism in urban centers, and developing an urban theology.

"One approach we've used is to go to the scene of an old urban church and start a new ministry, and we've had some success with that model," said Merle Crouse, who maintained the urban ministries portfolio from 1991 through 1992. "One of our problems is that, while need is there, we don't have enough ethnic minority leadership."

The urban ministries portfolio, which currently is vacant, has had four staff members since 1969. Tom Wilson, who held the position from 1969 to 1981, made awareness-raising the program emphasis. René Calderón emphasized intercultural communication and appreciation during his tenure, 1982-1984. Awareness-raising was also the program emphasis for Chris Michael, 1985-1990.

"Cities are places of unity and diversity, and that embodies the universality of the human community," said Glenn Timmons, executive for Parish Ministries Commission. "The role of denominations at this point is to support congregational life, and it does take a great deal of courage, determination, and sacrifice.

"When Jesus set out to do his work, his mandate, 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sen me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor' (Luke 4:18-19) had a lot to do with urban ministry," said Timmons.

Strengthening an urban ministries program means in part planting church in urban areas. Such new beginnings carry several variables that have to be considered, including cultural and socio economic differences.

A church facilitates community change

Members of First Central Church of the Brethren, in Kansas City, Kan., were guessing that the church neighborhood needed an after-school program for children. After the church took the lead by funding a study of the neighborhood, other community organizations have begun working on a solution.

Two summers ago, First Central church provided work space and a base for Kansas City Community College sociology professor Steve Collins and 16 students to do door-to-door canvassing of over 600 homes. Questions they asked neighborhood people concerned such things as the need for child care, the number and ages of children in the house, the number of parents present, and income levels.

Pastor Connie Burkholder said Collins "did a super job of putting together a written report" that gave a good representation of families in the neighborhood and confirmed church members' suspicions of a pressing need to help latch-key children. About one-third of the neighborhood's school-age children are classified as latch-key. Low income, single-parent families were most in need of a latch-key program.

Collins presented the study results to the church, which included resource needs and financial estimates for a latch-key program using licensed teachers. But the church did not have enough money to take up the work.

After Collins made his results public through newspaper and television reports, the school district, the YMCA, and other community agencies joined together to address the problem. A latch-key or after-school program might be in place by this fall, Burkholder said.

Meanwhile the congregation has been active in other ways in the community. Outreach includes Friday night movies, cookouts, ice cream socials, and festive joint services with other churches. Several churches are looking at a cooperative ministry.

"It feels like we have some momentum," Burkholder said. "It feels like something new is happening here."—CHERYL CAYFORD

"In all cases (rural, urban, suburban), the target always is those who lack in their own lives a life-changing connection to Jesus Christ," said Paul Mundey, staff for evangelism. "We've had the commitment for years to work in 'partnering' any new thrust into the cities. We've been having the conversation for decades, and it's embarrassing because we have not been able to crack the code of the city."

Another area the church must deal with is the increasing incidence of urban violence.

"Social reconciliation and relationship building will be appropriate (in the cities)," said David Radcliff, peace consultant. "I don't see how you can live in peace and not have economic development and empowerment."

"What we need to do more of is peace mediation, and apply it to community and even family conflicts," said Timmons. "As a denomination, our strength has been the peace stance, but we've applied it basically to war."

Many of the concerns for urban American cross the boundaries of cities, counties, and church commissions just as hey cross the boundaries of race, culture, and socio-economic status.

"The physical, emotional, and economic needs are cared for better in different settings," said Mundey. "It appears that one person may be more needy than the other, but they both have deep spiritual needs."

Brethren Volunteer Service has volunteers placed at 21 urban sites and currently has 48 volunteers serving in urban areas across the country. The volunteers work in such settings as soup itchens and food banks, homeless helters, refugees centers, and domestic violence shelters.

"Other denominations look to us for leadership in the use of volunteers in urban settings," said Miller. "Especially in assistance with education, welfare, and maybe even points of violence."

Youth and young adult ministries holds workcamps in such urban areas as Philadelphia, Baltimore, Miami, Denver, and Chicago. Christian Citizenship Seminar is also an urban event. The annual trip gathers youth in New York City and Washington, D.C.

"It really does help to have young

(continued on page 26)

Not the 'white church,' but the Brethren church

Miami (Fla.) First Church of the Brethren has taken "a step of faith" in choosing to stay in its present location and calling a black pastor, said Renee Davis, chairwoman of the board. Travis Fisher, of Providence, R.I., begins as pastor later this year.

Miami First is struggling along with about 30 members in an all-black area that boasts several large black churches. The multi-ethnic Brethren, most of whom live outside the area, have been perceived as "the white church" because they have had white leadership, Davis said.

"We don't want to be known as the white church," she said. "We want to be the Brethren church."

The church lost a lot of members last year, some as a result of Hurricane Andrew, but decided not to take up the option of relocating. The decision was made on the advice of the district New Church Development Committee, and was also a consequence of involvement in Education for Urban Ministry. EFUM "really worked" when through its church self-examination segment, it helped Miami First decide to stay, Davis said.

Hurricane Andrew and the subsequent rebuilding of homes has been a major focus for the church, Davis said. Sue and Damon Wagner Fields, who were pastors when the hurricane hit, coordinated a community shelter during the storm. Only a few days later, Miami First church was housing up to 50 workers from Cooperative Disaster Child Care and Brethren disaster services.

Church families housed disaster workers, and Wayne Sutton, a county systems analyst, provided up-to-date maps to Brethren workers and the Red Cross to help them find their way through neighborhoods that the storm had destroyed past recognition. School teachers Karen Sutton and Rick Davis organized church members to provide evening meals for the volunteers while schools were closed.

Church members are still helping Brethren volunteers, who continue work in an area south of the church. Volunteers no longer live at the church, but it has managed some finances for them and given other services. The church has received donations to help storm victims, and works with the Brethren disaster team to find appropriate recipients. Recently the Brethren were able to give $1,000 worth of major kitchen appliances to a woman with a disabled adult son.

Disaster volunteers also have supported the church. When volunteers worship with Miami First, they double attendance, Davis said appreciatively.

"It's been a long road back," Davis said. The destruction caused by Hurricane Andrew has shifted the whole population of the Miami area. People have moved from the hard-hit south to the north. In parts of the county, there still are tent cities. But despite it all, "the city is recovering," Davis said. And Miami First is taking its own steps to recovery.—CHERYL CAYFORD

Harrisburg First
Hummel Street is its home

Crime, inadequate housing, and poverty are visible from the doorsteps of Harrisburg First Church of the Brethren. 'It's not hard to see what your vision for urban ministry is,' says pastor Nancy Heishman. 'Just walk through the neighborhood.'

by Don Fitzkee

At Harrisburg First church, clearing up a severe case of double vision has been one key to successful urban ministry.

As the South Allison Hill neighborhood of Pennsylvania's capital changed during the 1950s, and Harrisburg First members began moving to the suburbs, the congregation struggled to discern whether the church should stay on Hummel Street or move out with many of its members.

"The members eventually came to the realization that they were of two visions," says pastor Irv Heishman. The solution was to go with both.

Those members with the *suburban* vision started Ridgeway Community church on Harrisburg's East Shore and have seen their church grow into a strong, stable congregation. Those with an *urban* vision stayed put and underscored their commitment to the city by adding a substantial Christian education wing to the church building.

As a result, says Irv, "the people who stayed really had a commitment to stay, and that's been the salvation of the church." Nancy Heishman, who co-pastors with Irv, agrees: "You have to really have a vision for urban ministry to come into this kind of church. You have to really want to be here."

Harrisburg First doesn't view the city through rose-colored glasses. Crime, inadequate housing, and poverty are visible from the church's doorsteps. While the congregation worships, church volunteers keep an eye on cars in the parking lot. But in urban problems the church with clear vision sees ministry opportunities. "It's not hard to see what your vision for urban ministry is," says Nancy. "Just walk through the neighborhood."

First church has identified its vision with a one-sentence statement: "We are called to build a Christ-centered multicultural community in the inner city, sharing the love, healing, peace, and justice of Christ."

While that may sound like a tall order for a congregation with a weekly attendance of 150, the Harrisburg Brethren receive plenty of help from other Church of the Brethren congregations outside the city.

"Urban ministry really is a bigger project than just one congregation," says Irv. "Sometimes we get more credit here than we deserve." Atlantic Northeast District's associate executive, Bob Kettering, agrees that partnership has been a second key to the effectiveness of the Harrisburg First's ministries. "One of its strengths," says Bob, "is its 'partnering' with other churches."

The Brethren Housing Association (BHA) is one example of the creative ministry that grows out of partnership. The Hanoverdale Church of the Brethren, located about 10 miles from Harrisburg First, was looking for some involvement in urban ministry. It called on Bob to help it set up a partnership with Brooklyn (N.Y.) First church, but Bob challenged Hanoverdale to look closer to home for meaningful urban involvement.

The witness commissions of the two churches began joint meetings, and the first major ministry to grow out of the partnership was BHA, which has provided short-term transitional housing (up to one year) to 26 families since 1988. A total of six Brethren congregations have become partners in this project, providing board members, volunteers to renovate housing and assis tenants with social services, and financial support. Other churches also have sent volunteers and financial contributions.

Initially boosted by a $20,000 start-up grant from the General Board's Global Food Crisis Fund, BHA's annual budge is pushing the $100,000 mark, with income from individuals, churches, district sources, and other grants. The organization has hired its first full-time executive director, John Nantz.

The success of the program isn't just reflected in statistics and dollar figures. The first family to have lived in BHA housing later joined First church. Othe have reordered their lives and gone on ecome homeowners.

Partnership between Hanoverdale and arrisburg doesn't end with BHA. Last ear, Hanoverdale hosted a weekly enture Club for about 25 kids, mostly rom Harrisburg First. Harrisburg kids lso attend summer day camp at anoverdale. The two churches have eld joint love feasts, and their youth roups take turns planning Easter unrise service and serving a breakfast fterward. Hanoverdale members olunteer in other programs at First hurch, as well.

Hanoverdale pastor Ron Ludwick xplains, "We were looking to do things at would be mutually beneficial." As e sees it, that's exactly what has appened. "I have heard Harrisburg people say that it is encouraging to realize that they are not alone." Hanoverdale members, he says, have found an outlet for meaningful ministry that has broadened their worldview.

Bob Kettering agrees. "Partnerships have been a real key, not only bringing encouragement to Harrisburg, but in giving a sense of mission to some of the other churches."

Not all of First church's partners are other Church of the Brethren congregations. A church with a long ecumenical heritage, First church cooperates with other churches in the neighborhood in an annual week-long Vacation Bible School for up to 100 children.

"Sometimes," says Irv, "our church is just a catalyst for getting things started, and then people from the neighborhood and other churches come in." The church's food distribution program is a good example. Each Friday, about 180 low-income families receive a bag of groceries to supplement their food budget. First church gets food through the South Central Pennsylvania Food Bank, and volunteers from the church and community give it to those who meet the income criterion.

For the past nine years, Harrisburg First's community minister, Gerald Rhoades, has been a key leader in the Allison Hill community. "I see myself as a chaplain to the neighborhood," says Gerald. Part of his work has been the organization of Block Clubs for five blocks right around the church. Gerald

Rafael Rivas heads Harrisburg First's ministry to community Hispanics. Joining the staff in 1992, he quickly built up a counseling ministry and started a Spanish-language service.

EL ARCA SE DETUVO SOBRE LAS MONTAÑ

selects a chairperson for each block and organizes joint monthly meetings. The groups tackle community problems such as crime, drugs, and uncleanliness. Since it began in the mid-1980s, the program has received four city and state crime prevention awards.

Other community programs include an after-school children's club for about a dozen or so elementary kids and a Wednesday night tutoring program. A dozen tutors from the church and community provide weekly tutoring for 15 kids. Friday night is game night for junior highs at the church.

Joyce Albin, who serves as children's director for the church's Sunday school program, points out that over the years the community programs for kids have funneled lots of neighborhood children into the Sunday school program.

Twenty-nine-year-old Kim Joseph once was one of those kids. She grew up near the church and came into the church through the after-school club for the kids. "That was a place where my grandmother would let me go," Kim recalls with a smile. She later attended Sunday school, accepted Christ, and joined the church.

"The church has helped me considerably," says Kim. "It showed me that I didn't always have to be out with the ruffians. I could have fun in different ways. I learned that I didn't have to be like everybody else in the neighborhood."

Today Kim is an active member of the church's Growth Task Committee. This fall she will coordinate child care when First church hosts the Atlantic Northeast District Conference. She sees community outreach and "people in the church who are more than willing to bend over backward to help you" as the strengths of the church.

The church's worship, she says, is a weakness. "It's basically kind of boring, not all that upbeat." She would like to experience worship that is more attractive to city people, whose music is "loud and fast."

FIRST
CHURCH OF THE BRETHREN

South Allison Hill is an ethnically diverse neighborhood, with whites, blacks, Hispanics, and southeast Asians living side-by-side. The congregation is mostly white. "First church is a mix of a neighborhood church and a regional church," explains Gerald. Many long-time members commute from the suburbs or higher income areas of the city.

Dealing with diversity in worship is one of the biggest challenges facing First church, says Nancy. "It's very difficult to please everyone in one service. It's like trying to stretch a rubber band in all these different directions to please everyone."

Gerald agrees: "That's been a struggle—whether we should change o present worship to include everybody o whether we should have ethnic services The congregation has moved toward multiple services, with the addition of Spanish-language service last fall. The are now exploring the idea of a Saturda night service that would be less traditional and more informal, to meet the needs of worshipers such as Kim Josep

Rafael Rivas heads the Spanish-language service. Rafael joined the

Opposite page: Community activities have funneled lots of children into Harrisburg First's Sunday school program. Members of the church's pastoral team are Irv and Nancy Heishman, copastors; Rafael Rivas, Hispanic ministries; and Gerald Rhoades, community ministries.

Left: Each week First church distributes food to about 180 needy families.

Below: Rafael Rivas teaches a Spanish-language Sunday school class.

urch staff in January 1992 as a
lunteer missioner (see August/Septem-
1992, page 4). He quickly built up a
unseling ministry and then started a
anish-language service. About a dozen
ople attend the service each week,
l once a month the entire church
rships together. "We're all one
nily," Rafael explains. "We have
anish services because we like to hear
own tongue."

oemi Cruz, a social worker from a
al Hispanic ministry, assists Rafael
and directs a support group at the church for family members of people with AIDS. The church also offers Danzante, a Hispanic cultural program, run by a member of the community.

In addition to the Hispanic ministry, First church for the past seven years or so has opened its doors Sunday afternoons to an independent Khmer (a Cambodian ethnic group) fellowship.

While Harrisburg First has a long tradition of community ministry, Irv and Nancy, during their five-year pastorate, have also raised the profile of spiritual nurture and evangelism.

Irv and Nancy arrived at Harrisburg about the same time as Passing on the Promise, the multi-denominational three-year evangelism program created by the Church of the Brethren. Nancy recalls that when she and Irv arrived, "the church had been known for wonderful community ministry, but it hadn't resulted in bringing people into the church. We've really tried to bring those together more."

In preparation for its 100th anniversary in 1996, the church has set a five-year goal of welcoming 100 new members, an average of 20 a year. Last year First church added 19 new members, and showed signs of reversing the numerical decline that has accompanied the aging of the congregation.

"Since Passing on the Promise, we've become more intentional about inviting people into the church," says Gerald. "Irv and Nancy have helped us to realize we have to have the spiritual base."

Joyce Albin agrees that "the spiritual life has become a bigger emphasis since Irv and Nancy have been here."

Bob Kettering attributes much of Harrisburg's success to a strong leadership team that's "always on the cutting edge."

"They have an exciting pastoral team there," says Bob, "people with a vision and a real passion for urban ministry. I think Irv and Nancy and Gerald do not view themselves as caretakers, but as visionaries."

But Irv and Nancy are quick to recognize the importance of an active laity with a long-term commitment to urban ministry. "We're doing so much for our size," says Nancy. "I'm always amazed at that. They work hard."

"The real challenge," says Irv, "is to be both evangelism and service people. There's a sense in which our ministry really isn't complete if we don't have both." M.

Don Fitzkee is a freelance writer, from Elizabethtown, Pa. A member of the General Board, he is a licensed minister in Chiques Church of the Brethren, Manheim, Pa. He served as an editorial assistant with MESSENGER, *1986-1988.*

(continued from page 21)

people who will be coming into leadership be open to the city," said Chris Michael, staff for youth and young adult ministries. "This country is moving toward urbanization, but we're very slow (to respond) because of fear and mistrust.

"I really do want the youth ministry in our denomination to prepare our young people to live in an increasingly urbanized world," Michael said.

"The glaring issues that will need to be dealt with are racism, the gap between th 20 percent at the top of the economic ladder and the poor, the whole violence issue, crime, and the feminization of poverty (single heads of households being women)—these issues will take us into the 21st century," said Timmons.

An important first step to being a peacemaker in an urban setting "is to be there, know the people, and also be known by the people," said Radcliff. "So that when you speak, you do so with integrity. Your peacemaking role grows out of that."

Brethren are struggling to define "urban." The melding of inner-cities and suburban communities increasingly makes it difficult to determine when you've moved from one to another. Ther is a tendency for people to move from ar inner area of a city to the outskirts, yet continue to worship at the same church. Harrisburg First Church is a good example and demonstrates that the problem can be solved (see story on pag 22). The problem this creates becomes one of a church in a community with no connection to that community.

"How do we make connections with the community and revitalize a church with a drive-in constituency?" asked Timmons. "I would like to see a congregation face that issue early on, when the is an abundant amount of strength and resources.

"If we don't address that issue early enough in the life of the congregation, v operate out of a survival mentality inste of a service mentality," he said.

"We have to ground all this work in a deep sense of our spirituality which comes out of faith," said Timmons. "Whatever we're going to do has to hav some moral center."

"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the n Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband" (Rev. 21:1-2).

Imperial Heights looks for the positive side

The Imperial Heights Church of the Brethren is typically Brethren, according to Belita Mitchell, despite the fact that its membership is from an ethnicity still sparse in the denomination.

With typical Brethren timidity and closedness, "we've kind of had our heads in the sand too," said Mitchell, who chairs the church board. The church is "not always fully aware of changes" going on around it.

But since last year's riots in Los Angeles, the congregation has been working with other Los Angeles and district Brethren to raise consciousness and foster unity.

"When I think about it, a chill still settles over me," said Mitchell, remembering the hysteria that overtook Los Angeles. The church was a few miles away from the center of the riots, but a nearby building was gutted, and National Guardsmen were stationed across the street. People close to the congregation were among the innocent who lost their lives—a handyman who had worked for the church, and the father of the child of a young woman who occasionally worshiped with the congregation.

As a result of such terrible events, Mitchell said, "you always look for the positive in any situation." Imperial Heights has been looking for the positive by taking part in district unity services that combine black, Korean, Hispanic, and Anglo Brethren. On Sunday, May 23, the congregation joined a Korean church, Central Evangelical Church of the Brethren, in a pre-Conference unity service. The church also is sharing facilities with a fledgling Hispanic group.

The church has been involved in community work for some time. Two times a month the church feeds homeless people in a nearby park. Every fourth Sunday a special offering is lifted for community needs.

The church supports its youth. Imperial Heights hosted an On Earth Peace Academy for youth in May, an Imperial Heights member is on the National Youth Cabinet, and with Bella Vista Church of the Brethren, a Hispanic congregation in Los Angeles, the church sent youth to this year's Christian Citizenship Seminar, an event sponsored by the Church of the Brethren Washington Office.

Imperial Heights also holds a youth service every fourth Sunday that attracts a larger attendance than usual, perhaps because it is more spirited, Mitchell said. A youth choir is a springboard for other activities, such as roundtable conversations on how to deal with life from a Christian perspective.

"In an urban setting, where the emphasis is on being part of a gang or your 'set,' there's a lot of pressure on the young people to do almost anything other than be in church," Mitchell said. Imperial Heights is doing as much as it can to encourage its young people to stay in church. And it has had success, with far fewer "fatalities"—youth who have "checked out" of the community—than in the community at large.—CHERYL CAYFORD

Letters

How about 'Servant Church?

If we must consider a new name for the denomination, a word to identify us and to describe the theological aspirations of our forebears and our present manner of operation on the world scene is "servant."

The name "Servant Church" is both an identifying theological statement and a worthy model for followers of Jesus, the servant Lord, to hold before them. It needs no adjective, hyphenated auxiliary, or prepositional phrase to embellish or restrict it. It is a simple statement of purpose.

Through all our history we have sought to "wash the feet of the world" as servants. Why not make it our name—Servant Church?

Ethel Sherfy Harris
Jennings, La.

Agreeing with Boyer

The angry, fear-filled letters about 1993 Annual Conference moderator Chuck Boyer's readiness to accept gay, lesbian, and bisexual people into positions of eadership in the church remind me of etters written to the Camp Bethel youth amp director in 1939 in response to a 'colored man" being in a camp leadership ole.

One letter read, "To say we are hocked fails to express our feeling. I hink our people, in trying to be roadminded, are losing all sense of eason and propriety. We are not ready et to have our children taught by olored folks, and we certainly have to rotest with all the power we can."

It scares me that a vocal conservative minority often carries so much power in the church. It also *angers* me because that minority's judgmental comments encourage and perpetuate fear and ignorance, which, in turn, support continued violence and injustice toward gays and lesbians.

Those sentiments voiced against "colored people" in 1939 are comparable to current reactions against gays and lesbians. Will we give equal rights to all or, instead, make judgments about who is deserving? Let's look at our Brethren tenets and live up to our own stated values.

Joel McFadden
Oak Park, Ill.

- The 1993 Conference theme is "Proclaiming God's Peace." I ask a question of those who dismiss all the evidence of Christ's spirit at work in Chuck Boyer because they disagree with his position on acceptance of gays and lesbians: How can we "proclaim God's peace" as a denomination when we still don't realize that God's peace and grace are not bestowed according to gender, race, or sexual orientation?

Sylvia Eagan
Portland, Ore.

- People who are gay and lesbian are being called into service for the kingdom of heaven. Those who oppose their being called and call those who accept them "servants of Satan" are like the scribes who called Jesus "possessed" for doing good works (Mark 3:22-30).

Naming as evil that which is called forth by God slanders the Holy Spirit. Let us be wary and learn from our past: We no longer quote scripture to keep women from God's call, nor to keep African Americans enslaved by whites or segregated from them in our churches.

Rather than repeat our errors, let us receive the living God's continued revelation.

Alan Tripp
Madison, Wis.

- Twenty years ago, Chuck Boyer welcomed me into my new husband's faith community, the Church of the Brethren. His caring support over the years and over the miles has been constant. This dear brother has a gentle peace that we would do well to emulate.

We sought the will of God as we called him to the moderatorship at the Portland Conference. Have we forgotten that?

Leslie Yockey-Seese
Springfield, Ore.

- The 1934 Annual Conference stated that all war, and all preparation for war, is sin. This statement still stands.

Even so, we embrace our sisters and brothers in the military and extend to them full membership in the church. This is as it should be, for we are all God's children, no one less sinful than another. It is all right for followers of Christ to have fundamental disagreements, even about very important things such as war.

Why do we not extend the same basic human and Christian courtesy to sisters and brothers who are lesbian or gay? Why do we so vehemently persecute our heterosexual sisters and brothers who stand beside them?

Could it be that violence has become acceptable (under certain special circumstances, of course), but we still hate and fear homosexual people?

I hope everyone will join me in repenting of this hypocrisy and in accepting gay and lesbian brothers and sisters as part of the body of Christ.

Lee Krähenbühl
Elgin, Ill.

- I am appalled by the apparent lack of Christ-like love and by the mean-spirited attitudes of the letter-writers denouncing Chuck Boyer and gays and lesbians. *These* are members of the church I grew up in?

I also am amazed by the level of ignorance exhibited: Jesus said *absolutely nothing* about homosexuality.

It was commendable of the moderator to state his personal readiness to accept gays, lesbians, and bisexuals into positions of church leadership. But let me remind everyone that gays, lesbians, and bisexuals always have been and

'he opinions expressed here are not necessarily hose of the magazine. Readers should receive them ı the same spirit with which differing opinions are xpressed in face-to-face conversations.

Letters should be brief, concise, and respectful of ıe opinions of others. Preference is given to letters ıat respond directly to items read in the magazine.

We are willing to withhold the name of a writer nly when, in our editorial judgment, it is arranted. We will not consider any letter that omes to us unsigned. Whether or not we print the tter, the writer's name is kept in strictest onfidence.

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Pontius' Puddle

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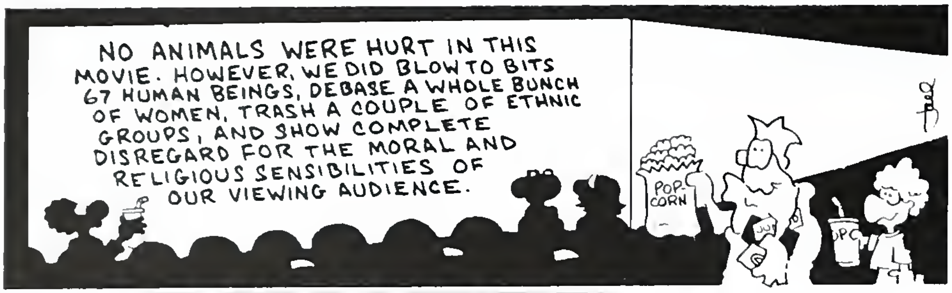
NO ANIMALS WERE HURT IN THIS MOVIE. HOWEVER, WE DID BLOW TO BITS 67 HUMAN BEINGS, DEBASE A WHOLE BUNCH OF WOMEN, TRASH A COUPLE OF ETHNIC GROUPS, AND SHOW COMPLETE DISREGARD FOR THE MORAL AND RELIGIOUS SENSIBILITIES OF OUR VIEWING AUDIENCE.
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always will be in positions of leadership, whether or not others are aware of them.

From time to time, I have thought about leaving the Church of the Brethren because of the intolerance, lack of compassion, and outright hatred shown by my "Christian" brothers and sisters. As supposed followers of Christ, I should think we would want to make the Church of the Brethren a place where all are welcome.

Jim Vaugh
Arlington, Va

• A few of us *might* know *one* person whom we *believe* to have been corrupted by a homosexual. Every one of us knows dozens of people who have been led astray morally by the inappropriate practice of *heterosexuality*, far too often by our professional, very *Christian*, and even ordained leadership.

I don't read Revelation on violence, nor Paul on haircuts. I don't read Psalm 137 on how to treat children, nor Leviticus on what to eat or how to bathe. As a life-long Brethren, I read and seek to follow Jesus.

Jesus *is* the New and Old Testaments.

Alan Kieffabe
Denton, M

• I weighed too much when I was Annual Conference moderator in 1983. still do. The sin involved is gluttony, the one that theologians throughout history have listed as fourth of the seven capital sins.

Some people scolded me during my year as moderator for pointing to scriptures. But no one wrote me letters about gluttony or questioned my fitness to be moderator. Some people could have, because Brethren are not of one mind about gluttony . . . or abortion, divorce, baptism, divided chancels, hymnals, military service, or homosexuality. Or about *Robert's Rules of Order*, for that matter.

Our 1993 moderator is open, intelligent, compassionate, gentle, peace-loving, biblical, seeking to grow in Christ Jesus, and committed to his family.

Perhaps one reason why Brethren we

kind to me when they disagreed with me or did not mention my obvious sin of gluttony was because they heeded the scriptures about judging—about specks and logs.

Paul W. Hoffman
McPherson, Kan.

• I found moderator Chuck Boyers's statement about acceptance of homosexuals compassionate and inclusive. I am disturbed by the "us" and "them" categories most people seem to have adopted for dealing with church members who don't fit into their neat little pious boxes.

Since when is it wrong to be compassionate toward those who differ from "us"? Are caring and redemptive love no onger in fashion for Brethren?

Must we be like the Pharisees of Jesus' day, the super pious religious leaders who often were the object of Jesus' scorn because they were so sure they were right and that publicans and sinners were so wrong? Jesus upheld those who needed ove and care—the very people who suffered from the judgmental attitudes of hose who were so pious and so "religious."

Dean L. Frantz
Fort Wayne, Ind.

Disagreeing with Boyer

am disappointed by moderator Chuck Boyer's readiness to accept gays, esbians, and bisexuals in positions of hurch leadership. I am more disappointed by his admission that some of his onvictions "are out in front of present enominational positions."

This implies that the rest of the enomination eventually will follow in he direction of his convictions.

Some of us still interpret the Bible as ondemning homosexuality. I suppose we must be inferior Christians who aven't "seen the light," but that's the way my Bible still reads.

George A. Bowers
Edinburg, Va.

• In many scripture passages, the Bible quite clear that homosexual acts are nful. Just as we would not accept a church leader who continually commits adultery, we should not allow people who engage in homosexual acts to hold positions of leadership in the church.

We Brethren rarely take a strong stand on *anything* anymore. We *must* take a stand on homosexuality. If our grandchildren look back and see that we

From the General Secretary

Holy boldness

Recently, I asked a group of Brethren couples to name the characteristics of "holy boldness." We agreed that God gives us a spirit of boldness rather than timidity, but that Brethren are inclined to be timid rather than bold.

Here are some of the characteristics that they mentioned—prayer, willingness to risk, commitment, nonconformity, interruption of the ordinary, confidence in God, acceptance of responsibility, leading of the Holy Spirit, support from a few, resistance from many, "a fool for Christ," willing to speak up, and a struggle to know what is right.

Annual Conference is a time when we expect Brethren to engage in holy boldness. Indeed, we believe that we are closer to the spirit and mind of Christ when we are together at Annual Conference than when we are not together. Conference can ask us, however, not only what is different, but what may turn out to be nearly impossible.

During the six years I have been general secretary, Conference has added many new directions to the program of the General Board. The Goals for the '90s, adopted in 1988, provided the major setting of directions. They are bold directions, and indeed, in following those directions, the General Board has gotten several new programs underway (see page 16 and insert).

The General Board struggles, however, to achieve what Annual Conference has called for. Individual giving to Brethren Vision for the '90s has added $3 million to what the congregations regularly give for the years 1991-1995, and we anticipate still more gifts. Yet congregational giving is down 11 percent from last year.

We are in the odd situation of having the highest giving ever to the General Board, but needing to cut back ongoing programs. Individual giving is often designated for disaster or hunger. We should be celebrating the high level of giving, but we grieve that we can hardly achieve the expectations set by Annual Conference.

The mood of recent Annual Conferences has been to make specific requirements designed to overcome General Board reluctance. In fact, the General Board is responsive to the Annual Conference and is responsible in carrying out new directives within the limited resources available. Annual Conference polity gives to Annual Conference the role of setting directions, and to the General Board the role of developing specific programs. When Annual Conference goes beyond its self-imposed polity limits to give specific directives to the General Board, the process breaks down. This is true especially when congregations find themselves unable to give financial support to new initiatives from Conference.

There are many wonderful things happening in the church just now. The Goals for the '90s are starting to take shape. A sense of spiritual renewal has moved the church. At the same time, we are threatened by issues about which Brethren have strong disagreements. Here boldness can turn to divisiveness. Holy boldness springs from the spirit of the living Christ. If Annual Conference can express the boldness of Christ without becoming divisive and without forgetting its own polity, and if our people will support the directions set by Conference, I believe God will greatly bless our witness in this decade.-DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren conformed to worldly and sinful ways, they will see the end of the church that used to change the world.

Aimee Phillippi
Harrisonburg, Va.

• I was astonished, amazed, perplexed, upset, and very angry upon reading about the moderator's readiness to accept homosexuals. Am I so out of touch with our denomination? Surely this is not the Church of the Brethren I have served for over 64 years as a member, with my presence, prayers, time, talents, and liberal financial contributions.

I cannot accept the idea of our Church of the Brethren leaders and members knowingly continuing in sin. I know it is possible for homosexuals to suppress their abnormal tendencies and be fruitful servants of our Savior. I also know that if they do not forsake their sin they will endeavor with all their being to change people with God-given sexual tendencies into perverts like themselves.

Homosexuals are children of God and are loved by God. It is their sinful ways that are an abomination to God. If homosexuals are right before God, then are the rest of us immoral and wrong?

Mearle G. Gordon
Harrisonburg, Va.

• God gave us limits and laws to abide by. All the Annual Conference papers in the world aren't worth the paper they are written on if they try to make God's Word—the Holy Bible—a "secondary law."

Instead of promoting homosexuality, Christians (Brethren) should help homosexuals get out of their sinful lifestyles. Jesus told the woman caught in adultery, "Go your way, and from now on do not sin again" (John 8:11).

Values, morality, what is true, what is right and wrong—all are in your Bible. If you can't understand it, pray for enlightenment. All issues have a black or white answer.

Read Matthew 18:6-7 and see what Jesus says about leading children down the wrong path.

Marcia Press
Quinter, Kan.

• If gay, lesbian, or bisexual persons, or *any* persons for that matter, have not given their sinful nature to the Lord and been sanctified, then they cannot be counted as a redeemed child of God, and thus they mock the name of Jesus Christ.

We Brethren say that the New Testament is our creed. Well, the New Testament book of 1 Corinthians plainly says, "Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God" (1 Cor. 6:9-10,NAS).

I ask, is Chuck Boyer ready to have such persons as leaders in our church?

Wendell H. Tobias
Goshen, Ind.

• Chuck Boyer still openly says that he is right on the gay and lesbian controversy (May, page 15). He still openly defies God's Word and the grass-roots Brethren.

When is MESSENGER going to become a paper that lifts up God's Word instead of leaning toward every kind of liberalism in our world today? When are we going to get the gay and lesbian agenda out of the Church of the Brethren, including the "drop-in center" at Annual Conference?

Along with Charles Leatherman (May, page 29) I will not serve as a pastor in the Church of the Brethren unless there is repentance and confession on the part of those who are trying to destroy our church.

Arnold Lei
Stanley, Wis

Don't bop that bat

What a grisly story of killing a bat was i the May "Stepping Stones" column. It demonstrated lack of appreciation of wildlife and its relationship to people. We were offended.

Keep handy a phone number for a local wildlife rescue group, for emergencies such as the columnist had.

We hope that MESSENGER will help educate its readers about acting humanely and responsibly toward wildlife and the environment.

James and Vera Ellwoo
Kansas City, Ka

From the

Office of Human Resources

Director of Personnel at New Windsor(Md.) Service Center
Full-time position for an individual with a comprehensive background and experience in human resource management.
—Recruitment
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This position is available beginning August 1, 1993.

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Full-time position at McPherson, Kan., for an individual with executive and pastoral ministry experience. Strong administrative and interpersonal communication skills needed with expertise in conflict management/mediation.
This position is available on or before January 3, 1994.

For prompt consideration call Barbara Greenwald at (800) 323-8039

CLASSIFIED ADS

TRAVEL—Manchester College Alumni Association tour to Israel and Rome. 11 days, October 8-18, 1993. Write for colorful brochure and itinerary: Carl B. Cawood, Box 175, Manchester College, North Manchester, IN 46962. Tel. (219) 982-5223.

Faithful Servant Church in Atlanta, Ga. will not meet over the summer. There will be no Sunday school or worship services from 5/24/93 thru 9/5/93. Sunday worship and congregational meeting planned for Sept. 12, 1993, to discuss future of the church. Please pray for the church. Direct comments or questions to Chris and Debbie Eberly (404) 499-7197.

WANTED—16 copies of *Kingdom Songs of the 1920's*. Contact Lloyd Nolt, 579 Perry Street, Tallmadge, OH 44278.

FOR SALE—First published history of the Brownsville Church of the Brethren of Mid. Atlantic District, "The Church in the Valley" by Rev. H. Austin Cooper. Covers period 1731-1993. Contains info. on first Brethren migration in area of Antietam, Sharpsburg (Md.), and Harpers Fer (W.Va..); and role of church during Revolutionary and Ci Wars. Some genealogical info. on Youkins, Rudolph Brow Carter, Yourtee, Castle, Fouch, other families and settler Cost $30, includes mailing. Send orders to: Book Comm tee, Brownsville Church of the Brethren, 1911 Rohrersvil Rd., Brownsville, MD 21715

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uffalo Valley, S. Pa.: Daniel Fox, Gary & Pam Kline, Josh Richard, Wade Styers

ish Creek, Mid-Atl.: Shirley Burall, Jonathon Burke, Frank Esworthy, Art & Diana Frank, Robin & Mark Krantz, Dawn Moberly, Cliff & Susan Smyers, Ralph Stream, Cheryl Tressler, Joy Wilson

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isfield, N. Ohio: Anise Meeks, Delbert Stoner

ion, N. Ohio: Aaron Ballinger, Michelle Bauer, Arthur Beery, Delores Johnson

iroeville, W. Pa.: Albert Augustine, Graydon Brewer, Danielle Ritchey, Cindy Sieck

nt Pleasant, N. Ohio: Andrew Doerschuk, Benjamin Draher, Brian & Debrah Greco, Duncan Randall, Kenneth, Eileen & Rachel Rummel, Aaron Ulm

Moxham, W. Pa.: Shirley Bennett, Anna Christian, John, Matthew & Mary Cobaugh, Norma Jones

Myerstown, Mid-Atl.: Daniel & Katie Auman, Kyle Derr, Julie Dosch, Jill & Martin Fidler, Andrew Heisey, Lonna Lackey, Christine Saul, Grace Stauffer

Nappanee, N. Ind: Kelly Kuhn, Miriam Mast, Steven Stouder, Ralph & Karen Troute, Sharon Tusing, Kristy Yoder

New Carlisle, S. Ohio: John Lane, Adam Lemmer, Douglas Mosier, Adam Schock, Kimberly, Ingrid, Lucas & Nicholas Studebaker

Northview, S/C Ind: Marvin & Nancy Gwin, Lorie Tacacs

Osceola, Mo./Ark.: Marcia Esderts

Peace, N. Plains: Herb Anderson, Bob & Arlene Conaway, Oscar Keash, Rose Nuzum, Zack Zimmerman

Peru, S/C Ind.: Margaret & Bill Calfee, Paul Duncan, Becky, Nancy & Dawn Newman, Lucille Roby, Margaret Starkey

South Waterloo, N. Plains: Slalon Atwood, Katie Greiman, Brandon Lichty, Ben & Cyndi Miller, Nicole Tyler

206th BVS Orientation Unit

(Orientation completed May 8 , 1993)

Bayard, June, Huntington Station, N.Y., to Lybrook Community Ministries, Cuba, N.M.

Crawford, Clare, Malverne, N.Y., to Casa de Proyecto Libertad, Harlingen, Texas

Cunningham, Thomas, Huntington Station, N.Y., to Lybrook Community Ministries, Cuba, N.M.

Dell, Jay, Quarryville, Pa., to COBYS Family Services, Leola, Pa.

Gentner, Pascal, Neuwied-1, Germany, to Tri City Homeless Coalition, Fremont, Calif.

Hardy, Angela, Bethany, Okla., to Casa de Proyecto Libertad, Harlingen, Texas

High, David, Elizabethtown, Pa., to PLASE, Baltimore, Md.

Hyder, Annette, Amherst, Mass., to Catholic Worker House, San Antonio, Texas

McCrary, Deanna, Elgin, Ill., to Camp Eder, Fairfield, Pa.

Meltzer, Ulrich, Halle/Saale, Germany, to The Palms, Sebring, Fla.

Poff, Kelly, Lewisburg, Pa., to Comite de Apoyo, Edinburg, Texas

Pyle, Patricia, Washington, D.C., to High Desert Research Farm, Abiquiu, N.M.

Rischar, Heather, Quincy, Ill., to Community of Hospitality/Cafe 458, Decatur, Ga.

Strycker, Timothy, Goshen, Ind., Camp Blue Diamond, Petersburg, Pa.

Licensing/ Ordination

Fervida, Heath, licensed Jan. 26, 1993, Union Center, N. Ind.

Groth, Harold, licensed Apr. 3, 1993, Independence, W. Plains

Ober-Miller, Janet, ordained Feb. 27, 1993, South Bay, Pac. S.W.

Ober-Miller, David, ordained Feb. 27, 1993, South Bay, Pac. S.W.

Reneker, Robert, licensed Jan. 26, 1993, North Winona, N. Ind.

Ritchie, Amy Gall, ordained Aug. 1, 1992, Florence, N. Ind.

Tracy, John, licensed Apr. 3, 1993, Eden Valley, N. Plains

Wetmore, Karen Ann, licensed Feb. 27, 1993, Glendale, Pac. S.W.

Pastoral Placements

Arbuckle, Brian, West Goshen, N. Ind., from youth pastor to pastor

Bartholomew, Tim, from Yellow Creek, N. Ind., to Waterford Community, N. Ind., special ministry

Bloom, Robert, from Purchase Line, W. Pa., to Mount Joy, W.Pa.

Bowman, Harold, from Stone, Shen., to Mohler, Atl.N.E.

Clark, Wanda, from secular to Pipe Creek, Mid-Atl.

Clark, Terry, Pipe Creek, Mid-Atl., from interim to full-time

Cunningham, Mark, Lampeter, Atl. N.E., from secular to assoc.

Daggett, Kevin, from Daleville, Virlina, to Mill Creek, S.E.

Deardorff, Timothy, Mexico, S/C Ind., from ass't. to full-time

Diaz, Manuel, from Locust Grove, W. Pa., to Lake Charles, S. Plains

Hochstetler, Clair, from other denomination to Skyridge, Mich.

Johnson, Dan, from secular to Skippack, Atl. N.E.

Lehman, Randall, from semi-retirement to Chippewa, N. Ohio, interim

Mayer, Robin, Pleasant Valley, N. Ind., from interim to full-time

Mason, Steven, from Mount Pleasant, Shen., to Flat Rock/ Stony Creek, Shen.

Matteson, Russell, from seminary to Fremont, Fellowship in Christ, Pac. S.W.

Matteson, Erin, from seminary to Fremont, Fellowship in Christ, Pac. S.W.

Miller, David, from Springfield Atl. N.E., to Albright, M. Pa.

Nees, Opal Pence, from Roaring Spring, M. Pa., to Marion, S/C Ind.

Overpeck, Michael, from New Paris, N. Ind., to Waterford Community, N. Ind.

Quesenberry, James, from secular to Fremont, Virlina

Swank, Kenneth, from Turkey Creek, N. Ind., to Waterford Community, N. Ind., youth

Wedding Anniversaries

Bishop, Milton and Gareldine, Peru, Ind., 60

Cochran, Grayson and Elsie, Boonsboro, Md., 50

Dearing, Oliver and Ellen, New Lebanon, Ind., 65

Debolt, Erma and Chris, Uniontown, Pa., 50

Fisher, Gene and June, Warsaw, Ind., 55

Fulton, Richard and Floy, Warsaw, Ind., 50

Helser, Raymond and Everil, Warsaw, Ind., 65

Hykes, Charles and Louise, Hagerstown, Md., 50

Kennedy, Vincent and Pauline, Mansfield, Ohio, 50

Kitchen, Willis and Betty, Williamsport, Md., 50

Lehman, Harvey and Ruth, McPherson, Kan., 65

Long, Lawrence and Hazel, Williamsport, Md., 50

Lowe, Glen and Virgina, Bunker Hill, Ind., 50

Marker, Richard and Julia, North Canton, Ohio, 50

Deaths

Bailey, Ruth, 76, New Freedom, Pa., Apr. 7, 1993

Ballinger, Wildia, 95, Marion, Ohio, Mar. 27, 1993

Beahm, Cora, 92, Nokesville, Va., Mar. 3, 1993

Blair, Elton, 63, Uniontown, Ohio, Jan. 10, 1993

Bonney, James, 57, Richmond, Ind., Jan. 21, 1993

Boska, Mike, 77, Mansfield, Ohio, Oct. 20, 1992

Brammell, Freda, 82, Topeka, Kan., Apr. 12, 1993

Bruokman, Marquis, 83, Baltimore, Md., Sept. 2, 1992

Bush, Floyd, 85, Martinsburg, Pa., Mar. 4, 1993

Chalfant, Carl, 85, Warsaw, Ind., Jan. 29, 1993

Cockrell, Bessie, Cushing, Okla., Mar. 31, 1993

Coleman, Mildred, 79, Windber, Pa., Jan. 16, 1993

Cooper, Jerome, 69, Baltimore, Md., Dec. 20, 1993

Croushorn, Lyla, 84, Nokesville, Va., Feb. 8, 1993

Cullers, George, 82, Moorefield, W.Va., Jan. 9, 1993

Duvall, Robert, Cockeysville, Md., Nov., 1992

Eikenberry, Ivan, 80, Trotwood, Ohio, Apr. 14, 1993

Emig, Ellen, 97, New Oxford, Pa., Mar. 18, 1993

Flakerty, Russell, 72, Kansas City, Kan., Apr. 6, 1993

Gallagher, Hazel, 78, Uniontown, Pa., Mar. 31, 1993

Gardner, Frances, 88, Annville, Pa., Feb. 11, 1993

Gauby, Rene, 93, Washington, Kan., Apr. 2, 1993

Gay, Nathan, 78, Marion, Ohio, Mar. 31, 1993

Gift, Charles, 77, Waynesboro, Pa., Apr. 7, 1993

Gordon, Clara, 83, Monroeville, Pa., Apr. 26, 1993

Griffith, Willis, 71, Friedens, Pa., Feb. 26, 1993

Griffith, Daniel, 41, Newark, Del., Apr. 23, 1993

Harshbarger, Robert, 72, McVeytown, Pa., May 2, 1993

Heasley, Ralph, 84, Sebring, Fla., Apr. 22, 1993

Heisler, Esther, 85, North Manchester, Ind., Apr. 8, 1993

Heisler, Judy, 49, Cando, N.D., Apr. 15, 1993

Helsel, Elsie, 69, Martinsburg, Pa., Mar. 9, 1993

Heminger, Evelyn, 63, Wakarusa, Ind., Mar. 21, 1993

Henderson, Richard, 80, Stanley, Wis., Feb. 18, 1993

Hummel, Paula, 46, Dayton, Ohio, Jan. 12, 1993

Huston, Barbara, 89, Sterling, Va., Oct. 11, 1992

Kehr, Iva, 83, York, Pa., Apr. 11, 1993

Keith, Josephine, 83, Martinsburg, Pa., Mar. 30, 1993

Kennedy, Florence, Curryville, Pa., Apr. 16, 1993

Kipp, Ruth, 78, Neffsville, Pa., Dec. 22, 1992

Kreider, Thelma, 82, New Paris, Ind., Feb. 11, 1993

Laken, Wilma, 80, Cando, N.D., Jan. 14, 1993

Loucks, John, 98, Wakarusa, Ind., Apr. 5, 1993

Lynch, Charles, Lewistown, Pa., Apr. 9, 1993

Miley, Janet, 61, Moorefield, W.Va., Oct. 11, 1992

Montgomery, Floyd, 52, Uniontown, Ohio, Apr. 10, 1993

Myers, Melvin, 66, York, Pa., Mar 21, 1993

Naff, Ernest, 62, Rocky Mount, Va., Apr. 22, 1993

Nash, Clara, 95, Williamsburg, Pa., Apr. 26, 1993

Pepple, Esther, 77, New Paris, Ind., Apr. 28, 1993

Pittman, Merle, 50, Shippensburg, Pa., Sept. 12, 1992

Powell, Ruby, 81, Warsaw, Ind., Feb. 26, 1993

Price, Richard, 79, North Canton, Ohio, Apr. 27, 1993

Rice, Ruth, 78, Baltimore, Md., Nov., 1992

Scott, Lucille, 86, Beach Grove, Ind., Apr. 10, 1993

Sharp, Grace, 94, Monticello, Ind., Mar. 26, 1993

Shiflett, Cecil, 73, Baltimore, Md., Jan. 22, 1993

Showalter, John, 90, Palmyra, Pa., Feb. 19, 1993

Smeltzer, Clyde, 79, Goshen, Ind., Apr. 25, 1993

Smith, Clarence, 83, Walkersville, Md., Apr. 16, 1993

Snader, Carol, 38, Vienna, Va., Apr. 7, 1993

Sterling, Iona, 76, Mansfield, Ohio, Oct. 9, 1992

Weaver, Freda, 94, Windber, Pa., Mar. 28, 1993

Wentling, Robert, 80, Palmyra, Pa., Jan. 30, 1993

Power, that wonder-working power

Sorting through many leads for urban ministry stories to include in this month's cluster of articles on the subject put me in mind of an early experience I had in that field. I had a Brethren Volunteer Service assignment in the Church of the Brethren General Offices, right here in Elgin, where, decades later, the saga of "Kermon Thomasson: The Prairie Years" is still playing itself out. I had such a cushy job, behind a desk, that I even received extra BVS allowance—to cover my dry-cleaning bill.

Then one Saturday, I was invited to accompany a carload of young people in to Chicago's West Side black ghetto for a day of "urban ministry." Images of that day's experience are deeply etched in my memory. We were rehabilitating an upstairs apartment. My first assignment that morning was to clean up an enclosed back porch. Instead of the expected broom, I was handed a *shovel*. As I wielded it, I not only reflected on this item of "appropriate technology" for my task, but began what has been, so far, a life-long study of cultural, economic, and social differences among God's people.

My first observation was that what I had defined as poverty as I was growing up in the Blue Ridge Mountains of Virginia bore only superficial resemblance to the urban poverty of Chicago. I hadn't been poor, after all, I decided. My second observation was that what looked like, at first glance, familiar people about me was an illusion. Chicago *Negroes*, as I called them back then, were not the gentle, soft-spoken, easy-going rural *colored people* whom I had known as neighbors and friends in Virginia.

I have made many observations along the way since that experience as a back porch philosopher in Chicago. I confess that I returned happily to my desk job in Elgin and, as my present desk job there attests, my career has never steered me in the direction of urban ministry.

I need to confess that, lest I appear to be trying to pass myself off as a veteran worker in the field of urban ministry, with wisdom gained from years of close involvement. The truth is, I need to phrase in questions what I want to say, since, to draw a metaphor from my *rural* (as opposed to *urban*) roots, I merely have been leaning over the fence, looking on, absorbed with interest, while others were doing the real labor in the field.

I am comforted to see, in working with this month's urban ministry cluster, that even those with years of experience in working in the city ask the same basic question that I raise: How do you do effective urban ministry? Urban ministry, that is, that improves the lot of those who are served.

I am of one mind with Harrisburg (Pa.) First Church of the Brethren co-pastor Irv Heishman. At the end of this month's cover story (page 25), Irv says, "The real challenge is to be both evangelism and service people. There's a sense in which our ministry really isn't complete if we don't have both."

Being Brethren, I tend to seek guidance by looking to the New Testament, being happiest when Jesus, himself, turns out to have said something that hit the nail on the head. In this case, Jesus, back from 40 days in the wilderness, and filled with the power of the Spirit, quoted Isaiah to the homefolks in Nazareth: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor" (Isa. 61:1; Luke 4:18).

That's evangelism. And Jesus, in his ministry, demonstrated that he was, of course, both an evangelism and a service person. Evangelism, as Jesus practiced it, remains as important today as ever. But how do we "bring good news to the poor" in today's world? That's my big question.

Are we "bringing good news" by carrying out the traditional social ministries among the poor people of our cities? Are soup kitchens, food pantries, tutoring services, and health clinics—necessary as they are—"bringing the good news"?

I am assailed by doubt. Do not most of our urban ministries, worthy as they are, and good as they make us feel, *still* divide us into the "haves" and the "have nots"?

Are we lacking the knowledge of how to get on the same level with the people we are serving? Can we empower them, somehow, and "disempower" ourselves? By that, I mean making ourselves vulnerable by letting those we serve have as much power as we do—power, wonder-working power . . . that just may be wrested from our grasp.

I used to ask myself these questions in a different context. The context was the Nigeria mission field, where even for the best-intentioned, most humble missionary, it was always (exasperatingly so) a case of "the haves" and the "have nots." No matter how I struggled to be on a par with the Nigerians I loved and worked among and strove to *empower*, it always came back to one point of embarrassing reality: I could always up and leave the situation if I was of a mind to . . . and they could not. I *had* . . . and they had not.

One thing's for sure. Before I make a career change, and submit my resumé for the currently vacant urban ministries portfolio on the General Board staff, I want to have the answer to these questions.—K.T.

Junior High Ministry

Don't miss this one day event with Wayne Rice. Wayne is co-founder of Youth Specialties, a non-denominational organization in El Cajon, California (near San Diego) which provides resources and events for youth and youth workers.

He has worked with youth since 1963 in church and para-church youth ministry. He has authored several books on youth ministry, including Junior High Ministry (1978, revised edition 1987) Great Ideas for Small Youth Groups (1985).

He is also author and instructor of the video parenting curriculum, Understanding Your Teenager (1992). He is currently editor of the Youthworker Journal, Youthworker Update newsletter, and Ideas magazine. He is also a frequent speaker at youth conventions and other events for youth, youth workers, and parents.

When? September 11, 1993
Saturday 9:00 a.m.-4:00 p.m.

Where? Chambersburg, PA Chambersburg Church of the Brethren
260 S. 4th Street
Chambersburg, PA (717-264-6957)

How Much? Only $6 registration to cover the cost of lunch and snacks.

For Who? Pastors, teachers, youth workers, and all persons interested in junior high ministry

- Does your church need to begin or strengthen a ministry with junior high aged youth?
- How can you interest and involve junior high's in the Church?

Why is This Workshop Important?
Practical ideas for today's junior high ministry is critical to the effectiveness and implimentation of it's ministry in today's Church. Critical decisions are being made by our youth between the ages of eleven and thirteen.These people need practical common sense teaching that can help them live out the abundant life our Lord offers. We must learn how to effectively communicate, guide and inspire this dynamic age group. This workshop will prove that ideas can be both practical and exciting!

Registration Form

Return by Aug. 20, 1993

Name ____________________

Address ____________________

Congregation ____________________

District ____________________

Send along with $6.00 to Chris Michael
Youth Ministry Office 1451 Dundee Ave.
Elgin, Il 60120

Travel scholarship available to persons west of the Mississippi, call for more information

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Shannon Martin, a sophomore at McPherson College, poses with his family. From left to right are sister Janae, his father Larry '70, mother Gloria '70, Shannon and brother Kyle.

"McPherson College will offer to Shannon — Life 101! He will learn to enjoy the process of learning in a place where he can develop the significance of his life to himself and to others."

-Larry '70 and Gloria '70 Lewallen Martin
Middlebury Church of the Brethren
Middlebury, Indiana

*Scholarships/Grants:**

Church of the Brethren Awards — *Up to $1,000 per year*
Brethren Volunteer Service Grants — *Up to $500 per year*
Children of Alumni Grants — *Up to $500 per year*
Church-Matching Grants — *Up to $500 per year*
Dependents of Persons in Church Professions — *Up to $1,000 per year*

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✂ -

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Church of the Brethren August/September 1993

Messenger

Indianapolis '93

An Annual Conference of hurt and healing

From the Editor

Those folks who attended the Messenger dinner in Indianapolis enjoyed listening to Ken Morse reminisce about his 21 years as editor of the magazine and his earlier years as youth editor. But all was not nostalgia in Ken's presentation. Demonstrating that he keeps his eye on the future, the 80-year-old editor, author, poet, and hymn-writer closed his remarks with a proposal "as we look forward to the end of this century and to the 300th anniversary of our church in 2008."

Ken proposes that Brethren writers, poets, journalists, artists, composers, dramatists, video producers, media creators, and other talented persons be invited to develop materials that will define and describe for a new century "the Brethren way."

Says Ken, "With the encouragement of Messenger, the Association for the Arts in the Church of the Brethren (AACB), Brethren Press, and the office of interpretation, let this group start on a three-fold task."

The task, as Ken defines it, is:

- To *restate* and *reaffirm* for the 21st century the marks of the Brethren way—based on the words and example of Jesus as they are illustrated by stories from Brethren life, experienced by Brethren members, preserved by Brethren images and rituals, and embodied in Brethren practices.
- To *relate* and *apply* these values to the needs of people in the year 2000, emphasizing still the demanding claims of Jesus' call to discipleship, while being as open and sensitive to all people (publicans and sinners) as Jesus was.
- To make effective *use* of *new technologies* in illustrating and commending the values of the Brethren way, for verbal expression (printing, etc.), for visual communication (art, video, film, etc.), for recording, music, etc., and for personal and group involvement.

Ken handily suggested deadlines: 2000—concept, first drafts, publicity; 2007—distribution; and 2008—300th anniversary celebration.

So, what can we say? Shall we roll up our sleeves and get started?

Kermon Thomasson

COMING NEXT MONTH: An update on Brethren Volunteer Service in Europe as the continent wavers between integration and fragmentation.

Messenge

Vol. 14~~8~~2, No. 8 August/September

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The 1993 Annual Conference was a time of hurt and healing, as Brethren gathered for their "big meeting" with presentiments of rancor, confrontation, and divisiveness. Our report describes that hurt and healing, as well as summarizing the 1993 business agenda and all the other activities that make up Annual Conference. Coverage by MESSENGER staff and others. Photography by George Keeler.

The power of salvation 28

Darren Cushman-Wood ponders the question of what the rightful connection is between evangelism and social justice—particularly from the perspective of low-income believers.

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Cover story: *Grayce Brumbaugh, La Verne, Calif., in our cover photo, touches oil to the forehead of Herb Michael, Iowa City, Iowa, at the end of Wednesday evening's worship. At left, an overview of Annual Conference is provided for Turner Gall Ritchie by his father, Kurt Gall Ritchie, pastor of Florence Church of the Brethren, Constantine, Mich. Photographer George Keeler shot 40 rolls of film, and we did much agonizing as we selected the few photos for which we could find space in our own overview of Conference, which begins on page 11.*

In Touch

Advice for the elderly

"If you want to be very old, you're going to have to be busy," advises 89-year-old **Gladys Jacobs**, a member of Glendale (Ariz.) Church of the Brethren.

Gladys practices what she preaches. She "credits a lifetime of rocking babies, sewing quilts, feeding the hungry, clothing the poor, and spooning food into old people's mouths with keeping her fit, vital, happy, and active." That statement came from a Glendale newspaper in its announcement of Gladys receiving a humanitarian award last November (February, page 3).

Gladys helped found the Glendale Family Development Center 25 years ago. There she cared for children whose parents could not afford day care. She also has worked through the years at Westside Food Bank, founded by a former pastor of the Glendale church.

Gladys' philosophy is straightforward: Where there is a need, meet it. "To be busy keeps your mind off things you shouldn't be thinking about," she says. "And it gives you lots of friends, and your friends help you."

Gladys volunteers daily at Glencroft Care Center, helping with residents, including feeding her sister, Gaynel McClanahan.

Names in the news

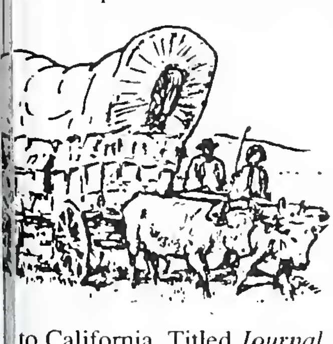
Jo Young Switzer, who attends Beacon Heights Church of the Brethren, in Fort Wayne, Ind., has been named interim vice president and dean of academic affairs at Manchester College.

- **Mike Brown**, a member of Manchester Church of the Brethren, North Manchester, Ind., served in a refugee camp in Croatia this past December-January.
- **Rosa Page Welch**, a former Nigeria missionary and General Board member, now lives in her birthplace, Port Gibson, Miss. Very frail at age 92, the revered singer, whose music and testimony has inspired many Brethren, still enjoys hearing from friends. She can be reached at Claiborne County Nursing Center, P.O. Drawer 1018, Port Gibson, MS 39150. Tel. (601) 437-8083.
- **Cindy Booz**, a member of McPherson (Kan.) Church of the Brethren and an elementary school librarian, has been named Teacher of the Year by her school district.
- **Chalmer Faw**, a member of McPherson (Kan.) Church of the Brethren, is the author of *Acts*, the fifth volume in the Believers Church Bible Commentary series, a joint effort of the Church of the Brethren, The Brethren Church, the Brethren in Christ, the Mennonite Church, the General Conference Mennonite Church, and the Mennonite Brethren Church. He is a former seminary teacher and Nigeria missionary. His book will be released by Herald Press in October.
- **Dale Ott**, of Geneva, Switzerland, is now the coordinator of the Liaison Center for Ecumenical Services for Justice, Peace, and the Integrity of Creation.
- The Brethren Peace Fellowship has presented **Harold Z. Bomberger** its Peacemaker of the Year award. He is a member of Annville (Pa.) Church of the Brethren.
- Bridgewater College honored four Brethren alumni in May. Ripples Medals were presented to **Naomi Miller West**, of Bridgewater, Va., and **James W. Moyers Sr.**, of Broadway, Va. Ripples Medals are given to alumni who graduated 50 years ago or earlier,

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

and have made significant achievements in their careers. **Max H. Myers**, of Gaithersburg, Md., received Bridgewater's Distinguished Alumnus of the Year award. **David L. Holl** posthumously received a Presidential Citation.

- McPherson College has presented its Citation of Merit award to four Brethren: **Dorris E. Coppock**, of McPherson, Kan.; **Wayne Crist**, of Downs, Kan.; **Ellen Miller**, of La Verne, Calif.; and **Harley Stump**, of McPherson, Kan.
- The Manchester College Alumni Association presented Honor Awards to three Brethren in May. **Jean Oswalt**, Plymouth, Ind., is a former Church of the Brethren missionary in Nigeria and a former educator in Hyderabad, India; **Eugene Roop** is president of Bethany Theological Seminary, Oak Brook, Ill.; and **Rolf Theen** teaches political science at Purdue University, Lafayette, Ind.
- **Marlin Heckman**, head librarian at the University of La Verne, has written a book about a pioneer's 1856 move to California. Titled *Journal of a Trip to California*, it is based on the memoirs of 21-year-old J.A. Butler. The Heckman book was published by ULV Press.



He baptized 9,288

One pastor baptized 9,288 persons in one year. That sounds unbelievable, but **George Riak Kuirthoi** performed that feat.

George is a member of the Nuer tribe, from Upper Nile Province in southern Sudan. The Church of the Brethren sponsored him for his theological education at St. Paul's Theological College, in Limuru, Kenya. After graduation and ordination in 1991, George went back home to Sudan, leaving his wife and three children in Kenya. He was gone for a year and two months.

Leer parish has 66 congregations. Because of Sudan's civil war, these have been without any ordained pastor for many years. Even during the sufferings of the war, evangelists have continued preaching God's Word and making believers of many Sudanese.

People in these villages were waiting for an ordained pastor to baptize them. That is where George came in.

And he came in walking. He walked everywhere he went, for a year and two months. Much of the walking was along dusty paths. During the rains the six-foot-four pastor crossed rivers with water up to his waist. God spared him from the rivers' crocodiles, hippos, and water-borne diseases. George explains, "I gave my life into the Lord's hands."

George Riak Kuirthoi traveled by foot for a year and two months in Sudan and, on his trek, baptized 9,288 people.

For George, a typical Sunday went like this: "I began at 8 a.m. I preached for two hours, instructing the people in what it means to be a Christian in a place where many people are not Christians. Then I began baptizing people. By 3 p.m., about 300 people were baptized. By then I was so tired that I could hardly move from the place where I was standing."

George does not know how many Christians there actually are in Leer. All the membership records have been destroyed by the war. But the evangelists tell George that when he returns, there will be even more people to baptize than on his 1992 visit. That next visit was to come after a three-month stay with his family in Nairobi.

During his year in Sudan, George helped two pastors fulfill their requirements for ordination. One is now assigned to Leer parish to assist George. The other pastor is responsible for Bentiu parish.

When asked what his people need and ask for, George replied, "First, they need food, for they are hungry. That's why I am so thin and tired. Next, they want to learn to read. They need Bibles."

And what does George need? He smiles. "I need a bicycle."—ESTHER F. BOLEYN

Esther F. Boleyn is a Church of the Brethren worker with the Nuer Bible Translation Project, in Nairobi, Kenya.

Remembered

Cathy Bantz, a member of Prince of Peace Church of the Brethren, Kettering, Ohio, was honored posthumously by the League of Women Voters of the Greater Dayton area by its creating the Cathy Bantz Community Voter Service Award. She had been a president and executive director of Kids Voting-Ohio. She died May 31, 1992.

Close to Home

Dressed in their centennial costumes, Anna Collins and her daughters, Jessie, Erica, and Joanna, represent Mount Hermon's past, while a church building that members of the congregation constructed in Dos Palais, Haiti, represents the vision leading into the second century.

Blending old and new

Mount Hermon Church of the Brethren, near Bassett, Va., knows how to celebrate its past while working in the present. In its 1992 centennial year, the congregation looked back to its beginnings, reflected in the costumes worn by member Anna Collins and her daughters. But the second century is bringing views of new horizons. Several of Mount Hermon's members went to Haiti in January to construct a church building for a destitute Christian group in the village of Dos Palais (see June, page 4). The 30 x 60 foot structure was put up in a few days time, enveloping, as it rose, the palm frond shelter the congregation had used before.

The project was not the end of Mount Hermon's involvement. There are plans for sending a team of nurses and other health workers to Haiti next January.

Back home, things are humming also. The congregation recently hired, for the first time, a summer youth director.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

The 33rd coffee break

The 33rd annual "Coffee Break at Four-Mile Corner" will be held over the Labor Day weekend, near Sabetha, Kan. Sponsored by **Trinity** Church of the Brethren, in Sabetha, and a United Methodist congregation, the event encourages holiday motorists to take a rest stop for safety's sake. Local businesses now have joined the sponsorship.

During the 1992 break, 1,784 travelers signed the register and devoured free coffee, tea, orange juice, and cookies. They came from 32 states, Germany, Costa Rica, Turkey, and Japan.

So popular is the break that some travelers make a point of returning. One man who was there last year said he had stopped by for 23 consecutive years.

This and that

Reba Place Fellowship, Evanston, Ill., will hold a conference on Christian community, "Shalom Connections," October 1-3. Invited to the meeting are people seeking a more fully shared community life in their own locale and to groups with longer-term experience in Christian communal covenants. Contact David Janzen, 726 Seward, No. 2, Evanston, IL 60202, or phone (708) 475-8715.

- Working at meeting hunger needs, four Church o the Brethren congregations of **Southern Plains District** carried out a two-day project of meat-canning in Fairview, Okla., in March. Brethren from **Antelope Valley**, near Billings, Okla.; **Big Creek**, near Cushing, Okla.; **Enid** (Okla.); and **Pleasant Plains**, near Aline, Okla., helped can 17,000 pounds of beef for local hunger relief needs and for projects abroad.

- **North County** Church of the Brethren, San Diego, Calif., had its *Dunker Cook Book* recognized by Better Homes and Gardens Books. The publisher is including North County recipes and a photo of the *Dunker Cook Book* cover in its new book *America's Best-loved Community Recipes*. North County developed its cook book to make money for its building fund. (For an item on North County's new building, see April, page 5.)
- James Washington, who formerly pastored the **Bethel Temple** Church of the Brethren, in Pomona, Calif., now operates a catfish farm near Whitehorse, Texas. There, 600 miles from the nearest Brethren congregation, he has begun a Church of the Brethren congregation called **Followers of the Way**.
- **Shenandoah District** held its first Brethren Disaster Relief Auction the weekend of May 23, at Rockingham County Fairgrounds, in Harrisonburg, Va. One feature of the event, a cattle auction, netted $35,000. Prior to accounting for expenses, coordinator Carlton Ruff figured the auction had raised "well over $100,000." Plans call for making the auction an annual event.

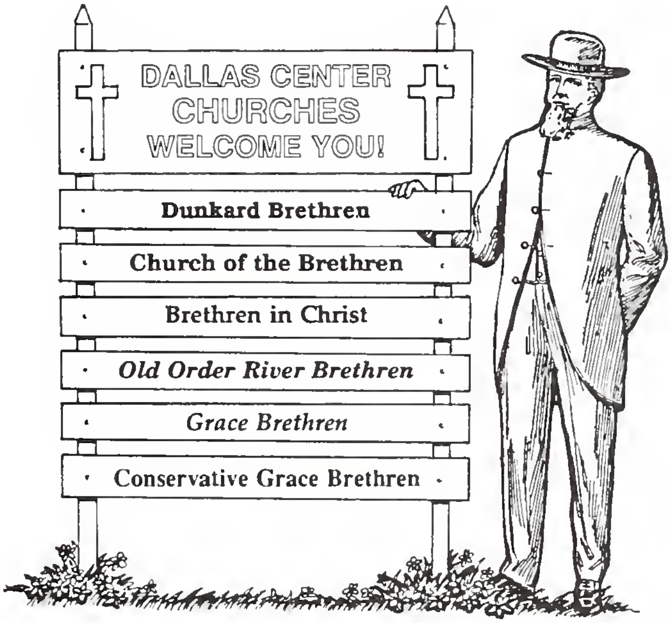
Still more Brethren

Folks around Dallas Center, Iowa, often joke that the town should be called "Brethren Center" instead of Dallas Center. That joke has even more substance now that yet another Brethren body has joined the confusing (to outsiders) mix.

In Dallas Center, among the seven Protestant churches of the town, one could find the Church of the Brethren (**Dallas Center** congregation), the Dunkard Brethren, the Fellowship of Grace Brethren Churches, the Brethren in Christ, and the Old Order River Brethren (Yorkers).

Now the Grace Brethren congregation has split, following action at the denomination's National Conference last summer. (See "Grace Brethren Church Splits over Trine Immersion Baptism," November 1992, page 9.)

In Dallas Center, breakaway pastor Stephen Burns has formed Beaver Valley Conservative Grace Brethren Church congregation, which held its first service April 4.



Campus comments

The **University of La Verne** celebrated the 20th anniversary of its "supertents" in May. The building was controversial at the time of its construction in 1973, being a "tensioned membrane" structure utilizing a coated fabric that can withstand hurricanes, earthquakes, and the Santa Ana winds that blow through La Verne. Birdair, Inc., which built the "supertents," will complete in December its latest project, the new Denver international airport. The airport's resemblance to La Verne's "supertents" is striking.

Let's celebrate

Communion Fellowship, in Goshen, Ind., after several years of renting or borrowing space, has bought its own facility, which it dedicated May 16. The building formerly housed a data processing center. Volunteers did much of the necessary renovation work.

- **Camp Swatara**, near Bethel, Pa., celebrated its 50th anniversary July 3-6, with a series of events climaxed by a "Sweetheart Dinner" for couples who met or were married at the camp.
- **Lower Miami** Church of the Brethren, in Dayton, Ohio, dedicated a new organ May 23, to the memory of Joyce Hicks, a member of the congregation and a member of the General Board, who died May 29, 1992.

National Council begins 'transformation' process

The National Council of Churches (NCC) has begun a "transformation," trying to find a way to survive a 20-year decline in membership and financial support that has taken a heavy toll on its largest member churches.

The "transformation" is yet unspecified, but NCC general secretary Joan Brown Campbell said it will include shedding unnecessary bureaucracy, improving relations among member churches, being more responsive to local congregations, nurturing leadership, and improving communication. She said the NCC is "not coming apart at the seams," but described it as "a little pudgy, a little gray, not terribly cute, and certainly not innocent."

"The commitment of the churches to work together in the council is as strong as it's ever been," said Brethren general secretary Donald Miller. "The problem is that many denominations are suffering from economic problems and membership losses right now. These translate into reduced resources. The council is required to reshape itself, but it does so with considerable hope and dedication."

Under a process approved in May, Campbell and NCC president Syngman Rhee will appoint a committee to consider models of "transformation." The models will be presented to the NCC's Executive Coordinating Committee and General Board and then distributed to units and member churches for feedback. Final action will be taken at the November 1995 meeting of the board. The NCC most recently restructured in 1989-90.

Financial difficulties have already forced some structural changes. The NCC's Unity and Relationships Unit —one of four major program units— has eliminated its top administrative position to save programs. Overall the NCC lopped $1.1 million from its approved $51.7 million budget for 1992-93.

A $150 million fundraising drive has begun to aid both the NCC and the World Council of Churches (WCC). Organizers plan to tap what they see as enthusiasm for interchurch cooperation at the local level, and hope to raise the money by the year 2000.

The "Ecumenical Development Initiative" primarily targets Americans of prominence, influence, or wealth. Donors may designate funds to six areas, to be split about evenly between the NCC and WCC.

BVS director is consultant on legislation for Council

Brethren Volunteer Service director Jan Schrock will conclude this month a six-week assignment with the National Council of Churches focusing on volunteer service.

Schrock was called to be a consultant at the request of the NCC and on behalf of the Church of the Brethren urban ministries program to design an ecumenical urban volunteer corps with the Council of Religious Volunteer Agencies.

Schrock was present at meetings earlier this year that involved working on church-state language for the national service bill. The bill envisions a community corps program, youth corps program, service learning, leadership trai ing/special service projects, a campus-based program, professional training, gifted youth guided in designing solutions to community problems, and an intergenerational program that combin students, out-of-school youth, and adul

Such legislation could, if passed by Congress, provide loan deferments, lo forgiveness, or vouchers for full-time volunteers wishing to attend college.

The vast majority of volunteers and activities would be centered on rebuild ing the cities.

Schrock's consulting involves not o the NCC, but working along with Cat olic volunteer organizations.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other natioanl and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of Messenger *or the Church of the Brethren.*

NEW
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FESTIVAL

ok for the hope in Sudan say Roger and Carolyn Schrock, Church of the Brethren ld staff in southern Sudan who work for the New Sudan Council of Churches.

ray, learn, and advocate r Sudan, Schrocks say

ethren field staff Carolyn and Roger hrock are visiting US churches this mmer to talk about southern Sudan. ney work for the New Sudan Council of hurches (NSCC), and encourage Breth- n to learn about Sudan, pray for its ople, and get involved in advocacy on eir behalf. The Schrocks are supported the Church of the Brethren, the Pres- terian Church (USA), and the Re- rmed Church in America.

Encouraging advocacy is a new pri- ity for Christians in southern Sudan, ich has been devastated by a lengthy vil war. There is fighting between the rthern Muslim government and rebels sed in the mostly Christian south, and ghting between the rebel factions.

The situation varies in the south, Caro- n said. Recently she visited the Upper le, where "people were fleeing. . . . eding centers and relief assistance had en stopped because of fighting. I felt a of discouragement from the people." ere was "a lot of starvation," she said. e people do not understand why the hting between factions takes prece- nce over their need for food, she said.

Other areas have survived some time thout fighting or bombing. People are rviving but still need commodities ch as salt, soap, and medicines.

'The infrastructure is almost totally oken down," Roger said. "There is no ucation, no health services, no trading, no money economy, no transportation other than walking. There's nothing other than people trying to survive off of whatever relief is available or what they can grow or what they can go out into the bush and pick off of trees or roots to dig up or fishing the streams."

International advocacy may help stop the war because some Sudanese political leaders "are very concerned that they're perceived by the world as good leaders," Roger said. The world must "call into question the human rights position, the way in which food is used as a weapon, the problems in terms of care for their own civilian population," he said.

"For God's sake, don't send in the Marines," he cautioned. "Just to call the US to get involved might mean sending in the Marines. We sent them to Somalia, but we have serious questions whether Somalia is in worse (shape), rather than better, because of that.

"You don't address root causes with military might," he said. In Sudan, "the only solution is a political solution, and we could lend our efforts from the US government to that process."

Roger challenged Brethren to put their lives on the line if a program of accompaniment is created. "If we had western persons in there, who were willing to take the risks, it will lessen the likelihood of people being exploited. But more importantly," he said, "it will talk about solidarity. One of the most painful things for the Sudanese church is the sense that the rest of the world doesn't care."

Church leaders in southern Sudan are in danger because of their work for the people and mediation between rebel factions. NSCC chairman Bishop Paride Taban's car has 10 bullet holes in it, from an incident in which fortunately no one was hurt. Church leaders organized a mediation process to bring the rebels together, negotiating 19 points of contention. But they have been unable to solve "the twentieth point, being, who's going to be the leader," Roger said.

In February, Christian leaders issued a statement accusing the rebels of oppressing the people. "The church leaders have openly said, in recent months our people have suffered more from interfactional fighting than they have from the fight between the southerners and the (northern) government," Roger said.

The church is the only social institution still functioning in southern Sudan, the Schrocks said. Church leaders have led work in relief, development, and education. The NSCC, with 12 on staff, has assisted in distributing a little over $4 million of food in the last year, is getting seeds and tools to 15,000 families, and has started a program of Theological Education by Extension.

Another Brethren couple working for the NSCC, Louie and Phil Rieman, are facilitating community development. The NSCC team helps communities write grant proposals for aid and sends them to agencies in the US or Europe.

Sudan is not just starvation and death. The media and many relief agencies "seldom also share the hope that's there among the people, or even the smiles on the faces of the kids who are about to die," Roger said. "Tell the whole story. Don't just tell our trauma, but also tell our hope."

Calendar

Cooperative Disaster Child Care Training Workshops, August 14-15 in Puerto Rico; September 17-18 at the Messiah Church of the Brethren, Kansas City, Mo.; and October 21-22 at the Seventh Day Adventist Pine Springs Ranch, Mountain Center, Calif. [Contact Helen Stonesifer, Cooperative Disaster Child Care, P.O. Box 188, 500 Main St., New Windsor, MD 21776; (410) 635-8734].

Graduates: (front) Janet Summers, Russ Matteson, Mary Jane Button-Harrison, Cynthia Taylor, Timothy Binkley, Linda Weber; (second) Clara Glover, Jill Loomis, Erin Matteson Zandra Wagoner, Anet Satvedi, Dorothea Honn, Kimberly Wood, Marcos Inhauser; (third) Kan Man Chau, Milton Garcia, Scott Dovel, Glenn Bollinger, Bitrus Bdlia, Tom Barth; (back) David Radcliff, Skip Ober Miller, Jonathan Shively, Chris Bohlander, Royal Corbin, Mark Liller.

Seminary graduates 29 in June ceremony

In June, 29 students graduated from Bethany Theological Seminary, Oak Brook, Ill.

Three received doctor of ministry degrees:

David R. Radcliff is peace consultant and staff for Korean ministries for the Church of the Brethren General Board in Elgin, Ill.

Anet Daniel Satvedi, Panther Creek Church of the Brethren, Roanoke, Ill., pastors United Methodist congregations in Dalton City and Oakley, Ill.

Linda F. Weber, of both York Center Church of the Brethren, Lombard, Ill., and Washington (D.C.) City Church of the Brethren, is a writer and speaker.

Twenty-two students received master of divinity degrees:

Thomas E. Barth, First United Methodist Church, Arlington Heights, Ill., will complete a doctor of ministry in pastoral care and counseling.

Timothy Scott Binkley is a member of Trinity Church of the Brethren, Detroit, Mich.

Christopher W. Bohlander, Pleasant Hill (Ohio) Church of the Brethren, is exploring options for ministry with Brethren in Brazil.

Glenn E. Bollinger, Sebring (Fla.) Church of the Brethren, will pastor Beaver Creek Church of the Brethren, Bridgewater, Va.

Mary Jane Button-Harrison will co-pastor Ankeny (Iowa) Church of the Brethren.

Royal Timothy Corbin, First United Methodist Church of Chicago, Ill., will take up a position as assistant minister of Fourth Street United Methodist Church, Aurora, Ill.

Milton J. Garcia, Rio Prieto Church of the Brethren, Lares, P.R., plans to do pastoral work at Castañer (P.R.) Church of the Brethren.

Clara Carter Glover is a member of New Carlisle (Ohio) Church of the Brethren.

Steven E. Goodin will pastor Kincaid-Tovey United Methodist Church, Kincaid, Ill.

Dorothea Dyck Honn is a member of Waukesha (Wis.) Alliance Bible Church.

Marcos Roberto Inhauser, Michigan City (Ind.) Church of the Brethren, will direct the Mennonite Center of Theology in Brazil.

Mark W. Liller, New Carlisle (Ohio) Church of the Brethren, will pastor Moscow Church of the Brethren, Mount Solon, Va.

Jill Ilene Loomis, University Baptist and Brethren Church, State College, Pa., will work in pastoral counselling and family therapy.

Erin and Russell Matteson, Christ Church of the Brethren, Carol Stream, Ill., will co-pastor Fellowship in Christ Church of the Brethren, Fremont, Calif.

David "Skip" Ober Miller is co-pastor of South Bay Community Church of the Brethren, Redondo Beach, Calif.

Cheryl Lynn Peterson, Lincolnshire Church of the Brethren, Fort Wayne, Ind., will be campus minister at Indiana/Purdue University in Fort Wayne.

Jonathan Adin Shively, Lancaster (Pa.) Church of the Brethren, will pastor Pomona (Calif.) Fellowship Church of the Brethren.

Janet Marie Summers, First Congregational United Church of Christ, Downers Grove, Ill., will be minister of adult education at First Congregational United Church of Christ, Naperville, Ill.

Cynthia Builta Taylor, York Center Church of the Brethren, Lombard, Ill., will work in a social services domestic violence program.

Zandra Lynnae Wagoner, La Verne (Calif.) Church of the Brethren, is associate pastor of Saint Peter's United Church of Christ, Chicago, Ill.

Kimberly A.R. Wood will be associate pastor of First Church of Lombard (Ill.), United Church of Christ.

Four students received master of arts in theology degrees:

Bitrus A. Bdlia, Ekklesiyar Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) Number 1, Biu, Nigeria, plans to return to Nigeria to work with EYN.

Kan Man Chau attends a nondenominational church; future plans are unknown.

Eric Scott Dovel is a member of Leakes Chapel Church of the Brethren, Page County, Va.

John Mitchell Neahring is a member of the Church of Saint Anne, Dixon, Ill.

lans begin for second lder Adult Conference

he second National Older Adult Con-
erence (NOAC) September 12-16, 1994,
ill continue the theme of the first
OAC, "Yes to Years." The meeting is
r Brethren who are 50 or older.

The purpose of the conference "is to
ffirm our denomination, to enhance per-
onal growth, to claim and celebrate our
lace in church and society, and to
rengthen Christian values in genera-
ons to come," said the planning com-
ittee.

The committee, which will meet again
September, includes co-chairpersons
arlene and Gordon Bucher, Carol and
aul Boll, Eloise Lichty, Clara and Ivan
atterson, Doris and Ira Peters, Kaydo
d Margie Petry, Becky and David
aas, and Jay Gibble (staff).

istrict, General Board nnounce staff changes

edro Brull is the new executive minis-
r for Puerto Rico in the Church of the
rethren's Atlantic Southeast District, as
June 1. Brull served as volunteer ex-
utive for Puerto Rico 1987-92. He also
an artist and owns a travel agency in
ega Baja, P.R.

Brull follows **Jaime Rivera** in the po-
tion. Rivera has served as Puerto Rico's
terim executive for the past year.

Debbie Roberts begins August 1 as
lunteer coordinator of the General
ard's Program for Women. She will
ork quarter-time in the position and
ntinue as pastor of the Springfield
re.) Church of the Brethren. She is a
aduate of Berea College and Bethany
minary.

Pedro Brull

Debbie Roberts

At a meeting on peacemaking and evangelism were Brethren evangelism staff Paul Mundey, as well as Marilyn Miller, Douglas Cox, and Katie Funk Wiebe.

Peacemaking, evangelism are subjects of meeting

Brethren, Friends, and Mennonites discussed the relationship between evangelism and peacemaking in a May event sponsored by New Call to Peacemaking.

"As representatives of the peacemaking and evangelism interests of our respective groups, we are finding things in common amidst our diversity," said convenor Doug Cox.

Among common themes for the 20 participants were conclusions that in the churches there is a hunger for a holistic approach uniting peacemaking and evangelism, that fruitful dialog is possible, and movement from words to action is necessary for both peacemaking and evangelism. Another common theme was that "the system is broken—we have virtually eliminated the role of leadership, maintenance has replaced mission, we are caught in racism and patriarchy."

A report on the meeting and copies of presentations are available for $2 from New Call to Peacemaking, P.O. Box 500, Akron, PA 17501.

Peacemaker conference scheduled for New Year's

A jointly sponsored conference on peacemaking is scheduled for December 30, 1993-January 2, 1994, by Christian Peacemaker Teams and New Call to Peacemaking.

The conference will be held in Chicago, Ill., and will include some 20 workshops that address such topics as domestic violence, military intervention in global crises, loss of urban employment opportunities, and hate crimes.

"The time is right for a gathering of Christian peacemakers from across the US and Canada," said Lois Kenagy, of the CPT steering committee. "Brethren, Friends, and Mennonites who believe that Jesus pioneered in hospitality to enemies and nonviolence should be leading out."

The theme of the conference is "Christian Alternatives to a Culture of Violence." Brethren resource people include Cinny Poppen, who will conduct nonviolence training, and Julie Garber, Brethren Press editor. Early registration ends September 30. Contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608; (312) 455-1199.

Volunteer will answer curriculum questions

Congregations with curriculum questions now have a place to turn. Helen Constable began June 1 as the General Board's full-time volunteer for congregational resourcing. She works closely with June Adams Gibble, congregational nurture staff, and Wendy McFadden, director of Brethren Press.

Recently retired as associate executive of Western Pennsylvania District, Constable brings many years of experience in Christian education to the job, which will continue through the 1994 Annual Conference. She can be reached in Elgin, Ill., at (800) 323-8039.

A Joint Educational Development (JED) partnership between 14 denominations will dissolve in April 1994. The Church of the Brethren representative was June Gibble, General Board staff for congregational nurture.

During its 25 year existence, the partnership was responsible for the development of Christian education curriculum including "Bible Discovery," "Discipleship Alive!," and the four-part "Christian Education: Shared Approaches."

More than 1,600 pounds of medicines and vitamins were shipped to Cuba in May by Church World Service. The shipment included approximately $7,000 worth of B vitamins for the treatment of a nutritional deficiency resulting in blindness, along with antibiotics, anaphylactics, anesthetics, cardiovascular and dermatological medicines obtained through Interchurch Medical Assistance. The destinations for the medicines were children's hospitals and Protestant and Catholic homes for the elderly.

A previous shipment to Cuba in late April delivered refrigerated cancer medicines along with 35,000 pounds of canned beef donated by the Mennonite Central Committee and 2,384 pounds of powdered milk donated by CWS.

A study released by the group Independent Sector reported that members of the nation's 258,000 congregations gave $39.2 billion in 1991. Members also gave $19.2 billion worth of their time in 1991, about $4 billion less than the US government spent on education in 1990.

The report shows that people who identify themselves as religious and who attend religious services regularly are by far the most generous when it comes to giving time and money. "It tells us that congregations foster voluntary service, suggesting that many Americans get their first introduction to voluntary service and responsibility to engage in community activities through participation in a religious congregation," said Virginia Hodgkinson, Independent Sector's vice president for research and co-author of the study.

Christian Peacemaker Corps (CPC) will begin training members in September. The CPC is a group of 12 trained in peacemaking and nonviolence who will be available on a full-time basis to work in situations of violent conflict. Six will be trained this fall with the group expanding to 12 in the next year. The Christian Peacemaker Teams is CPC's sponsor.

Rulings by the Supreme Court in mid-June defined closer ties between religion and public schools. In one of two decisions the court ruled that school officials may not exclude a group or speaker from school grounds just because they intend to offer a religious message. In essence, the ruling states that any school that opens its grounds to a civic or social organization must also do so for religious organizations.

In a separate ruling the court refused to hear an appeal that involved prayer at graduation. Seniors at a Houston, Texas, high school voted to have a member of the senior class deliver a prayer at the ceremony. A federal appeals court ruled that the prayer did not violate the First Amendment's ban on an "establishment of religion," because the message was not sponsored by government officials.

The Roman Catholic Church is considering lifting the ban on altar girls. "The matter. . . of altar girls is under study. There has not, therefore, been any decision taken in this matter," said a release that emphasized that the question is of a pastoral nature and does no involve church dogma or doctrine.

Democratic rule was returned to Guatemala in June with the election of Ramiro de Leon Carpio by the country's congress. De Leon Carpio replaces Jorge Serrano, who was removed from power after he fired the country's congress and supreme court and suspended constitutional rights. The election of a human rights activist is unprecedented in a country with a poor human rights record, civil war and a military that long has played a role in political life. Church leaders denounced the dictator-like role Serrano had taken. However, Serrano rose to power in 1990 with support from Christian evangelicals, who make up about one-third of Guatemala's population.

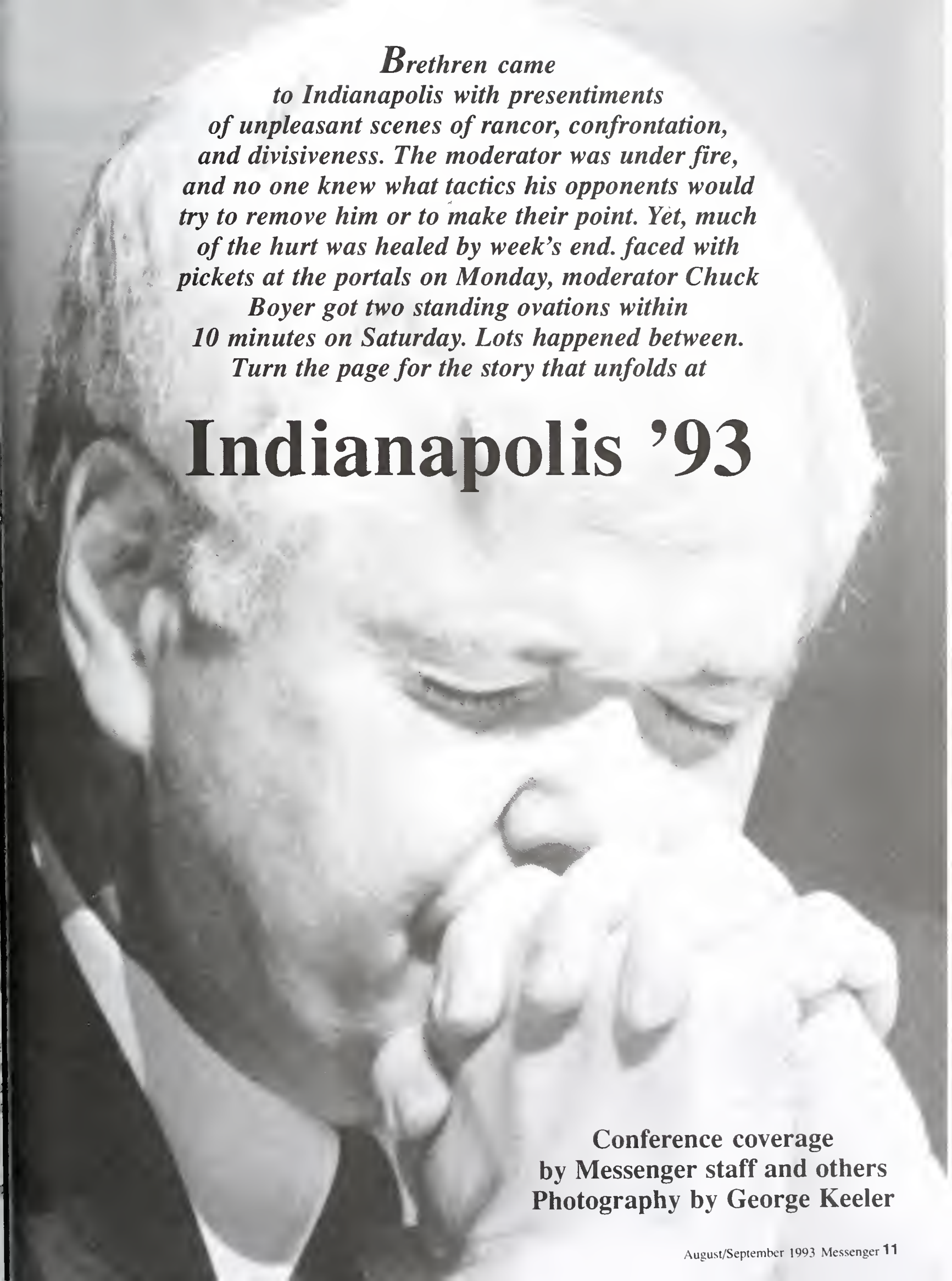
David Hope, the London bishop for the Church of England, has decided to allow women priests in his diocese. Hope and five other suffragan bishops who oversee London parishes have drawn up a plan that will recognize "two integrities" throughout the diocese—parishes that approve of women priests and those that disapprove. Hope was thought to be the most likely of any bishop to bar women priests. He said the primary reason he decided to allow women priests despite personal objection is that the ban on women would last only as long as he is bishop in the diocese.

Plans were approved by the 205th General Assembly of th Presbyterian Church to conduct a three year churchwide study and dialog on issues surrounding the ordination of gays and lesbians. "W urge you to lead the church in examining this issue. . .listening as we've never listened before, speaking as we've never spoken before so that, together, we can uphold the church as a model of reconciliation in a divided world," said Lin Team, chair of the representative committee that proposed the study.

The initial resolution included an opinion that the current denom national constitution says self-affirming, practicing homosexual peop may not be ordained as ministers of the Word and Sacrament, elders or deacons. The resolution also urged the church to assure an "open and non-incriminating" environment for gays and lesbians to be engaged in the study without jeopardizing their reputations or standi in the church.

The National Council of Churches has embarked on a plan to hold a "safe" discussion of the issue of homosexuality involvi representatives of member denominations and of homosexual group including the largely homosexual Universal Fellowship of Metropolita Community Churches and homosexual caucuses within member denominations.

Over the last decade the Metropolitan Community Churches, which is not affiliated with the NCC, has been rebuffed in its attemp to create formal ties with the council, culminating in an emotional showdown at the NCC's General Board meeting last November.



Brethren came to Indianapolis with presentiments of unpleasant scenes of rancor, confrontation, and divisiveness. The moderator was under fire, and no one knew what tactics his opponents would try to remove him or to make their point. Yet, much of the hurt was healed by week's end. faced with pickets at the portals on Monday, moderator Chuck Boyer got two standing ovations within 10 minutes on Saturday. Lots happened between. Turn the page for the story that unfolds at

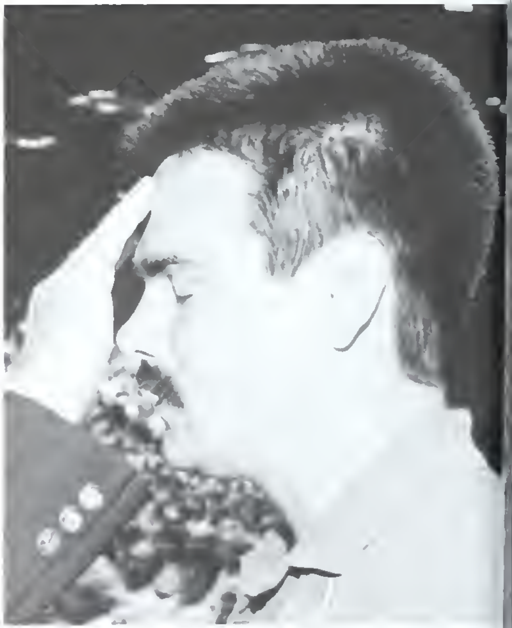
Indianapolis '93

Conference coverage by Messenger staff and others

Photography by George Keeler

HURT AND HEALING

Conferencegoers carried home memories of a week marked by much prayer, much searching of the scriptures, and much searching of the heart. Stressed out by forebodings of strife over the issue of homosexuality, Brethren were open to the Holy Spirit, which permeated the week's meetings. The first business meetings were opened with everyone breaking into groups of four for scripture study, discussion, and prayer. Wednesday evening worship included anointin Friday evening's speaker issued an altar call. All these opportunities to present hurts, to confess sin, to seek healing and forgiveness found eager participants. Brethren reached out to one another. It was a Conference like none other of recent memory.



Throughout Conference week there were scenes of Brethren reaching out to one another and to God as they worked through the issues that threatened divisiveness.

HOMOSEXUALITY

Dealing with divisiveness

Standing Committee asserts itself n backdoor approach to agenda

Under the rubric "human sexuality," the issue of omosexuality was dealt with in many forms nd forums throughout the week, including an nsight session, one-on-one discussions, and an pen forum on the Conference floor.

In its pre-Conference meeting, Standing ommittee responded to a resolution from a roup of Brethren that met at Greenmount hurch of the Brethren, near Harrisonburg, Va., pril 6 (June, pages 6 and 32).

Standing Committee's response took the form f "Words of Guidance," which was read to the elegates before the formal opening of the nnual Conference business session on Wednesay morning. The committee, in that paper, ffirmed "the 1983 Annual Conference statement on human sexuality, which says that a omosexual lifestyle is unacceptable as a hristian option, and believes that the tone of e 1983 statement should be preserved."

The "Words of Guidance" went on to state, Abbreviated statements like those adopted by tlantic Northeast District and the Greenmount rum do not fully capture the breadth of the 983 statement. Standing Committee encourags the denomination to live within the guidenes of the 1983 statement, which are adquately clear, and believes the paper should be ad and lived out in the life of the church by all s members."

In their session dealing with the Greenmount solution, Standing Committee members voiced oncern about the trend of special interest roups getting action from the committee by the backdoor" approach—by-passing the preribed routes through district conferences and e General Board.

An insight session titled "Human Sexuality" ew approximately 500 people Thursday ening. It included personal testimonies from a sbian pastor and a family member of a sexual former denominational leader.

On Saturday, an hour was devoted to an open rum relating to the 1983 statement. The ecision to hold the forum came from Standing ommittee as part of its "Words of Guidance." Many of the 31 speakers supported the 1983 atement. Homosexuality was directly addressed in a number of the speeches. People also spoke about compassion, accountability, and the implementation of the 1983 statement.

Just prior to the forum, the delegates participated in a "straw poll" to test the strength of support for the 1983 statement. The results were given to Standing Committee.

Standing Committee appointed a subcommittee to process information received from the larger church and bring a report in 1994. The subcommittee also will consider accountability and leadership issues that have emerged in recent years.

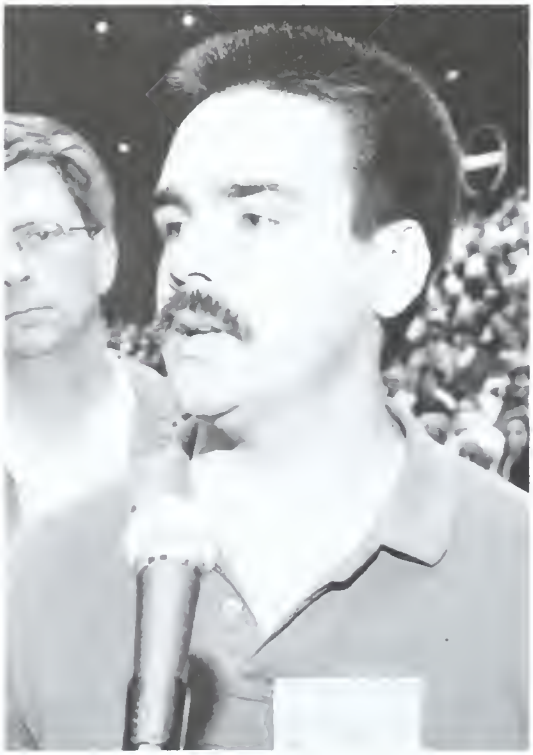
Moderator Chuck Boyer referred to the criticism he had received because of his statement that he was ready to accept gays, lesbians, and bisexual people into positions of leadership in the church (February, page 15) when he made his closing remarks at the end of the business session Saturday morning. Said Boyer, "Many of those who were critical or unkind said they would pray for me. My heart was softened, and their hearts may have been too. At this Annual Conference, we have seen the power of prayer, and it has helped make us able to listen to each other this morning."

Boyer went on to observe, "We have a tremendous leadership crisis in the Church of

An insight session on the 1983 paper on human sexuality drew a crowd of 500 Brethren. Some determined participants were willing to make do with hallway seating rather than miss the personal testimonies on the session's program.

"When I speak in a conservative mode, the liberals pull out their Bible and throw it at me. And when I speak as a liberal, the conservatives and fundamentalists pull out their Bible and say I have no right to say what I do."

—**Moderator Chuck Boyer,** *speaking at the end of the Conference week* the Brethren. Part of the reason is our tendency to kill off our leaders. Who wants to be a leader when you have to be so careful with what you say? God bless us as we strive to be a church that is truly a place of love for brothers and sisters."—Eric B. Bishop



Over 30 speakers managed to get in their two minutes at the mike during Saturday morning's forum on human sexuality. Most of them defined their position on *homosexuality*. Waving his Bible for emphasis, pastor Jack Harpold of Midway congregation, Lebanon, Pa., declared that he and his flock "believe the Bible is the inspired Word of God, and it is the truth." He concluded, "I am ashamed we are even discussing this. . . ." JR Stockberger, a member of the Arlington (Va.) congregation, posed questions to the denomination: "Church of the Brethren, when did you lose your compassion? How dare you let us suffer the scorn of isolation and disrespect without a word?" He observed in conclusion, "Your silence is deafening."

ORGAN DONATIONS

We are all for donating

But be careful not to offend anyone about 'quality of life'

In response to a query originally brought to Annual Conference in 1990, the delegates adopted a "Resolution on Organ and Tissue Donation." The paper calls church members to educate themselves regarding organ and tissue donation and to be in dialog regarding the use their organs and tissues upon death.

The paper came to the 1993 Conference through the General Board, and several amendments were made reflecting concerns expresse both during the Tuesday evening hearing and the Conference floor. One amendment deleted portion of the paper that put qualifications on the phrase "quality of life."

Explained General Board chairman David Wine, "The blind and deaf community suggeste this rewording, because the words 'improve th quality of life for persons who are blind and deaf' implies that our blind and deaf sisters an brothers don't have a good quality of life."

Another amendment broadened the resolutio to include all organ and tissue donation that w "extend the lives of persons and improve their quality of life." Wine stated that the study committee expressed its desire to keep the pap as open as possible.

Other discussion of the resolution addressed the issues of stewardship of organs and tissues as well as the availability and high costs of organs for transplantation.—Suellen Shively

Suellen Shively served with Messenger *as editorial assistant, 1991-1992. Continuing in Brethren Volunteer Service, she now works with Community Crisis Center, Elgin, Ill.*

ETHICS

Having second thoughts

A potentially flawed policy is recalled for some fine-tuning

The "Ethics in Ministry Relations" paper pass last year by Annual Conference will be review during the next year by a committee formed b Standing Committee. "There is potential for nisunderstanding or even misuse of the denominational policy statement," Standing Committee aid. The review group will include members ppointed by Standing Committee, the General Board, and the Council of District Executives CODE).

The action was taken at the urging of CODE nd the General Board. District executives have been placed at a critical position in arrying out this paper," CODE chairwoman 'amela Leinauer told Standing Committee. She s associate executive for Mid-Atlantic District.

"From our own experience we know the ifficulty of developing processes for dealing vith allegations of clergy sexual misconduct," he said. "Never before has Annual Conference assed a paper with such an involved process for uch a complicated issue."

Six cases of misconduct involving clergy or ther church leaders are pending in the districts, einauer said. District executives have dealt vith some 30 cases in the last few years. In their xperience, the paper needs revision especially n Section Four, which outlines a process for ealing with allegations of sexual misconduct by hurch leaders.

Standing Committee also adopted an interim tatement to help implement and interpret the Ethics in Ministry Relations" paper while it is eing reviewed. The interim statement emphaizes that the statement is religious in nature, hat it is not intended to be legally mandatory, hat it does not intend to create legal rights to nonymity for those bringing allegations, and hat the paper is not intended to change existing olity of the denomination.—CHERYL CAYFORD

GLOBAL CHURCH

Brethren going global

Global structure polity is in place, but are the 'new Brethren' happy?

he Church of the Brethren now has a structure n place for creating a global church, beyond the ounds of the United States and Puerto Rico—e traditional outer limits. Conference, by a ore-than-2/3 vote, passed the paper "Structure Deal with Global Church," despite several omplaints that the work on it had been flawed om the beginning.

The flaw, according to Onaldo Pereira of Brazil, Ayuba Ulea of Nigeria, and others, was that the committee had only North Americans on it, and did not sufficiently consult overseas Brethren. As a result, the paper's critics contended, the proposals smacked of colonialism and paternalism, if not North American arrogance. Asked Pereira, "Why do you want to fit us (Brazilian Brethren) into your mold?" If the early church had sat down to determine its structure, said the Brazilian church leader, we might never have had the church. He concluded his speech by saying, "If we do join you, let us change you."

Committee chairman David Waas countered the paper's critics by pointing out ways that the proposed structure would allow for evolution to take place as the needs of the global church's components dictated.

Before the paper was presented, the committee had revised several sections, mainly to clarify the roles of the General Board and district boards.

Each new congregation will be assigned to a district within the US. The district board is then responsible for making any needed adjustments in polity and establishing the process for licensing and ordination of ministers. Under the adopted new polity and policy, the General Board carries "primary responsibility for discovering, evaluating, recommending, putting into effect, and monitoring projects outside the United States and Puerto Rico."—KERMON THOMASSON

Ayuba Ulea, who recently became general secretary of *Ekklesiyar Yanuwa a Nigeria* (EYN), decried the lack of inclusion of Nigerians and others on the global church structure committee. Responding to a question on EYN's present status, the Nigerian leader said, "EYN is part and parcel of the Church of the Brethren. Its independence is in its administrative part." He added that the church in Nigeria is considering shortening its name to just *Ekklesiyar Yanuwa* (Church of the Brethren).

"What was impressive to me about this Conference was the good activities for kids. Like today, we went out and cleaned up White River. That was cool."

—Adam Wenger, Anderson (Ind.) Church of the Brethren, *speaking to our roving reporter*

Navajo weaver Mary Thompson, serenely plying her craft in the exhibit hall, provided a contrast to the heated debate in the main auditorium, where critics argued that the paper "Community: A Tribe of Many Feathers" was too accommodating to Native American theology.

NATIVE AMERICANS

Studying a 'vision'

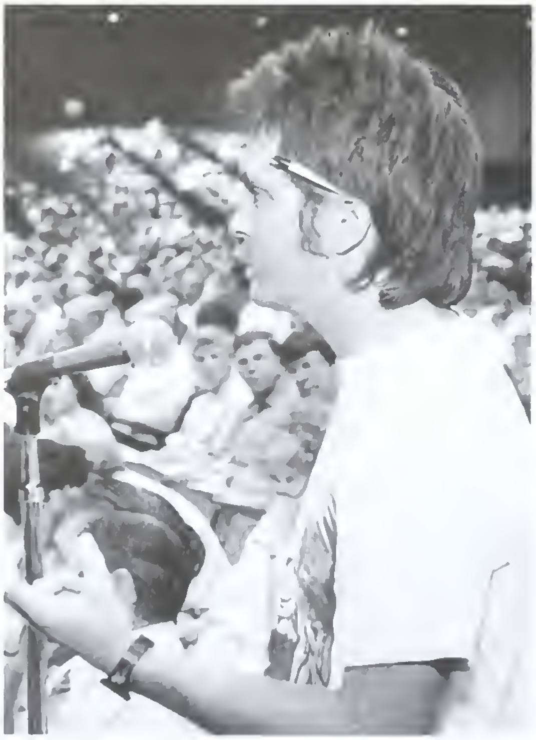
Paper's language, for critics, compromised Christian beliefs

"It has been too long" that the church has set aside issues important to Native Americans, Ethelene Wilson told Annual Conference. The delegates agreed, and adopted a paper on Native Americans for study for a year. The paper is called "Community: A Tribe of Many Feathers."

Wilson is a member of the Tok'ahookaadi' congregation, near Cuba, N.M., and helped represent Native American Brethren on the General Board-appointed committee that prepared the study paper. As Native Americans, "we want to be able to share the Bible, to live our life without having to explain ourselves, without having to feel different, without making excuses," Wilson said. "We are all part of God's creation, but the difference is that I am Navajo, I have a dark skin, I am the color of the earth."

The paper explains differences in spiritual and cultural traditions, reviews the history of Church of the Brethren involvement with Native Americans, and calls the church to confession and repentance. Impetus for the study came from youth at last year's Christian Citizenship Seminar.

Discussion on the Conference floor and in a hearing on the paper included opposition to what some saw as an affirmation of a "religious heritage that is not based on Jesus Christ," in the words of Brad Graybill, of Welty Church of the Brethren, Smithsburg, Md. An attempt to amend the recommendation to adopt the paper for study failed when moderator Chuck Boyer ruled out of order a proposed amendment that the paper "clearly present Jesus Christ as the only Savior of the world." Boyer ruled that the amendment would have changed the content of the paper, which, as a study paper, was not open for amendment.—Cheryl Cayford.



Brad Graybill, a licensed minister in Welty Church of the Brethren, Smithsburg, Md., favored the proposed amendment to the paper on Native Americans prescribing that in its final form next year it would "clearly present Jesus Christ as the only Savior of the world." Helen Goodwin, from Baltimore (Md.) First Church of the Brethren, speaking after several other people had criticized the paper, chastised the Brethren for their lack of sensitivity to people of other races and cultures. "When other people try to come in," she said, "we let them know that we don't want them."

OTHER BUSINESS

District representation. Conference delegates assed with little discussion a change in polity or the rotation of district representation on the eneral Board.

The change in polity was necessary because of merger creating Missouri/Arkansas District, eaving the church with 23 districts instead of 4. Fifteen members of the General Board are lected as district representatives. With three istrict representatives elected each year, the 24 istricts were divided into equal eight-year ycles. With 23 districts, the terms of represen- ation do not fall into equal blocks.

The new polity reads: "At the conclusion of its erm for a district representative on the General oard, each district will not be eligible to have a erson elected as a geographical representative or another two or three years. Standing Com- ittee, or its designee, will be responsible for he determination of a two- or three-year time apse."

Brethren Benefit Trust. The Conference also greed to a proposal from the board of the rethren Benefit Trust that members of the oard who have served partial terms of two ears or less may be eligible for re-election. reviously, partial terms were counted as full erms in determining eligibility, and those who ad served any period of time on the board were neligible for re-election.

Medical Plan changes. Conference lowered he minimum age for eligibility for retiree edical coverage in the Ministers' Group of the hurch of the Brethren Medical Plan from 60 to 5, and changed the premium year for the inisters Group from a fiscal-year to a alendar-year basis beginning January 1, 1994.

Alternative medical plan. In a close deci- ion, delegates accepted the recommendations of tanding Committee and returned a new usiness item that would create an alternative edical plan for pastors.

Floor debate went back and forth over the otion, and the discussion touched on the ability of smaller churches to pay for medical surance, dependent coverage, the need for a econd option, and intrusion into pastors' lives.

An alternative plan possibly would have had ongregations sharing in higher costs because of higher deductible and an increase in the stop- ss provision.

"I shudder to think of the confusion if pastors ave to explain another medical plan to their churches," said Emerson Fike, Middle River Church of the Brethren, New Hope, Va. "Also, I suspect that many churches would look for a bargain. And we do not want pastors to be considered on the basis of their health record."

Pastoral Compensation and Benefits Advisory Committee. Conference adopted slight changes in the articles of organization of the Pastoral Compensation and Benefits Advisory Committee, as proposed on page 175 of the Conference Booklet. Under the changes, the committee reports annually, instead of every five years.—SUELLEN SHIVELY AND CHERYL CAYFORD

JESUS
HAS NO

The truth . . . from youth

When anti-Christian pickets showed up, Brethren youth poured out of the auditorium and countered them with song and testimony. Among those witnessing was MESSENGER's own Paul Stocksdale *(above, left)*. Who says we ever took the gospel out of MESSENGER?

ELECTIONS

Those who will lead us

Judy Mills Reimer will moderate the 1995 Charlotte Conference

Judy Mills Reimer, a member of Williamson Road congregation, in Roanoke, Va., was elected moderator of the 1995 Annual Conference. She will serve until next July 3 as moderator-elect.

Reimer is a former member of the General Board, serving two years as Board chairwoman. She also has been a National Youth Cabinet advisor and a member of several study committees.

Judy Mills Reimer *(right)* will serve as moderator for the 1995 Annual Conference, in Charlotte, N.C. After her installation *(above)*, she reaches out to greet well-wisher and friend Mary Smeltzer, of La Verne, Calif. Earl Ziegler, 1994 moderator, and his wife, Vivian, look on.

Earl K. Ziegler, the new moderator, has served as a member of the General Board and as executive of Atlantic Northeast District. He currently pastors the Lampeter (Pa.) Church of the Brethren.

Newly elected to the General Board are Phyllis Horne Crain, Tryon, N.C.; Beth Ikenberry Middleton, Boones Mill, Va.; Craig H. Smith, Eaton, Ohio; Christopher D. Bowman, Peoria, Ill.; Lori Sollenberger Knepp, Everett, Pa.; and Roger L. Forry, Somerset, Pa. All except Smith will serve a 5-year term. Smith will serve a 4-year unexpired term.

Others elected to denominational positions are Christy Jo Waltersdorff, Westminster, Md., Annual Conference Program and Arrangements Committee; Don Apple, Anderson, Ind., Brethren Benefit Trust; Devoe Cobbs, Carmel, Ind., Pastoral Compensation and Benefits Advisory Committee; Roma Jo Thompson, Mesa, Ariz., Committee on Interchurch Relations; Stephen Breck Reid, Austin, Texas, and Peg Mangus Yoder, Huntingdon, Pa., Bethany Theological Seminary electors.

In its reorganization meeting, the General Board reappointed David Wine, Abilene, Kan., as chairman. It will be Wine's third year in that position. Carl Myers, Elgin, Ill., was elected vice chairman.

The meeting also included the organization o the Board's commissions. Commission chairpersons are Ernest Barr, Carmel, Ind., General Services; David Eastis, Frederick, Md., Parish Ministries; and Bonnie Kline Smeltzer, Modesto, Calif., World Ministries.

New members of Standing Committee's Nominating Committee are Donald Flory, Cerr Gordo, Ill.; Richard Gottshall, Roanoke, Va.; Jimmy Ross, Lititz, Pa.; and Winoma Spurgeon, Vienna, W. Va.—Suellen Shively

PREACHERS

The week's worship services followed the Conference theme, "Proclaiming God's Peace."

"Peacemaking . . . requires action, courage, commitment, and sacrifice," **Jim Wallis** of Sojourners Community declared on Tuesday night. "The nonviolence rooted in the teaching of Jesus derives from his unequivocal exhortation to love even our enemies and from his radical demonstration of the redemptive power of suffering love."

Wallis recounted a story of forgiveness from the recent Kansas City gang summit, which gathered 160 gang members from across the U o arrange a truce. At the altar of the church osting the conference, two gang members, one "Crip" and one a "Blood," "confessed they had een trying to kill each other for more than a ear. The enemy gang members then 'dropped heir colors' (gang identification) and embraced ne another, with tears in their eyes."

Wallis suggested that we, too, could drop our olors and labels and choose "to pray and iscern what God might require of us."

Moderator **Chuck Boyer** on Wednesday night ifted a vision of God's inner peace, which has o resting place: "If the vision that is given oday closes off the vision of tomorrow, some- hing is wrong with the vision, because we on't be open to new possibilities. God is lways doing a new thing."

Boyer pointed out that while "perfect love asts out all fear, fear can also cast out love." He ncouraged Brethren to keep God's love strong so that fear can be dispelled." The worship losed with Boyer being anointed by moderator- lect Earl Ziegler for forgiveness of sins. Many orshipers also came forward to be anointed.

Tracy Wenger Sadd, pastor of Hempfield hurch of the Brethren, Manheim, Pa., pro- laimed on Thursday night that Christian love is ot about rights, but about mutual sacrificing of ghts and expectations. Rather than working to defeat, squash, or silence opposition," working oward reconciliation is the only way to real eace in the family or church family.

Reconciliation at times disrupts false tranquil- y. Following a Savior who "with great humility nd anguish" achieved our reconciliation on a ross, "we must commit ourselves to forgiveness nd reconciliation . . . even when it is difficult, wkward, painful, and humbling."

Richard Kyerematen, pastor of Germantown hurch of the Brethren, Philadelphia, Pa., hided Brethren about preaching peace as ones ho seldom have been hurt, robbed, or shot. till the gospel of peace must be preached in a nd of violence, as Jesus once preached God's eace to a land "seething with violence."

Challenging Brethren to make peace within, yerematen encouraged meeting "thunder on e right" with love and unity.

Kyerematen stressed that Christ's gospel must central to peacemaking, not the methods of andhi, King, or Sharp. Around two dozen eople responded to an altar call to "do more to ange hearts through Christ."

"When Mother Calls," a drama written by ace consultant **David Radcliff**, was the centerpiece of Saturday night's service, stressing stewardship of God's creation. A leaf-blowing father is troubled by his "greenteen" daughter, then is visited by "Mother Nature" in a dream. The play was designed to increase awareness of people's role as caretakers of God's world.

"Jesus loves me. Jesus loves everyone. I must love everyone as Jesus does." **Fred Bernhard** of Oakland Church of the Brethren, near Gettysburg, Ohio, began the Sunday morning sermon with the truths learned in "kindergarten Sunday school."

Quoting C.S. Lewis, Bernhard warned Brethren of the "Christ plus" heresy: Issues lifted to the status of dogma put a focus on the "plus" rather than on Christ. "Faith working through love produces right relationships" leading to a unity that causes "life to bust out" and the lost to be found.—RONALD E. FAUS

Ronald E. Faus is pastor of Charlottesville (Va.) Church of the Brethren.

Wendi Hutchinson, a member of the youth and young adult ministry staff, played the role of a dream creature in Saturday night's drama, "When Mother Calls."

Live, from Jurassic Park!

Manchester College student Dan Smith (in dinosaur costume) and Marie Weller, of North Manchester, Ind., had the star roles in the General Board "live report" on Thursday. The multi-media report highlighted Church of the Brethren ministry to children around the world.

Andrew Center opening

Brethren evangelism process sparks new social ministries.

Said evangelism speaker Tim Timmons, "Unless we relate to the world, the world will never relate to our God."

Brethren artists Rosanna McFadden and Pat Helman created a "Tree of Life" to highlight new membership in the Church of the Brethren. By week's end 3,650 leaves hung on the tree, bearing names of new Brethren.

The church's growing evangelism program was given a high profile again this year at Conference.

The most visible sign of the church's growing interest in growth was a "Tree of Life," which throughout the week sprouted leaves representing new-member additions to the Brethren family tree. Created by Rosanna Eller McFadden and Patricia Kennedy Helman, the tree was a follow-up to the 1992 "Call to Evangelistic Outreach," which challenged churches to increase membership, worship, and Sunday school attendance by 10 percent each of the next three years. By week's end, 3,650 new Brethren were represented on the tree.

At several events during the week, evangelism director Paul Mundey highlighted the Andrew Center, the new Brethren evangelism resource center that will open next spring (see July, page 8, and insert, this issue). The Andrew Center, said Mundey, grows out of learnings from the successful Passing on the Promise Program. "What we learned from Passing on the Promise research," he said, "is that even though it was good and positive . . . congregations need more choice."

At a Thursday night insight session, Mundey introduced George Mendenhall and Steve Clapp, who recently completed a thorough evaluation of Passing on the Promise. Clapp's book, *Promising Results*, takes the findings of Mendenhall's more scholarly study and weaves them into a story. Both the study and *Promisin Results* are available from Brethren Press.

Clapp, a church growth consultant and a new Brethren, observed that one of the unique thing about Passing on the Promise is that in many congregations this evangelism process provided impetus for new *social* ministries. This Brethre combining of evangelism with peace and justic says Clapp, is attractive to those outside the church. "We are very well positioned for growth," he said, "if we are intentional and caring in our outreach."

Two nationally known speakers, Tim Timmons and Joe Harding, spoke at meal even and insight sessions sponsored by the evangelism office. Both have been Evangelism Leader Academy speakers in recent years. Timmons, who pastors the fast-growing New Community church in Costa Mesa, Calif., spoke at Wednesday's Church Growth and Evangelism Dinner and evening insight session.

Skillfully practicing what he preached, Timmons gave practical pointers on "How to Speak so People Will Listen . . . in English!" Timmons called on the church to be invitation rather than condemning those outside the church: "We've been talking to ourselves and judging the world," he said, "when we ought t be judging ourselves and talking to the world. Unless we relate to the world, the world will never relate to our God."

Harding, a United Methodist minister and director of Growth Plus and Vision 2000, issue a wake-up call to the church at Friday's Passin on the Promise luncheon and also spoke at an insight session. Speaking on the story of Eutychus in Acts 20, he observed that many churches are fast asleep, but God is bringing about a great spiritual awakening in the churc today. The same resurrection power that enabl Paul to bring Eutychus back to life, he said, is available to the church today.—Don Fitzkee

Don Fitzkee is a freelance writer, from Elizabethtown, P A member of the General Board, he is a licensed minister Chiques Church of the Brethren, Manheim, Pa. He served an editorial assistant with Messenger, *1986-1988.*

NEW MEMBERS

ix fellowships added

tree with leaves of pink, green, nd gold symbolized new growth

hile trees have been used as biblical symbols
r the experience and expectations of God's
eople (Psa. 1:3, Rev. 22:2), a tree unlike any
ver envisioned in scripture grew during Annual
onference. Leaves of pink, green, and gold on
e "Tree of Life" had written upon them the
ames of new members of congregations of the
hurch of the Brethren. Branches, representing
ew growth for the whole tree, reached to the
iling, while the trunk symbolized continuity
ith the denomination's Anabaptist/Pietist
ritage.

New church development, essential to the life
the body, has proceeded apace during the past
5 years. Since 1976, there have been 95 new
urch starts in the Church of the Brethren.
any styles of worship and ministry character-
e these congregations and fellowships.
iverse ethnic groups have found a spiritual
mily with the denomination and brought to it
w understanding of what it means to
rve God.

Merle Crouse, church development staff,
esented on Saturday afternoon six new groups
the United States and one in Brazil recog-
zed by the districts during the past year.
naldo Pereira, pastor of *Comunidade Pacifista
rista-Tunker* in Rio Verde, Goias, Brazil,
eeted Conference. He described how this
oup, related to Virlina District, had grown in
e past two years from five to 36 members, with
ght persons called to the ministry and enrolled
TRIM (TRaining In Ministry). The Brazilian
rethren seek not only to preach the gospel, but
so to live it out in human relationships. An
tgrowth of their faith has been a working
lationship with their government's ministry of
alth to prevent AIDS.

Greetings were received from representatives
six new fellowships and their districts.
rooklyn (N.Y.) Korean fellowship, Brooklyn,
.Y., works in an area where there have been
hnic tension and violence. First Haitian
llowship, Brooklyn, N.Y., with a congregation
60 members meeting in the pastor's living
om, now has rented more adequate facilities.
berty Tabernacle Bible fellowship, Philadelphia, Pa., is African American and reaches area people affected by the proliferation of drugs.

Faith Community fellowship meets at the Brethren Home, in New Oxford, Pa., and has 145 members. A feature of its ministry is "Caring Friends," an outreach group that provides compassionate presence for the dying. West Shore fellowship meets in a motel in Mechanicsburg, Pa., and takes its name from its location on the west bank of the Susquehanna river. Beginning with a telephone campaign, it has as its focus the reaching of the unchurched. West Shore membership is 29. Spirit of Joy fellowship, Aurora, Colo., ministers in the eastern metropolitan area of Denver.

Moderator Chuck Boyer, after welcoming the new groups, led conferencegoers in expressing thanks to God for this new growth.

The branches of the new-members "Tree of Life" continue to grow in adventuresome new directions. Just as leaves of pink, green, and gold represent the diversity that new members bring, so does the receiving of these new groups demonstrate the diversity of ethnicity, worship, and service among the Brethren.—David Shumate

David Shumate is Virlina District executive.

"What I like most about Conference is being treated like a friend by everybody."

—Courtney Lefever, Elkhart (Ind.) City Church of the Brethren, *speaking to our roving reporter*

Smile! You are on Dave's camera!

How do they get it done? Video wizard Dave Sollenberger seems apparently ubiquitous at Conference, the evidence being his "Conference Wrap-up," which appears each year within a few days after the event closes and seems not to miss any highlight of the week. The video is available through Brethren press. Call (800) 441-3712.

Guitarist Butch Weaver leads Brethren young adults to downtown Indianapolis for a nighttime vigil protesting the June 26 US bombing of Baghdad. The same group, led by Ken Rieman (above, right) asked for a slot during Sunday morning worship to present its "Prayer to Be Peacemakers," but was turned down because of time constraints. As an alternative witness, the group sat on the floor in front of the stage during worship. Moderator Chuck Boyer ended up reading a portion of the prayer and explaining the group's presence.

Thanks, folks!

Tim Knicely, who served time in prison in Virginia, thanked Conference for the prayers and support of Brethren during his time in the penitentiary. He had received 500 letters of support after his situation was brought to the attention of the 1991 Annual Conference, in Portland, Ore.

VIGIL AND PETITION

In response to the June 26 bombing of Baghdad by the United States, a petition was signed by more than 700 individuals, and a "Prayer to Be Peacemakers" was drafted.

The attack by the US government prompted approximately 75 people, mostly youth and young adults, to hold a late-night vigil in downtown Indianapolis on the final night of Annual Conference.

The "Prayer to Be Peacemakers" says in part, "We as a collective church body are reminded that Christ taught us to lay down the sword, to pick up the burden of our enemy, and be a piercing light for peace and justice and love for all people.

"The news of yet another military campaign tugs at our church to take up the cross of a peacemaker—to feel the pain of war, to discern the will of God, and to pick up our feet for Christ's call to care, to pick up our feet in order to proclaim God's peace."

The petition with the 752 signatures was mailed to President Bill Clinton. It calls upon the US government leaders to repent of this act of violence, to open their hearts to compassion for the people of Iraq, to seek reconciliation wit the Iraqi government, and to seek peaceful and creative alternatives in future disputes.

—Eric B. Bishop

MINISTERS MEETING

In a presentation filled with frightening statistics about the plight of the poor, escalating violence, and a despair that reaches all economic groups, Jim Wallis, a leader of Sojourners Community in Washington, D.C., encouraged his audience at the Ministers' Association meeting to proclaim that we are all made in the image of God and have absolute value, sacredness, and equality in God's eyes, and to broade the vision of justice to "shalom—the re-establishing of right relationships."

A bumper sticker in a mall parking lot contained the credo for a consumer society for Wallis: "I shop, therefore I am." When poor people accept the values of a consumer society, frustration and violence results. "You can't pump materialistic values every hour of every day (on TV) into the heads of children without the means to fulfill those desires."

The triumph of materialism over the human soul must be met with the words of Jesus: "No one can serve two masters . . . God and wealth" and "So do not worry about tomorrow. . . ."

Wallis portrayed the prophetic vocation as being to tell the truth (look the world straight in the eye without blinking) and offer alternative visions with new possibilities for the future.

Marks of a new vision for the church, according to Wallis, include affirmation that diversity is our strength; connection and solidarity with the poor (before making decisions, ask "How will this affect the poor?"); compassion; community; and hope.

When asked whether he was placing enough emphasis on personal salvation, Wallis agreed that Christians should always "preach the good news of the kingdom." He added that we must overcome the polarities between social action and evangelism. "Salvation in the Bible is personal, but never private."

On the whole, Wallis' presentations were long on statistics and stories about "how bad things are" and short on vision and specific suggestions for needed change. He called for churches to dream God's dreams and enact them for a more just society.

Wallis cited the words of the prophet Habakkuk as encouragement for discouraged prophets: "Write the vision: make it plain. . . . For there is still a vision for the appointed time. . . . If it seems to tarry, wait for it; it will surely come, it will not delay" (Hab. 2:2-3).
—Ronald E. Faus

GROUND-BREAKING

Nearly 700 people turned out in Richmond, nd., to witness the turning of the soil for the new Bethany Theological Seminary.

The ground-breaking service on Sunday, June 27, consisted of scripture, hymns, prayer, and mixing of soil from around the denomination. Alumni of Bethany brought soil from different parts of the country, and in three separate acts here was mixing of soil from across the enomination, from area Churches of the Brethren, and from the Oak Brook campus.

"Bethany is not a place; Bethany is a people," said Dorla Morgan, Southern Ohio District moderator, during the mixing of soil. "Wherever the people of Bethany are, there will be Bethany."

"There is really a lot of excitement here and gratitude for all the people who came out," said seminary president Gene Roop. "Rick (Gardner, seminary dean) said to me earlier, 'Now the work begins.' We have the connection with the people around the country."

The turning of soil with the silver-plated shovel (from the Children's Aid Society of Southern Pennsylvania District) was by representatives of each of the involved institutions.

"This is a very special day," said Earlham College president Richard Wood. "It is a special pleasure to welcome Bethany Theological Seminary into this affiliation. We think that out of this we can better carry forward our mission of theological education."—Eric B. Bishop

"What impressed me most about Conference, as a first-timer, was the very inspirational worship services. The singing was just great."

—Timothy Howell, Coventry Church of the Brethren, Pottstown, Pa., *speaking to our roving reporter*

Mary Jo Flory-Steury, pastor of Prince of Peace Church of the Brethren, Kettering, Ohio, participates in the ceremony of mixing soil from across the denomination on the site of the new Bethany Seminary campus in Richmond, Ind.

INDY ART SCENE

For over 20 years, the Association for the Arts in the Church of the Brethren (AACB) has sponsored events during Annual Conference to encourage and bring together Brethren artists from around the country. Because of the association's work, Brethren arts have moved from the fringes to be a more vital part of the church's worship and witness.

Weaver Esther Rupel, of West Lafayette, Ind., was one of several Brethren artists demonstrating their work in the AACB exhibit area.

In the pursuit of simplicity, the visual arts often have been left out of the Brethren worship experience. But Donna Mallot notes that Brethren are "learning the value and meaningfulness of symbolic and artistic expression." Mallot, the association's chairwoman, says, "We are discovering art, and AACB has had a part in encouraging that discovery."

During Annual Conference, AACB sponsored a variety of activities to encourage this expression. At the annual "Art for Hunger" exhibition, individuals exhibited their art as well as their concern for others. Half of all the proceeds of the exhibition went to various hunger relief projects.

Several Brethren artists were featured in a new "juried showcase." Works for the showcase were selected by Manchester College art professors Steve Batzka and Max Allen. The purpose of the new showcase was to call attention to superior works of Brethren artists and to deepen the appreciation of their art.

The annual quilt auction, one of the most visible activities of the AACB, combines the work of hundreds of individuals and congregations. Blocks from 311 congregations were quilted together by volunteers at Conference. Three full-size quilts, and five wall hangings were auctioned. The top-selling quilt went for $3,050. The AACB gave moderator Chuck Boyer a special wall hanging featuring the Conference logo and blocks from Boyer's family, friends, and home congregation.

"Quilting is woven into the very fabric of the church," explained Don Parker, one of the AACB coordinators. "With participation from so many congregations, the quilts are like a collage of the whole church."

The auction and art exhibition raised $11,97 One of this year's recipients is the Christian Community Center in Puerto Rico (see October 1992, page 20). Juan Figueroa, founder of the center, spoke briefly at the auction.

The AACB exhibit area also included hands-on demonstrations of wheel-thrown pottery, jewelry-making, and watercolor painting. A performance of "Cotton Patch Gospel", and a tour of the Eiteljorg Museum of Art in Indianapolis were sponsored by the association.

"Because of our unique background, Brethre are late in discovering the arts," said Mallot. "But perhaps we are discovering a uniquely simple and beautiful espression in art."
—Paul Stocksdale

BVS ANNIVERSARY

Displaying a six-foot cardboard birthday cake, Brethren Volunteer Service staff celebrated the 45th anniversary of BVS in a presentation to Annual Conference.

During the General Board report, past and current BVSers performed a skit highlighting church leaders who are former BVSers, such a Conference moderator Chuck Boyer and gener secretary Don Miller.

"BVS has been a classroom for future leaders," said skit participant Don Snider, a forme BVS training director.

Janet Schrock, director of BVS, explained t program's history. "BVS was created in 1948 because there were youth who wanted to be active peacemakers," she said, "and our young people still are yearning for that today,"

A new promotional video premiered at the

"What surprised me about this Conference was the amount of conflict there was over the paper on Native American justice."

—Leola Allen, pastor of Tok'ahookaadi' Church of the Brethren, Cuba, N.M., *speaking to our roving reporter*

A workcamp tragedy

More than 100 Brethren attended a special memorial service at Annual Conference for Alvaro Rivas, a young Salvadoran man who drowned during a Church of the Brethren young adult workcamp in El Salvador. Brethren remembered his life by lighting a candle sent by his youth group. The candle was covered with sea shells from the place where his body washed ashore.

Rivas, a 20-year-old member of Emmanuel Baptist Church of El Salvador, drowned during a beach outing in which he and nine other members of the party were swept out to sea by a rip tide.

"You wonder if you could have done something," Workcamp organizer Charles Kwon said. The loss of Rivas' life was especially tragic because the Salvadorans already have lost so much, he added.

"It was really hard to give up hope that he was still alive," said workcamper Susan Coles, who watched from the beach as the 10 swimmers struggled for their lives. "Loss is loss, love is love, prayer is prayer," she said. "There was no difference in our cultures at that point."

That night, before flying back to the US the next day, the workcampers joined a service of prayer and remembrance at the church. They also collected some $600 to cover funeral expenses and for Rivas' family.—Cheryl Cayford

Two workcampers look sadly out to sea, where efforts to rescue Alvaro Rivas had failed. His body washed ashore the next day. Rivas was described by workcamp organizer Charles Kwon as impulsive and full of life. He was the one, Kwon said, who had encouraged the Salvadoran youth to join the Brethren workcampers at the beach.

VS insight session. The video, "The Real Vorld," highlights the wide variety of projects nd worlds in which BVSers serve.

Volunteers now come to BVS from many ountries around the world. Erjan Aissabaeb, a VSer from the former Soviet Union, served as panelist for the insight session. Aissabaeb xplained that his desire to "fight and work to hange the world for the better" drew him to rethren Volunteer Service.

"BVS is faith in action," said Schrock. "Let us elebrate, and thank the over 6,000 volunteers vho have served in the past 45 years."

BVS currently has 160 volunteers, serving in 4 countries.—Suellen Shively

INDY INSIDE

ur Conference issue went to press too early to nnounce the site of the 1998 Annual Confernce. Program and Arrangements Committee as to choose between Orlando, Fla., and hiladelphia, Pa., at its August meeting. The ates, however, are firm—June 30-July 5. Next ear, Conference returns to Wichita, Kan., for the fourth time (1917, 1976, 1982), June 28-July 3. Then it's on to Charlotte, N.C., June 27-July 2, 1995; Cincinnati, Ohio, July 2-7, 1996; and Long Beach, Calif., July 1-6, 1997.

- An innovation at this Conference was the Conflict Resolution room, open during mealtimes and staffed by members of the Ministry of Reconciliation. Anyone who had come to Indy with a personal problem, or was party to a squabble that had broken out at Conference, could drop by to resolve matters. Business was slow, according to Bob Gross, who figures a little promotion for next year will help. Here, at least, was one meeting you couldn't skip with the excuse "I had a conflict."
- For those, on the other hand, who didn't get things worked out in the Conflict Resolution room, there was another option. For just a quarter, anyone could buy a hug at the "Hug-a-Booth" in the front lobby of the Convention Center. Readers may wonder why, with Brethren being the huggingest folks there are around, one needed to *pay* for this thrill. Watchful entrepreneurs, no doubt, will be thinking of what they can put a price tag on next.
- Speaking of entrepreneurs, in spite of being

"What impressed me most? The anointing service."

—June Rohrer, Linville Creek Church of the Brethren, Broadway, Va., *speaking to our roving reporter*

Sweatshirts and T-shirts were hot items this year in the Brethren Press sales area. Customer Services' Yma Copeland displays a T-shirt featuring Brethren hero John Kline.

"What impressed me most at this Conference was the high level of support for our leaders."

—**Chadwick McMurray, pastor of Walnut Grove Church of the Brethren, Taylors Valley, Va.,** *speaking to our roving reporter*

relegated to the remotest room of the Convention Center, and only reached by a half-mile of meandering corridors, Brethren Press book sales and SERRV managed to do fairly well for themselves. Brethren Press took in $103,000, which was $20,000 under Richmond '92 sales (where the new *Hymnal* was a best-seller). SERRV, on the other hand, managed to come in 4.3 percent over 1992, with sales of $32,721.

- Although the question remains about how many years it will take to glut the denomination with Conference quilts, the annual quilt auction at Indy showed no signs of market saturation. The Association for the Arts in the Church of the Brethren sold quilts and wall hangings to the tune of $11,975 ($5 over 1992), donating half its profits to hunger concerns of Heifer Project International.
- Conferencegoers, no doubt, had their checkbooks out and pens poised, but nobody offered any "Global Opportunities" challenge this year, and offerings, at $64,360, were way down from Richmond '92—$101,349. Even moderator-elect Earl Ziegler's wily "Amen!" trick failed to produce the tripled offering he was after. Laughter, not lucre, was the response. Which raises the question: What's in a game? A ruse by any other name would fall as flat.
- Outdoor Ministries Association (OMA) presented its Camp Volunteer Award to Orlin Lett, who founded Oregon/Washington District's Camp Myrtlewood in 1936, and has worked there since. Patty Shoemaker, facilities manager at Southern Ohio District's Camp Woodland Altars, received the Camp Staff Award.
- The Committee on Interchurch Relations (CIR) gave its Ecumenical Award to Christian Church Uniting, of Virginia Beach, Va., citing that congregation's "witness to the unity of the Spirit among God's people in the local and world community."
- Nominating Committee of Standing Committee added four new members, replacing those members whose terms expired in 1993. Don Flory, Cerro Gordo, Ill.; Dick Gottshall, Roanoke, Va.; Jimmy Ross, Lititz, Pa.; and Winoma Spurgeon, Vienna, W. Va., joined continuing members, Dorotha Fry, Larwill, Ind.; Burton Wolf, West Milton, Ohio; Bob Neff, Huntingdon, Pa.; and John Wenger, Anderson, Ind.
- Thirty-eight people participated in the Outdoor Ministries Association (OMA) run/walk event on Thursday, in Indy. First-place ribbons went to Jerry Crouse and Frances Bourne, second-place to Tim Dellett-Wion and Kathy McManus, and third place to Chris Eberly and Rosanna McFadden. Proceeds were divided between OMA and Cooperative Disaste Child Care.
- The second Church of the Brethren Older Adult Conference (NOAC), for people 50 or older, will be held September 12-16, 1994, back at Lake Junaluska, N.C., where the first NOAC was held in 1992 (January, page 18). Conferencegoers who saw 1994 co-chairpersons Darlene and Gordon Bucher cavorting on stage could better understand what "Say 'Yes' to Years" (NOAC theme song) is all about.
- The Ministers' Association named Becky Baile Crouse, co-pastor of Antioch Church of the Brethren, near Rocky Mount, Va., to its executive committee for a three-year term. David Hendricks, pastor of Quinter (Kan.) Church of the Brethren, serves the association a chairman.
- Conference meets only 73 miles from Richmond, Ind.—center of the Brethren heartland—and still can't muster but 4,570 participants? Even in Richmond, Va.—way out on the eastern fringe—we counted 4,186 as the highwater mark (and 927 registered delegates, against this year's 969). For Indy, that 4,578 figure was the average attendance at worship. The highest head count was 4,880, Sunday morning. The figures might be more encouraging if, instead of counting the Brethren during worship, we counted them later in the evening . . . in the local ice cream shops.
- Continuing on that sweet note, much was made at Conference of the Brethren propensity for pigging out on ice cream. Some Indy restaurants even stayed open longer hours to cash in on gluttony. Casual observation of the partakers demonstrated that there are plenty of Brethren who are less than evenhanded in thei rooting out of sin. When one's sweet tooth and salivary glands kick in, the Bible speaks less clearly than at other times.
- And ending on a Sauer note, one of the several anniversaries celebrated this year was the 250th of the first printing of the Bible in a European language in the American colonies. The Brethren Historical Committee highlighte that achievement at Conference, both in its exhibit booth and in an insight session. Printer Christopher Sauer I brought out his German-language Bible in Germantown, Pa., in 1743.—Kermon Thomasson

'My heart was softened'

The biggest issue at the 1993 Annual Conference arose out of Moderator Chuck Boyer's statement in the February MESSENGER: "I personally am ready to accept gay, lesbian, and bisexual people into positions of leadership in the church." Memorable words, obviously. Because of them, scores of Brethren wrote letters, made phone calls, held meetings, faxed petitions, talked of withholding money, and threatened to leave the denomination. Forebodings of a showdown gripped us as Annual Conference approached.

But the moderator spoke some other memorable words as well. He said them after the Saturday morning session of Annual Conference in which an hour was given to hearing over 30 two-minute speeches dealing mainly with homosexuality: "Many of those who were critical or unkind said they would pray for me. My heart was softened, and their hearts may have been, too."

I believe that the hearts of just about everyone at Annual Conference *were* softened, and most had begun melting before Chuck Boyer spoke about his own. What a pity that every Brethren could not have been there in Indianapolis and shared in the collective feeling of the moment.

These moments come too rarely at our Annual Conferences. They are the moments when the essence of what it means to be Brethren is most evident, moments when the body feels unified despite diversity.

And what brings on those moments? Those who attended Indianapolis '93 know the answer as well as I do. It was plain to see that prayer, discussion, scripture-searching, and heart-searching opened us to the Holy Spirit and united us. Oh, we went our separate ways at week's end, and time will distance us from that moment in the Convention Center when we all looked at one another and sensed that bonding from having weathered a storm together. But the *moment* was experienced, and we are the better for it.

Standing Committee, led by the moderator, deserves much credit for its leadership that averted unpleasant confrontations and channeled the controversy over homosexuality in constructive directions. I often have been critical of Standing Committee for what I perceived as lack of leadership, but this year I could only marvel as Standing Committee rose to the occasion and seized the opportunity to lead. Its "blue paper," Words of Guidance, timed just right, and delivered forcefully, can serve as a model for Standing Committees of the future. In stating firmly that the *tone* of the 1983 statement "Human Sexuality From a Christian Perspective" should be perserved, the committee was correct (even if it did err in crediting the 1983 paper with saying "that a homosexual lifestyle is unacceptable as a Christian option"; the paper actually *says* no such thing).

Just as the 1983 paper is only "adequately clear" (Standing Committee's words), and not *perfectly* clear . . . and thus leaves room for differences of opinion . . . so we all left Conference putting our different spins on what transpired in Indianapolis. For me, at least, this is what I heard the collective voice of Conference saying:

Picking and choosing the scriptural injunctions we will honor is a shortcoming of which we all are guilty. It is particularly evident in the controversy over homosexuality.

Those who presume to make their own views on an issue the standard by which to judge who is Christian and who is not are in the wrong. The judging itself is wrong, notwithstanding the issue that leads to the judgment. There is no place among Brethren for anyone to reach out from cloaks of presumed biblical rectitude to draw lines in the sand.

Neither is there a place for those who would demand unqualified acceptance before understanding is reached. And understanding comes slowly, *too slowly* for those who rightfully yearn for the acceptance. Face-to-face dialog like that fostered in the Thursday evening insight session and the Saturday morning forum does more to reach the understanding that resolves the issue than any amount of biblical shell-lobbing.

Brethren must continue to search and interpret the Scriptures *through the mind of Christ*. We recognize that, as individuals, we hold different opinions on the meaning of certain scriptures. But never should our opinions on ethical issues be so strong that they become more important to us than loving God with all our heart and our sisters and brothers as ourselves. As we seek the mind of Christ, we must remember foremost that it was he who taught us to love and to have mercy on one another. In our differences, love always must win out.

Or so my softened heart tells me.—K.T.

The power of salvation

Why do we ignore the transforming power of the gospel?

by Darren Cushman-Wood

As a United Methodist pastor, every three months I am required to fill out a "Catch the Spirit" report for my bishop. The top line lists last year's average worship attendance, Sunday school attendance, and church membership. I fill in the current quarter's numbers and then figure how far ahead or behind we are from last year's averages.

My church isn't unique. Every mainline denomination I know is concerned—perhaps even obsessed—with numerical growth. In fact, the bottom line for most white, mainline Protestant denominations these days is evangelism, by which they mean more and more people attending.

Equating numerical growth with effective evangelism may be suspect to some. But social activists too often buy into the other side of the cynicism, wrongly assuming that numerical growth has nothing to do with social justice. Some activists have even developed an elitist mentality that assumes only a "faithful few" will ever embrace ministries of advocacy. Some church-growth experts, such as Bill Easum, have argued that evangelism and various social-justice ministries can be complementary. They have seen social activism as an integral part of spreading the good news of God's love and forgiveness.

Yet I have found that most people who talk about a connection between evangelism and social justice are living in a world different from what I know here in Henry County, Ind. Often, such folks implicitly assume that the people being evangelized—as well as those doing the evangelizing—are members of the privileged classes. More often than not, they see social-justice ministries primarily as a way of assimilating middle and upper-class folks into their churches—by giving them something "constructive" to do.

Because of my own background and current church assignment, as I fill out the bishop's forms every quarter I find myself asking a very different question. What is the rightful connection, I wonder, between evangelism and social justice—particularly from the perspective of low-income believers?

According to the Gospels, early in his ministry Jesus got up and read a text from Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor" (Luke 4:18). Then he sat down and delivered a one-sentence sermon: "Today this scripture has been fulfilled in your hearing" (4:21).

Evangelism of the kind Jesus practice remains as important as ever. But how do we deliver good news to the poor in today's world?

One thing I am sure of is that we do *not* do it by starting traditional social ministries to the poor. Food pantries, clothes closets, and job banks are necessary. But they are inadequate for evangelism.

Why? Because most of the people wh come into a soup kitchen have a deeper faith than the volunteers. And because such ministries inevitably create relationships of inequality between the volunteers and those being served. Although we all share a common identity as sinners in need of God's grace, such ministries divide us into *haves* and *have nots*.

In looking at what it means to proclaim good news to the poor, we have t begin by developing a broader definitio of "the poor." We need to acknowledge hat anyone who has no health insurance s just one illness away from being homeless. And we need to admit that anyone without adequate job security is actually on the verge of abject poverty.

The media sometimes refer to such folks as the "working class," the "working poor," or the "lower middle class," as f they are some small and isolated segment of the US population. But when we recognize the oneness of the "working poor" with the "non-working poor," we find ourselves talking about a majority of the population.

For the poor, the primary indicator of effective evangelism isn't church attendance. Nor is it new social minisries of the kind often promoted by concerned, middle-class Christians looking for constructive outlets for their overwrought energies.

Ask the poor, and they will tell you the ruth. There may be some seminary professors and sophisticated denominaional executives who don't want to hear t, but the poor know evangelism isn't worth a dime unless it leads an individual to a real conversion experience.

I think about Larry. Larry got drunk one night. His marriage was falling apart because of all the honky-tonkin' he and is wife were doing. But he wasn't too runk to pray. And as he lay on the bed, e gave his life to Christ.

The next day, he got hit by a car while iding his bicycle to work and spent everal weeks in the hospital. He told me is recovery was a medical miracle that elped put his marriage back back together. Years later, Larry and his wife re still together, and Larry is a leader in ur church. Conversion, he'll tell you in n instant, is exactly what he needed.

Then there is Ricky, another "hard ver." For several years, Ricky had been n trouble with the law for writing bad hecks. He skipped town and lived for several months in a tent in different state parks.

When the police finally arrested him, is mother asked me to visit him in the county jail. When we first met, Ricky was emotionally disturbed and near uicidal. We talked, and I led him in a prayer as he gave his life to Christ.

When I left the jail I did not think his newfound religious commitment would last. But it has. For more than two years now. In fact, it has become an avenue for him to come to terms with his past and to hope for his future.

In religious terms, Larry and Ricky went from a life of sin to a life in Christ. In sociological terms, their conversions were a rite of passage from hard living to settled life.

When practiced positively, conversion gives the believer a new identity. That identity resists the self-destructive practices of this world. As a gospel song says, "There's a new name written down in glory, and it's mine!"

The negative potential is that the conversion is often wrapped up in middle-class respectability. People get saved and clean up their act and conform to mainstream American standards of sexual morality, cleanliness, and deference to authority. Under such circumstances, Christianity is reduced to a moralism that makes people "respectable" citizens.

But for the poor, real conversion is not like that. After all, Jesus himself was hardly respectable. He did not conform to the standards of his day. He associated with hard-living people, and he challenged the religious and political authorities.

How then, does a church follow Jesus in its evangelism? And how do we authentically proclaim good news to the poor?

The first step is simple. The church itself must be converted. The church that wants to follow Jesus must go beyond any attachment to respectability. It must not automatically assume—nor ever imply—that being a good Christian means deferring to authority.

Some of the moral changes that conversion stresses are good and necessary. To be fully empowered, people *should* give up their drinking and running around. What conversion is drawing us toward is not *respectable* living in our culture, but *settled* living in Christ. And there is a tremendous difference.

Settled living is when someone gives up the honky-tonk life for a family life; *respectable* living, on the other hand, is when one's self-worth is dependent on the social reputation of one's family.

Settled living is when someone knows the liberating reality of Christ's unconditional acceptance; *respectable* living, on the other hand, is when someone strives for acceptance through the pursuit of self-righteousness.

So, then, the church must begin by being converted. God's people must see themselves not as a church of the middle class but as a church of Jesus Christ. Every member of the body of Christ must be converted *from* a moralism that refuses to get involved in other people's suffering because it might not look decent. And every member of the body of Christ must be converted *to* a principled compassion that hears one another's burdens without passing judgment.

The second step is like the first: We need a new understanding of sin.

People in the evangelical Protestant tradition often have overstressed sin as individual, immoral acts. In reality, sin is domination. More than something we do, sin is a state of being.

Paul talked about powerlessness (Rom. 5:6). We struggle, he said, against the powers of evil (Eph. 6:12). Sin is manifest when a factory closes as a result of a leveraged buy out. Illiteracy, domestic violence, racial discrimination—all these are specific manifestations of sin as domination.

This domination is "original sin," the complex mix of social and psychological, economic and cultural forces that we are born into. It is the sin of our origins, the sin of where we come from. Everybody is born into it, and every generation had it. Where we are born determines the particular character of our original sin.

Out of this domination arise particular sinful acts, acts specific to the particular social situation we find ourselves in. Upper-income people have their own rather drastic vices. But for lower-income people, drinking, adultery, laziness, and gambling often are the primary sinful responses to a sinful context.

Such behaviors, I'm convinced, are

From the General Secretary

Let's celebrate . . . I think

Last year was the best stewardship year ever for giving to the programs of the denomination that are directed by the General Board. Counting overall gifts and income of $11 million giving in 1992 exceeded that of 1991 by $1.6 million more in 1992. Much of this was attributable to individual contributions to Brethren Vision for the '90s. In a time when contributions to many denominational outreach programs are dropping, we ought to celebrate.

Most of the commitments for Brethren Vision for the '90s are for the five-year period 1991-1995 and are to be used only for the Goals for the '90s programs. These new programs are well under way. The new Andrew Center for Evangelism and Church Growth will assist congregations. New mission is developing in Dominican Republic, Brazil, and South Korea.

The new family life program was initiated by the year-long (1992) volunteer work of Curtis and Anna Mary Dubble. Now we are establishing that program on a more permanent basis. The youth program now has a national youth cabinet, and preparation for next year's National Youth Conference is going on.

The General Board is working with Bethany Seminary to provide a wider range of training experiences for persons who accepted the call to leadership. The new Jubilee curriculum will be available for congregational use in September 1994. Anyone who has contributed to Vision for the '90s should be pleased.

Why then do I add "I think" to the call to celebrate? While giving from all sources to the General Board was up by an impressive $1.6 million last year, these gifts were designated for particular programs. Giving from congregations to the General Fund was down slightly. During the past six years, giving to the General Fund has been essentially flat at around $3.65 million. Congregational giving to the General Fund is down 2 percent in comparison with last year. Pressures are upon all our institutions in the same way, and this certainly includes the congregations. However, when the General Fund is limited, so also are many well-loved programs.

Programs supported by the General Fund include Brethren Volunteer Service (BVS), support to *Ekklesiyar Yanuwa a Nigeria* (EYN), Christian education, new church development, outdoor ministry, minority ministries, and MESSENGER. While this list is not complete, it emphasizes the importance of the General Fund. Normal cost increases add at least $200,000 to General Fund expenses every year. When the income is flat, a way must be found to limit General Fund expenses every year. While 1992 was the best stewardship year ever, the General Fund is pinched. That is why I add "I think" to "Let's celebrate."

The 1992 Annual Conference asked congregations to increase outreach giving by 10 percent for each of the next three years. Many congregations have done this. Others are considering it. The Mission Project Booklet lists special mission projects that congregations may be especially interested in adopting.

Beyond the October 3 World Mission Offering and the December 19 Christmas Achievement Offering, many individuals are adding their contributions to Brethren Vision for the '90s.

Frankly, I am ready to drop the "I think" from the title and simply say, "Let's celebrate."—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

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what it means to be "poor in spirit." The spirit of economic deprivation gets down in a person's soul and controls the person. It tells people that they are not God's children and cannot receive God's favor because they have not "made it" in this world.

Conversion into the kingdom of heaven means that we are saved from the dehumanizing forces of domination and given the capacity to resist its power. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

We give up personal sinful acts not to be respectable in society. Rather, we give them up to resist the powers that be. Only when we stop drinking, for example, will we have the energy to stop a factory from closing.

When the church is truly converted—and when we proclaim a conversion from sinful domination and its effects—then social justice and evangelism naturally intersect.

A year or so ago, a plastic-straw factory closed in New Castle, Ind., not far from me. Only six months earlier, the factory had opened for production. The chief executive officer of Winkler Flexible Products had come to town, boasting of 150 new jobs for our community. A local economic-development corporation had facilitated the conversion of the company's existing warehouse into a production facility, and the county had given the factory a tax abatement. The local unemployment office had even stepped in to provide drug testing for those willing to take the factory's minimum-wage jobs.

But as it turns out, while Winkler Flexible Products was opening this facility, it also was negotiating a merger with Scott Paper Company. Winkler had closed a similar factory in Chicago, shipping its old, rusting machinery to this new plant in Indiana.

Though the equipment kept breaking down, the management refused to order new parts. That in itself should have made us suspicious. But there was more. With no grievance procedure in place, workers often were let go and not replaced. Money for health insurance was taken out of paychecks, but coverag was never started.

Two months after the factory opened, the merger was completed. Four months after that, just as the county tax abatement hit its peak, word came that the factory was closing. The employees got ly two day's notice. In hindsight, it as clear that Winkler had opened the cility only to sweeten the merger deal.

Shortly after the announcement, I sited one of the factory's workers. hen I walked into his house, he was on e phone with other employees trying to ganize, and I offered him the use of r church as a meeting place.

Out of the initial meeting came a splaced-workers association. We sent a t of demands to the company and ntinued to meet every week for pport.

One of the key organizers of the sociation was Gene. The last two ctories where Gene has worked have osed. After one meeting, Gene and I re standing near the back of the nctuary, and Gene remarked that it had en a long time since he had been in r church. In high school, he said, he ed to play his guitar with the choir, but en he went into the military, the urch lost contact with him. The next ne he entered our building was almost years later—for a meeting about the ctory closing.

Unfortunately, after the factory closing s settled, Gene never came back to rship. None of the church members ited him.

When the church speaks out against ustice—and when it invites through doors all people who seek to discover ir God-given strength—it embodies love of Jesus Christ. Thereby, good ws is proclaimed, lives are changed, l hope is renewed for victims of mination.

Social activists often fail to discover intersection between evangelism and ial justice. Too often, they segregate ivities into the "political" and the "onpolitical," believing that only the "olitical" has any social relevance.

At first glance, a potluck dinner in ich everyone contributes may not m like liberation. But for persons who ve been excluded from activities and titutions in society, sharing a common al is a profound expression of equality acceptance.

Similarly, there are social activists who would dismiss the prayer meetings we held for men and women in preparation for last year's revival. But in so doing, they miss the boat.

Consider Barbara, who reluctantly agreed to lead the women's prayer meeting. She was convinced she couldn't do it, even though her ideas for the meeting were great. Being encouraged to take leadership of those meetings helped her realize that she was a person with gifts from God.

What so many middle-class social activists fail to remember is that when 'non-political' activities empower people, then the awful effects of sin as domination are reduced.

What so many middle-class social activists fail to remember is that when "nonpolitical" activities empower people, then the awful effects of sin as domination are reduced.

Worship, too, can attack the forces of domination, even when it is not directly political. The attraction of pentecostalism among the poor, for example, goes back, in part, to the pentecostal worship style, which offers symbolic liberty from the domination in people's lives.

Unfortunately, some who would combine evangelism and social justice find themselves blocked by paternalism. Instead of "serving" the poor, our churches need to be places where the poor become leaders.

Susie is a mother of three and a nursing student. When her husband left, she was forced to sign up for food stamps. But instead of being the *recipient* of our congregation's mission activities, she now is the chairwoman of our congregation's mission group.

Church programs that empower people can serve as "ports of entry" into the fellowship of the congregation. Don't start a food pantry; start a food co-op. Don't start a recreation program led by college students and upper-class volunteers; start a community center through which people in the neighborhood can teach their talents to other neighbors.

When we base our ministries on people's strengths rather than on their needs, we create an environment in which once-excluded persons feel like equals with all the other members of the church.

Broken people need the supportive fellowship of a church family. So there *is* a kind of numerical church growth that makes sense. It's the kind that acknowledges the common ground of grace by which we are saved and through which we are gifted.

Jesus told a parable about a person who threw a big dinner party and invited all the VIPs in town, but they all had excuses for not coming. So the party giver invited all the town's poor and handicapped and outcasts (Luke 14:15-24).

The parable is a metaphor of the coming kingdom of God. But if the church is to be a foretaste of that kingdom, then our fellowship must be actively open to the disinherited in our society—a vast and growing group of people.

If the faithful congregations really followed this parable, we would experience tremendous numerical growth in our churches. The question we must ask ourselves is, do we want these people in our pews? **M.**

Darren Cushman-Wood is a United Methodist pastor in Greensboro, Ind. with an active interest in what he sometimes calls "redneck liberation theology."

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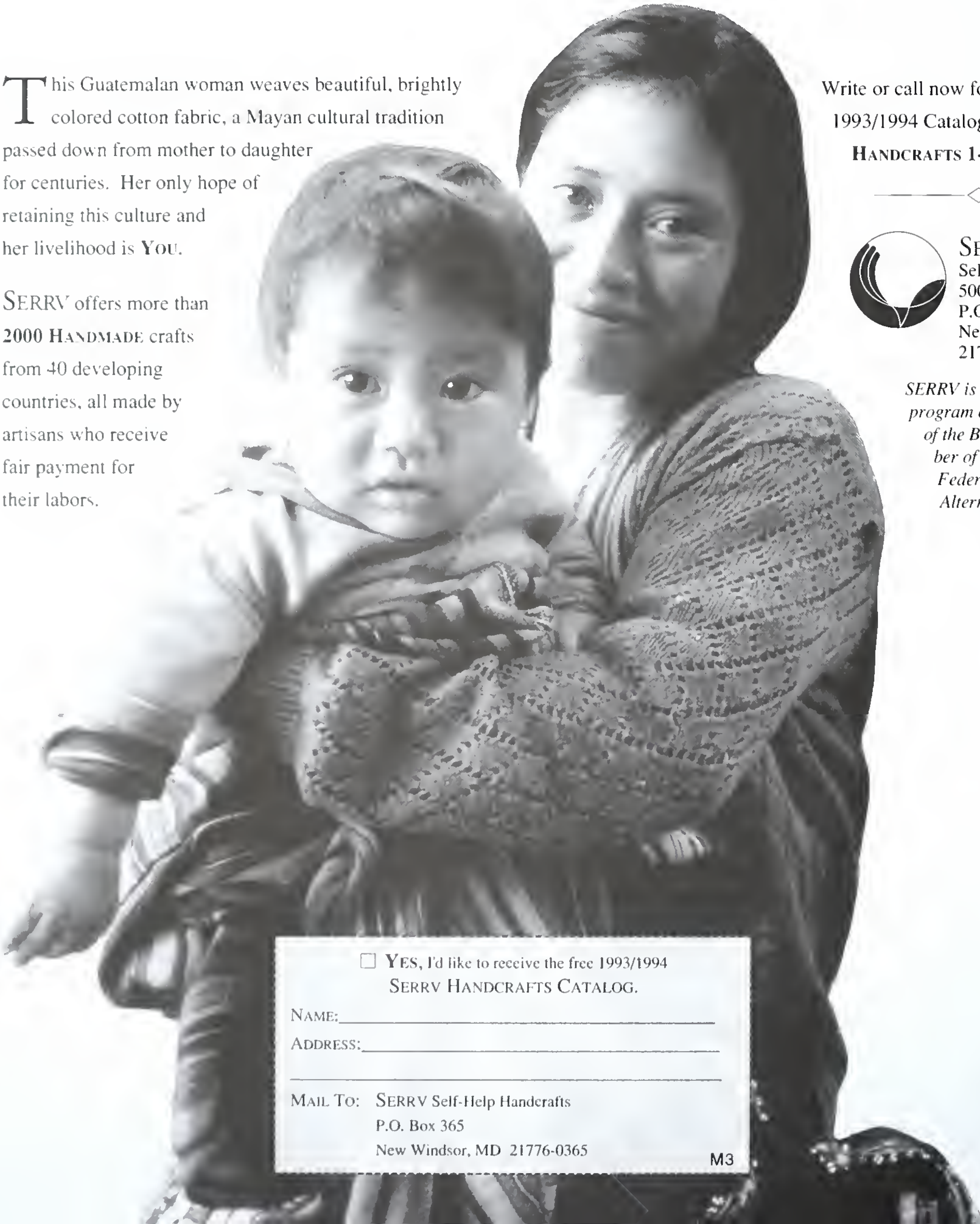

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M3

lemories of Ivan Eikenberry

s former teachers at Waka Teachers' ollege, in Nigeria, my husband and I ppreciated the June "From the Editor" olumn about Ivan Eikenberry.

Through that tribute, others will have glimpse of the Ivan many of us knew, spected, and loved. As we read it, our emories poured forth with joy and ars.

Charlotte McKay
Bridgewater, Va.

arable for churches?

liked the April editorial, "When Push omes to Shove." I was edified by it, but gretted that it had to be written.

The "humble little parable" in the litorial perhaps could be applied also to dying congregation. Lots of people now what "should have been done," but ot what to do.

Esther Frey
Mount Morris, Ill.

roubled by Mayer's tone

obin Wentworth Mayer writes in Stepping Stones" (June) that "the llout from divorce never ends. Divorce oes not simply dissolve marriages; it estroys families. Just ask our six boys." am troubled by the tone of these lines. resumably some of those boys can read er column and be hurt by it.

Those who are sons of Mayer's ex-usband clearly will be hurt by the sertion that their father chose to "walk away from the marriage and values he once held sacred." I don't know the writer or her ex-husband, so I don't know whether that statement is accurate or not. But as the child of divorced parents, I *do* know that post-divorce backbiting should not appear in print.

Jeff Balch
Chicago, Ill.

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e opinions expressed here are not necessarily ose of the magazine. Readers should receive them the same spirit with which differing opinions are pressed in face-to-face conversations.

Letters should be brief, concise, and respectful of opinions of others. Preference is given to letters at respond directly to items read in the magazine.

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Address letters to MESSENGER *Editor, 1451 undee Ave., Elgin, IL 60120.*

A correction on 'Greenmount'

I must correct the context of my quoted comments in the June news coverage (page 6) of the Greenmount meeting on homosexuality.

I spoke on two points. The first point was that I opposed homosexuality as an acceptable lifestyle alternative. I do not approve of homosexuality, nor have I ever advocated acceptance of it.

The second point was that I disagreed with those who literally intended to call down fire from heaven on homosexuals. I reminded all of us that only by grace have we been saved—by the gift of God and not of ourselves.

"Fire-breathers" are also out of order. Luke 9:52-56, in the New King James Version says, (54) "And when his disciples James and John saw this (the rejection of Jesus by the Samaritans), they said, 'Lord, do you want us to command fire to come down from heaven and consume them, just as Elijah did?' (55) But Jesus turned and rebuked them, and said, 'You do not know what manner of spirit you are of. (56) For the Son of Man did not come to destroy men's lives but to save them.'" That scripture spoke to my second point.

The position of my comments in the news article implied my acceptance of the homosexual lifestyle. I do not accept it. I do advocate, however, redemptive, compassionate, and loving outreach to homosexuals.

Kurt M. Snyder
Roann, Ind.

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On urban ministry, Bethany Seminar

Brad Flecke

Bring good news to the poor

The July editorial, "Power, That Wonder-working Power," raises a major issue in urban ministry: How do we "bring good news to the poor"?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

The answer depends upon what we mean by the term "good news." Neither the message of salvation nor the message of social justice is sufficient to describe the "good news." It may be more accurate to say the "good news" is the announcement that God's kingdom draws near and that kingdom already manifests itself through the church.

In the Gospels, Christ consistently teaches that God's kingdom is an *upside-down* one in which we live under the authority of the King and relate in ways contrary to the world's spiritual, social, and economic values. For a readable and lively study of this point, see Elizabethtown College professor Don Kraybill's book *The Upside-down Kingdom.*

We bring this good news to the poor, the sick, and the oppressed when we hasten the coming of the upside-down kingdom—when we *embrace* the poor, the sick, and the oppressed.

We embrace them by 1) committing ourselves to be their brothers and sisters, 2) forsaking the middle-class lifestyle that unnecessarily divides us from the poor (although we must accept the fact that we cannot relinquish certain advantages such as education or skills or a rich uncle, any more than we can shed our skin), and 3) bringing the poor into our homes as Jesus and Isaiah admonish us (Luke 14:13; Isa. 58:7).

In general, we realty do not *embrace* the poor through charity (traditional social ministry) nor through evangelism; we may share to some extent, but we don't embrace. Perhaps that is why conventional urban ministry has netted only modest gains for the church. As we

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ublic schools

evelop strategies for urban ministry, we hould find ways to encourage and mpower individual Brethren and even rethren groups to live out the good ews of the upside-down kingdom, rsaking a middle-class lifestyle and mbracing the poor *on a long-term basis* Brethren Volunteer Service is usually ort-term).

As we think about that urban ministry ortfolio, let us ask ourselves whether e General Board is open to an urban rategy that reflects the upside-down ngdom—a strategy that makes the ood news credible to broken people who ave seen social programs and do-ooders come and go more often an they care to remember.

Brad Flecke is a member of Reba Place mmunity, Evanston, Ill.

halmer Faw

ray that best ays lie ahead

he Bethany dream is 100 years old. It as in 1893 that A.C. Wieand and E.B. off first talked of a central Bible school r what was then the German Baptist ethren. The name "Bethany" emerged i 1901 as the two of them sat on the de of the Mount of Olives overlooking e village of that name and thought how propriate it would be as a name for an stitution such as they had in mind—*home where Jesus loved to be.*

My contact with Bethany Theological minary began in 1928, at the opening its 24th year. I showed up at the Van ren Street campus, in Chicago, a en 18-year-old high school graduate m Yakima, Wash., hungry to learn. It s a time of transition for the school: B. Hoff died that winter. I was in one the last classes he taught, a class on doctrine of prayer. That year at hany had a powerful and lasting influence on my life.

As I reflect on this "early Bethany" (1905-1929), three important characteristics come to mind. First, it was *Bible-centered.* A.C. Wieand was great on the inductive study of the Scriptures, that of comparing passage with passage and letting the Word speak. E.B. Hoff emphasized the historical approach, of seeing every portion of the Bible as God's Word in relation to its time.

Blended together, these emphases comprised not a narrow fundamentalism, but a constructive conservatism—something well suited to a denomination that has no creed, but takes the New Testament as its rule of faith and practice, with the Old Testament understood in the light of the New. All other Bethany courses, such as theology, ethics, and psychology, were taught as they related to the Bible and threw light upon it.

The second important characteristic of the early Bethany was the reality that *it was a family bound together with prayer.* I had never heard such praying in my life until that year. Every class began with prayer. Every student was encouraged to have a daily prayer time. Devotional periods were arranged throughout the week for each unit of the school, and every Friday the entire chapel service was one big prayer meeting.

Brother Hoff's doctrine of prayer course was one of the most popular courses in the curriculum, attended by both graduate and undergraduate students. When his papers were gathered up after his death, his prayer list was found. On it were the names of every one of his students. I was deeply moved and influenced for the rest of my life, just to think that this great man of God prayed for me daily.

And, along with its devotional emphasis, Bethany was one large family, with everyone, faculty and students, calling each other "brother" or "sister."

The third characteristic of the early Bethany was its *focus on service.* Everyone was expected to be in ministry,

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and what was known as "practical work" was a thriving enterprise. While there were some individual field work assignments, a large number of the assignments were team efforts. One group went to the Gospel Loop Mission in the Skid Row district of Halsted Street. There was the Parental School team and the group that ministered in Cook County Hospital. These groups and others met as teams, had instruction ahead of time with prayer, and held an evaluation afterward. These team assignments were powerful learning experiences that influenced the participants for the rest of their lives.

After the death of brother Hoff at the end of 1928, and on to the coming of D.W. Kurtz in 1932, the school was at a low ebb, about to enter a transitional period that continued for over four decades under Rufus D. Bowman and Paul M. Robinson. Scholarship was steadily upgraded and, in addition to training pastors, Bethany prepared an increasing number of students for graduate work in universities. Training School students no longer were permitted in seminary classes. Accreditation b the American Association of Theologica Schools (AATS) was sought and achieved, and the whole undergraduate Training School eventually was phased out. The latter event took place as Bethany moved to the present Oak Broo campus in the early 1960s.

Exciting new aspects of the school then began to develop, some of them gains and some perhaps losses. Academic excellence was a goal worked at more and more under the scholarly Warren F. Groff. Participation in the "Cluster" (the large number of other graduate schools of theology in the Chicago area) gave more choices of courses and added to the ecumenical nature of the seminary. The "colloquium," in operation since the mid-1960s, gave students greater self-awareness. The women's movement added to the number of females studyin for pastoral ministry. More difficult to maintain was the close-knit family unit and, with the increasing secularization society in general, came the danger of losing some of the strong emphasis on prayer.

As Bethany moves to Richmond, Ind in 1994, there will be another major transition. Several aspects of that are exciting to anticipate. To be a couple hundred miles nearer to the area of Brethren membership concentration surely will be an asset. Then to have some 500 Brethren congregations with convenient driving distance encourage greater emphasis on pastoral ministry and a strengthening of the field progra The planned re-establishment of an undergraduate program as a "Brethren academy" will care for a long-felt deficiency. With it, the setting up of tw or more satellite systems in Pennsylvania, with both seminary and academy

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ffering a greater range of theological ptions, should be welcomed by all who 'ant to preserve the unity of the denomination. And, finally, association with the uakers, with their emphasis on centerıg down and listening to the spirit hould add a new dimension to the evotional life.

Let us pray that Bethany's best days lie head and that the Lord will use this eloved institution as never before in uilding up the church and awaiting e fullness of the kingdom. M.

Chalmer Faw, of McPherson, Kan., is a former ofessor at Bethany Theological Seminary, and a rmer Nigeria missionary.

'ark Sloan

upport us in ur mission

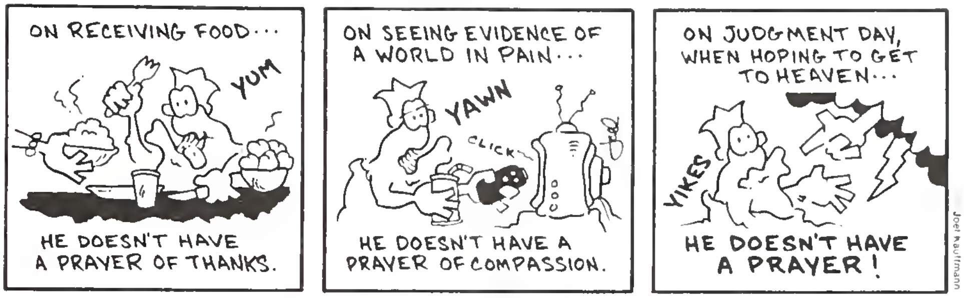
ecause many people are misinformed r underinformed) about Bethany eminary's 1994 move to Richmond, d., I offer this information:

There is no solid argument for maining on our beautiful Oak Brook, ., campus when enrollment falls, culty and administration are cut, and e physical plant is declining. Bethany's ission is "to prepare people for Christn ministry and to educate those called witnesses to the gospel of Jesus Christ the cities and communities of the orld. . . ." For financial reasons, thany finds it very difficult to create e optimum learning environment eded to fulfill this mission.

During the early days on the Oak ook campus, enrollment was about 0. The number of full-time faculty embers stood at 11, and the General ard of the denomination funded about percent of the seminary's operating penses. Today, Bethany finds itself in e same difficult situation that many ıer seminaries are in. Enrollment nds at 90, with a full-time equivalent TE) of 60. Nearly 50 percent of these dents are from the Church of the ethren, covered under the full-tuition

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*


ON RECEIVING FOOD...
YUM
HE DOESN'T HAVE A PRAYER OF THANKS.
ON SEEING EVIDENCE OF A WORLD IN PAIN...
YAWN
CLICK
HE DOESN'T HAVE A PRAYER OF COMPASSION.
ON JUDGMENT DAY, WHEN HOPING TO GET TO HEAVEN...
YIKES
HE DOESN'T HAVE A PRAYER!
Joel Kauffmann

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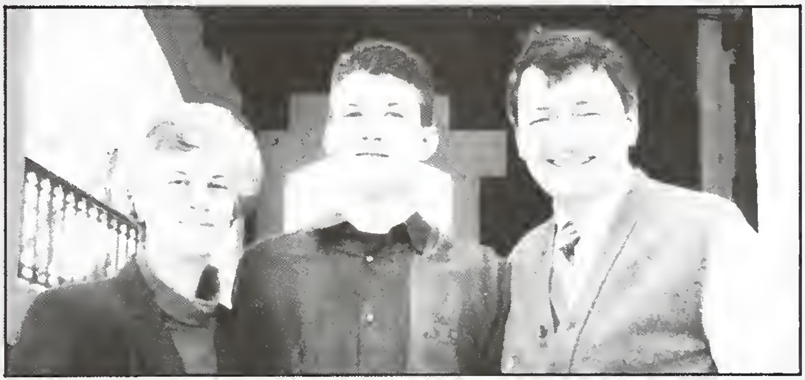

Darren Hendricks, a freshman at McPherson College, visits with his parents, Jean Lichty Hendricks '69 and Francis "Junior" Hendricks '66 during Family Weekend on campus. The Hendricks family is from Lawrence, Kansas.

"The choice of McPherson College is a right one for our family. We appreciate the community environment that fosters personal friendships, the academic atmosphere that develops individual abilities, and the overall college commitment toward improving our fragile world."

—Francis "Junior" '66 and Jean Lichty Hendricks '69
Lone Star Church of the Brethren
Lawrence, Kansas

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scholarship program. The number of full-time faculty members during this transition period stands at four, and Bethany receives minimal funding from the General Board.

At the 1971 Annual Conference, Bethany's president, Paul Robinson, reported, "It is becoming increasingly clear that schools such as ours will not have the academic or financial resources to undertake their theological task in isolation from other similar institutions. . . . Bethany has no reserve or significant endowment to offset an operating deficit."

In 1972, Bethany and Northern Baptist Theological Seminary discussed the possibility of an affiliation. The effort failed. Other efforts in the 1970s to solve Bethany's financial woes included selling a portion of the Oak Brook property and discussing affiliation with at least four other seminaries. The property sale proposal failed because a two-thirds vote at Annual Conference (required by polity at that time) was not obtained. All the affiliation discussions with other seminaries were fruitless.

In 1978, Bethany began operating under a budget deficit. In 1979, the General Board discontinued its funding of the seminary, and Bethany's board assumed responsibility for the seminary operating budget.

Today, although progress has been made, deficit operations continue, even though the seminary has drastically cut its 1992-1993 budget. Under these circumstances, Bethany would cease operations by 1997.

This brings us to the point of affiliation with Earlham School of Religion (ESR), a Quaker seminary in Richmon Ind. This affiliation will be beneficial t both schools, through shared faculty an services such as maintenance, compute operations, and library.

The "new Bethany" also will be extremely advantageous in reaching Bethany's goal of a more congregationally based education. At Oak Brook, there are eight Church of the Brethren congregations within an hour and-a-half drive of the campus. At Richmond, there are 58 Church of the Brethren congregations within that driving time. The centrality of the Richmond location will allow Bethany better serve the denomination.

At Richmond, students will live off-

CLASSIFIED ADS

WANTED—Full-time youth/music coordinator. Either clergy person or lay-person; background working with wide age range of youth; vocal and instrumental musical ability desired. Visitation among responsibilities. Seek person of mature faith, unapologetic witness of Christ as Lord and Savior; firm commitment to Church of the Brethren. Appropriate salary, benefits. Church is in N. Ohio District. Send letter, resumé to: East Chippewa Church of the Brethren, Second Staff Search Committee, 7207 Chippewa Rd., Orrville, OH 44667.

WANTED—Participants for 1993 Young Adult Conference, Nov. 25-27 at Camp Mack, Milford, Ind. Theme "Building Bridges" focusing on bridge building—interpersonal relationships to cultural appreciation. Registration 3 p.m., Thurs.; conference ends 2 p.m., Sat. Cost $70 incl. $30 registration, due Nov. 1. Limited scholarship help available to BVSers and distance travelers. Open to all young adults. For info. contact: Chris Michael, Youth/Young Adult Ministry, 1451 Dundee Ave., Elgin, IL 60120.

WANTED—Mennonite Mutual Aid Regional sales manager to appoint, train, and supervise Mennonite Mutual Aid counselors. Must promote vision of mutual aid and stewardship among Mennonites, Brethren, and other associated denominations. Qualifications incl. 3 yrs. productive life, health insurance sales; willingness to travel; good managerial, relational skills; ability to organize, lead groups. Excellent working conditions, competitive benefit package offered. Send resumé to Mennonite Mutual Aid, Human Resources Dept., P.O. Box 483, Goshen, IN 46526.

WANTED—16 copies of *Kingdom Songs of the 1920s*. Contact Lloyd Nolt, 579 Perry St., Tallmadge, OH 44278.

WANTED—Poem about Jonah and the whale. Poem begins: *"Gather 'round children and I'll tell you a tale/ 'Bout how an old preacher got swallowed by a whale"*; and ends: *"There are creatures to get you on sea and on land/ And children are swallowed much easier than man"*. Poem was recited by Joseph Whitacre at Walnut Grove church, Johnstown, Pa. Send info. about poem to Becky Lilly, W. 17th St., Front Royal, VA 22630.

ANNOUNCEMENT—Faithful Servant Church, Atlanta, not meeting over summer. No Sunday school or wor services through Sept. 5. Sunday worship and congr tional meeting Sept. 12 to discuss future of church. Ple pray for church. Direct comments or questions to Chris Debbie Eberly, (404) 499-7197.

INVITATION—In Minneapolis/St. Paul, twin cities new Church of the Brethren congregation forming. Hel contact relatives, friends in area. Contact Jay H. Steele, Chicago Dr., Burnsville, MN 55306. Tel. (612) 435-67

TRAVEL—Manchester College Alumni Association to Israel and Rome. 11 days, October 8-18, 1993. Writ colorful brochure and itinerary: Carl B. Cawood, Box Manchester College, North Manchester, IN 46962. (219) 982-5223.

mpus. The implications of the effect of is arrangement for community and iendship have been noted. Recognizing e advantage of on-site residences, ethany has set up a task force to look at e issue of housing in Richmond. fforts such as student trips to ESR and new campus newsletter that will carry er to Richmond are helpful in forming mmunity that will survive the move.

In addition, Bethany already has plicants who will cross-register for urses at ESR next year, and two ESR udents took courses at Bethany (at Oak ook) during the 1993 spring quarter. e seminary community always has en and will continue to be what the udents make it. It should not have to pend on a physical structure.

The decision to move has been a fficult one. But Bethany has not sat ly by while the conditions worsened.

Would our critics rather watch thany Seminary disappear than see it ke the initiative to ensure that those lled to ministry within the Church of e Brethren have a place to receive a ality education? I hope that they efer the latter and prayerfully pport us as we work to fulfill thany's mission.

Mark Sloan is registrar at Bethany Theological ninary, Oak Brook, Ill.

arian Bever

onsider the ther options

ave read Lois Snyder's March article, ow Shall We Educate Our Children?" d the 1989 Annual Conference paper ducation of the Public," and I am ncerned.

The reason we Brethren are in the ited States is that in Europe the state erfered with the Brethren's living out their Christian principles. Some Brethren were imprisoned. Mack and his followers came to America, where they could practice their Christian beliefs according to their conscience.

There is a parallel between that history and the current movement toward home-based education. The right of parents to make decisions about their children's education is guaranteed by the US Constitution. Many parents have disassociated themselves from the government school institution, have done their own reading on the subject of how children learn best, and are proceeding with their lives based on this knowledge.

In the early years of this movement, a few parents actually were imprisoned for this act. Parents continue to be harassed by public school officials who are not aware of the law. Home education is legal in all 50 states.

Bearing in mind that all children are different, and each one has a unique learning style, the Church of the Brethren would be more in keeping with its traditional beliefs if it supported parents wholeheartedly in whatever choice of education they make for their children—public school, parochial school, or home-based education.

"Education of the Public" comes on so strong in its support of public schools that it almost sounds like the institution of public education is more important than the education of the children. The paper is based on the premise that the public school system is the best way to educate children. No other options are even mentioned.

This simply is not so. Recent research has shown that parents who are educating their children are doing a good job of it. In one recent study, home-educated children were compared to conventionally schooled children by means of a "self-esteem index." In the categories of personal security, academic competence, and familial acceptance, the home-educated children had higher percentages of those who scored above average than did the conventionally schooled children. The conventionally schooled children scored higher on the peer-popularity scale.

There has never been any doubt that parents tutoring their children at home achieve excellent results. After all, in our college teacher-education courses, we were taught that individualized instruction was the best way.

The emphasis on supporting only public schools seems inconsistent with our Brethren emphasis on Christian higher education. I heard David Waas, of Manchester College, give a very good sermon supporting Christian higher education. He pointed out that young people, when they get to college, will question values, perhaps tossing them aside or rethinking them from the beginning. He compared the situation to a plowed field, ready for planting. His question was, "Who do you want to be there to plant the seeds?"

Why should I wait until my child is 18 before I become concerned about who is planting the seeds? Carried to the extreme, the question might be asked, "Shouldn't we close Manchester College altogether?" After all, our taxes here in Indiana already support Purdue University, Indiana University, Ball State University, and Indiana State University. Those are public schools. Why don't we send our young people there?

I challenge the Annual Conference study committee to rethink its position. I would like to see the emphasis become "How do we best educate our children?" Parents should be encouraged to seek out the best method(s) for their own children. No one knows the children better.

Marian Bever is a MESSENGER *reader from Wilkinson, Ind.*

Turning Points

New Members

Annville, Atl. N.E.: Katie Lefever, Daryl Wampler, Esther Lytle
Beacon Heights, N. Ind.: Anne & Carrie Albright, Heather Blosserman, Matthew & Melinda Clark, Bonnie Cook, Andrew & Matthew Griffin, Robert Jones, Anne & John Ott, Tom Runkle, Scott & Wendy Smith, Erin Snyder, Shari Sousley, Carrie Thurston, Michael Wagoner
Beaver Creek, Virlina: Joseph & Uldine Duncan, Nancy Maxwell, Holly & Mitchell Nolen, Rebecca Peters, Joshua Pratt, Deborah, Jennifer, Matthew & Christina Reed, Otis Sowers, Morris & Carmen Sumpter, Bridget & Brandon Thompson
Bridgewater, Shen.: Linetta Alley, Donald Corbin, Matthew Huffman, Corey Hutchinson, Amanda Kinder, Todd Kiracofe, Stephen Lane, Peggy & Ivan Mason, Charlotte McKay, Sean North, Felecia Rawley, Christal & Bryan Shirkey, Debbie Sites, Sara Souder, Andra Wright
Christ Our Shepherd, S/C Ind.: Kathy & Joshua Golden, Ron & Pat Hale
Clover Creek, M. Pa.: Kevin Bassler, Herbie Burns, Diane Clapper, Amy & Becky Dilling, Dan Gahagan, Ben Oakes, Holly Risser, Ellen Rothwell, Ray & Sharon Wolfe, Sarah Yingling
Codorus, S. Pa.: Jerry, Cindy, Jamie & Kelly Pilgrim, Walt Wiltschek
Dayton, Shen.: Jessica Crawford, Micah Reish, Jordan Shirkey
Donnels Creek, S. Ohio: Gene, Judy & Elizabeth Courlas, Steve, Debbie & Brian Hockett, Courtney DeWine, Martha Leveck, Phyllis Loop, Cindy Sergent, Staci Stiver
Ephrata, Atl. N.E.: Barbara Kindt, Dorrie Fink, Greg & Susan Snyder
Friendship, Mid-Atl: Cheryl & John Burgoon, Jeanne Steinhice, Jeff, Joan, & Julie Cowger, Lanay Hopkins, Ralph Howard, Christy Rush
Greenville, S. Ohio: Lois Albright, Matt & Lora Bondurant, Donna Hite, Justin North, Jessica Weyrick, Kelly Wills, Brenda Wilson
Hanover, S. Pa.: Stanley & Janet Dotterer
Harrisonburg, Shen.: Dennis, Rachel & Katie Brown, Charles & Beth Chenault, Robbie Coffman, Dwaine Craun, Meg Harper, Katie Jantzi, Scott & Regina Kilhefner, Candie Lokey, Lorraine Losh, Aimee Phillippi, Marla McCutcheon, E.B. Shoemaker, Aster Shiferaw, Greg Smith, Kathryn Stone, Heather Swecker
Hartville, N. Ohio: Sheldon, Beverly & Colin Everhart, Timothy & Vannessa Dash, George, Mandi & Kelly Kleckner
Heilderberg, Atl. N.E.: Linda Balsbaugh, Stacy Dennis, Jessica Gibson, Karen Heisey, Matthew Rogers, Neil & Racheal Witman
Hempfield, Atl. N.E.: Jeremy Basom, John Braganini, Adam Cope, Andy Fleming, Shane Haldeman, David Harriger, Randy & Kirstin McClune, Rick & Glenda Miller, Brett Musser, Barbara & James Sheirich, Neilye Stoner, Kyle Ulmer, Jill & Jessica Zurin
Hollidaysburg, M. Pa.: Paul Bozella, Erin Frazier, Brian Gill, Angie Hartland, Wayne Hoffman, Courtney Hoover, Nicholas Neal, Susan Petre, Jay Sollenberger, Bobbie & Kathy Zeek
Ivy Farms, Virlina: Anna Callahan, Ronnie, Donna, Wayne & Joyce Gregory, Rob Holley
Jacksonville, Atl. S.E.: Heather Harper
Jones Chapel, Virlina: Mike Davenport
La Verne, Pac. S.W.: Doris & John Dickey, Diana & Richard Diloli, John & Julie Komen, Detlef Matthies, Janice Shaw-Morgan, Rebecca Weaver
Lampeter, Atl. N.E.: Gregory & Tamara Miller
Leamersville, Mid-Atl.: Delores Claar, Megan & Ryan Louks, Matthew & Corey Raible
Maple Grove, N. Ohio: Bob & Shirley Anderson, Brian & Debbie Canfield, Linda & Kyle Cline, Jim & Margaret Cook, Mary Goad
Miami First, Atl. S.E.: Jessica & Pierre Cadette, Carlos & Cleiton Santos, Tremica Trowers
Modesto, Pac. S.W.: Runa Bloom, Barbara & Bob Fromuth, Dan & Trish Galt, Edie & Guy Ransome
Mohler, Atl. N.E.: Kim Fritz, Arlene Graybill, Darrin Groff, Jason Wiest
Mount Vernon, Shen.: Carolyn Taylor
Mount Pleasant, N. Ind.: Bruce & Sandy Able, Betty Johnston, Lewis Mason, Rodger, Cindy & Samantha Paseka, Leon Smith
Plymouth, N. Ind.: Andrew & Melissa Cook, John Pettibone, Elysia Poor
Poplar Ridge, N. Ohio: Andrea Bell, Christie Hornish, Brandy Hurtt, Brandy, Diane & Kelly Scott, Dave Shock, Christina Whisler, Steve & Londa Renn, Scott Sciber
Pyrmont, S/C Ind.: Katie Seward
Ridgeway Community, Atl. N.E.: Elizabeth Bashore, Keri Davis, Jim & Claudette Evans, Jeremy Jackson, Katie Krahn, Bruce & Carol McElmurray, Janelle Myers, Ryan Reagan, Greg & Neil Stoup
Roann, N. Ind.: Brandi Alspach, Rhonda Carr, Wendy Hagan, Joshua Henson, Amy Hoppes, Heather Sinclair, Erica Slisher, Deanna Smyth, Laura Snyder, Bryan & Tim Williams
Scalp Level, W. Pa.: Lionel, Mary Lou & Michael Berkebile, Pamela Harkcom, Allen Ott
Skippack, Atl. N.E.: Doris & Joyce Baskin, Billy D'Abbene, Ken Gatlin, Joyce & Eugene Hoffman, Paul & Robin Marchese, Janet McDonnell, Laura Snyder
St. Petersburg, Atl. S.E.: Ada Lehman, Jean Nichols, Margaret Reck, Clara Regets, Bill & Peg Richards
Stone, M. Pa.: Tara Biddle, Carolyn & Earl Dowdy, Karen Grubb, Lois & Floyd McDowell, Dana & Tiffany Miller, Jason Morder, Jared Ness, Joel Pheasant, Jerriann & Dean Wenger, Karen & Ronald Wyrick, Anne-Michelle Yoder
Stonerstown, M. Pa.: Don Fisher, Stacey McDonald
Stover, N. Plains: Barry Grandgenett
Twenty-Eighth Street, M. Pa.: Jennifer Brenneman, Paul Figard, Angie Gochnaur, Mary Ickes, Connie Nabors, Velma Snyder, Jesse Wilson
Wawaka, N. Ind.: Steve, Melody, Julie & Rebecca Meyer, Dennis Desper
Waynesboro, S. Pa.: Scott Bechard, Marty Fitzgerald, Plessey & Abigail Flohr, Alison Ford, Angela Grimes, Allison Hickman, Jesse Miles, Jessica Simmers, Duane & Suzanne Stremmel
West Charleston, S. Ohio: Al Vocke
Westminster, Mid-Atl.: Nichelle Atwell, Kristen Garber, Jonathan Hurst, Jill Ibex, Adam Kiracofe, Kim Kyle, David Martin, Elizabeth McIver, Melissa Robbins
York, S. Pa.: Connie Hopkinson, Mark & Barbara Knaub, Bill & Cynthia Minehart, Lucy Wanner
Zion Hill, N. Ohio: Charles Faye, Erin Shell

Licensing/ Ordination

Arehart, Angela Hope, licensed May 1, 1993, Pulaski County, Virlina
Asta, Anthony, licensed Nov. 21, 1992, Naperville, Ill./Wis.
Asta, Debra Hope, licensed April 24, 1993, Naperville, Ill./Wis.
Baker, Tony, licensed March 24, 1993, Leake's Chapel, Shen.
Banaszak, David, ordained March 25, 1993, Clover Creek, M. Pa.
English, Curtis Clay, licensed May 1, 1993, Lynchburg, Virlina
Frey, Jason Teague, licensed April 22, 1993, Chambersburg, S. Pa.
Frey, William Sr., licensed Feb. 27, 1993, Moreno Valley, Pac. S.W.
Gunn, Jody Ellingson, licensed May 15, 1993, Dundalk, Mid-Atl.
Johnson, Terry, licensed Nov. 14, 1992, Pleasant Valley, S.E.
Miller, B. Elizabeth, licensed April 22, 1993, Waynesboro, S. Pa.
Mosorjak, Gary N., licensed Feb. 20, 1993, Tire Hill, W. Pa.
Mullins, Kevin Blake, licensed Nov. 14, 1993, Cumberland, S.E.
Reed, Robert, licensed March 27, 1993, Peak Creek, S.E.
Smith-Taylor, Scott, licensed April 17, 1993, Middlebury, N. Ind.
Taylor, Jack, licensed Nov. 14, 1993, Cumberland, S.E.

Pastoral Placements

Faust, Jennifer, from secular to Lynchburg (assoc.), Virl.
Golay, Kenneth W., from secular to Beaverton, Mich.
Liller, Mark, from seminary to Moscow, Shen.
Mouk, Curtiss "Dean," from Prices Creek, S. Ohio, to Welty, Mid-Atl.
Sherck II, Ronald G., from Salem Community, W. Plains, to New Paris, N. Ind.
Shively, Jonathan, from seminary to Pomona Fellowship, Pac. S.W.
Snell, Timothy, from Phoenix First, Pac. S.W., to Lindsay Community, Pac. S.W.
Tschetter, John, from other denomination to West Charleston, S. Ohio

Wedding Anniversaries

Barnett, Earl and Mabel, Monroeville, Pa., 55
Darcy, Fred and Frances, Sparta, N.C., 73
Feathers, Warren and Orpha, Claysburg, Pa., 57
Godfrey, Harold and Caroline, Red Lion, Pa., 50
Martin, Furman and Louise, Warsaw, Ind., 50
McClintick, Roy and Mary, New Carlisle, Ohio, 60
Mellard, George and Betty, La Verne, Calif., 50
Myers, Dean and Bertha, Peru, Ind., 55
Overly, Neal and Gertrude, Jeannette, Pa., 50
Rousselow, Leroy and Maxine, Waterloo, Iowa, 50
Sheaters, Don and Anna, North Canton, Ohio, 50
Smith, Lawrence and Ruth, New Lebanon, Ind., 70
Snyder, Wilbur and Eileen, Fort Wayne, Ind., 50
Weaver, Homer and Vern, Mansfield, Ohio, 55
Young, Lester and Mary, Warsaw, Ind., 50
Zigler, Carl and Madaline, Roanoke, Va., 50

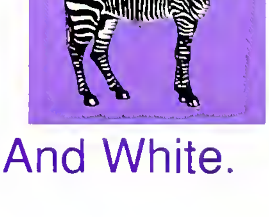
Deaths

Bentzel, Norman, 94, New Oxfor Pa., May 23, 1993
Blocher, Virginia, 84, Greenville, Ohio, April 28, 1993
Bollinger, Florence, Greenville, Ohio, May 2, 1993
Clark, Mary, 71, Johnstown, Pa., May 18, 1993
Dyson, Oral, 81, Sigourney, Iowa, May 31, 1993
Eley, Prudence, 99, Greenville, Ohio, June 7, 1993
Engle, Roy, 94, Eaton, Ohio, May 20, 1993
Estep, Howard, 71, Williamsburg, Pa., May 26, 1993
Flory, Muriel, 66, Greenville, Ohio, Jan. 24, 1993
Henderson, Elaine, 77, Johnstow Pa., Feb. 2, 1993
Herridge, Zola, 90, Beaver, Iowa May 10, 1993
Isenberg, Doris, 56, Maryville, Tenn., April 18, 1993
Kaltenbaugh, Emmet, 86, David ville, Pa., March 23, 1993
Kendall, Mary, 90, Kokomo, Ind. June 1, 1993
Kreider, Elizabeth, 90, Lebanon, Pa., May 27, 1993
Lehman, Harry, 92, Johnstown, Pa., Mar. 24, 1993
Longanecker, Robert, 67, Columbiana, Ohio, April 26, 1993
May, Julia, 101, Milford, Ind., A 22, 1993
Miller, Ellen, Johnstown, Pa., N 25, 1992
Mishler, William, 77, Johnstown Pa., May 13, 1993
Phillips, William, 45, Harrisburg Pa., May 17, 1993
Poff, Roy, Bassett, Va., Jan. 23, 1993
Presley, Guy, 82, Telford, Tenn., Feb. 27, 1993
Pulley, Clarence, 101, Wabash, Ind., Mar. 19, 1993
Secrest, Hazel, 79, Lewistown, May 16, 1993
Shaffer, Murry, 72, Johnstown, July 30, 1992
Shirkey, Virgie, 89, Harrisonbur Va., Apr. 7, 1993
Snader, Edith, 94, Frizzelburg, Md., Feb. 26, 1993
Stern, Frances, 81, Martinsburg, Pa., Mar. 14, 1993
Stopfel, Anna, 87, Palmyra, Pa., Feb. 14, 1993
Texiere, Mattie, 99, Harrisonbur Va., Apr. 11, 1993
Tomlonson, Thomas, 78, Tamp Fla., May 9, 1993
Valentine, Sadie, 86, Johnstow Pa., Jan. 16, 1993
Wallace-Majors, Jaquie, 40, D Moines, Iowa, Mar. 20, 199
Weesner, Basil, 74, Harrisburg, May 28, 1993
Wilson, Robin, 33, Glen Ellyn, Apr. 11, 1993
Yoder, Carl, 83, Harrisonburg, May 29, 1993
Zimmerman, Dara, 25, Monro ville, Pa., Mar. 26, 1993
Zook, Myrtle, 84, Martinsburg, Mar. 30, 1993

Right now youth groups are claiming the call, and you can help!

To raise money for the 1994 National Youth Conference, youth groups will be selling MESSENGER subscriptions. See your youth group for more details.

Messenger



The Simple Life. It's Not Simply Black And White.

BERLIN KINDERGARTEN

I didn't feel much like getting out of bed at 6:30 this morning. Couldn't I be un-German just one day and sleep in? I was tired from a late night conference; I had an earache; and I had been awakened at 3 a.m. by an insane neighbor playing his CB radio. But I had an early appointment at a kindergarten here in Berlin, to help prepare me for work I would be doing with refugee children in Croatia.

The German children, gathered in a circle, made curious faces as I sat cross-legged on the floor with them. Then they began to sing and pray. "Dear God, I am thankful to be in kindergarten and I am sad that there is war in Yugoslavia," the prayers went. At the end, each child put a box of crayons or a block of paper in a box for me to take to the refugee children. And each gave me a hug, a whisper in the ear, or a kiss on the cheek.

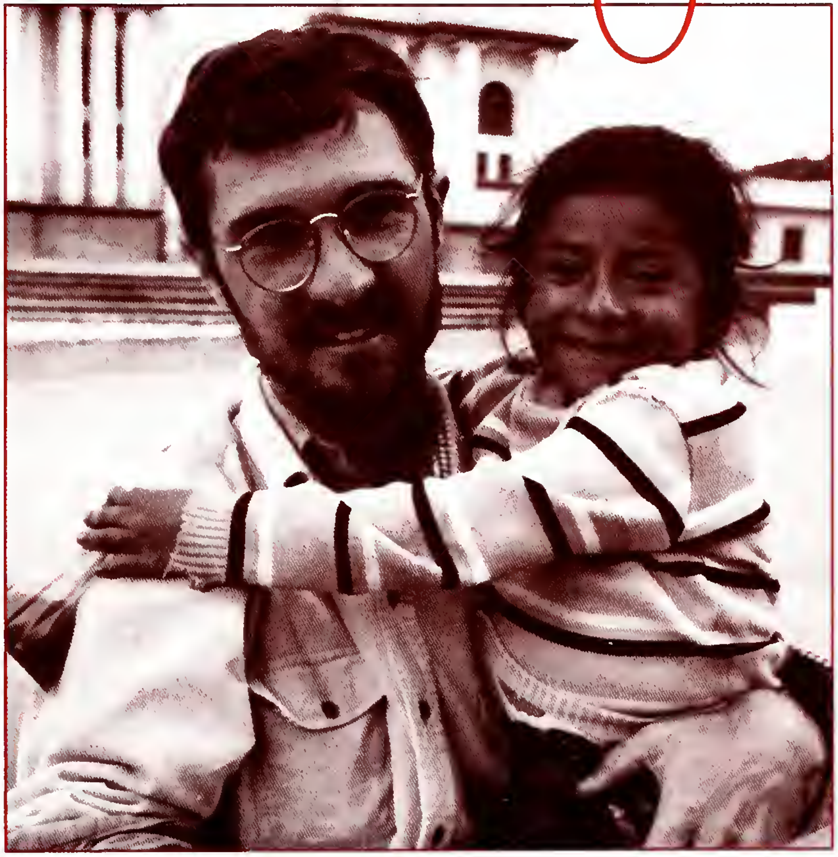
Now I understood. I was being blessed, sanctified, sent by these children to give love to the children in a war zone. After this "laying on of hands," my face was filled with tears and the imprints of little children's kisses.

I was glad I had gotten up this morning. — Doug Hume, BVSer, Ecumenical Forum, Berlin-Marzahn, Germany

Support the witness of 28 Brethren Volunteer Service workers in Europe with your prayers and your special gift for the World Mission Offering. ■ Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Church of the Brethren October 1993

Messenger



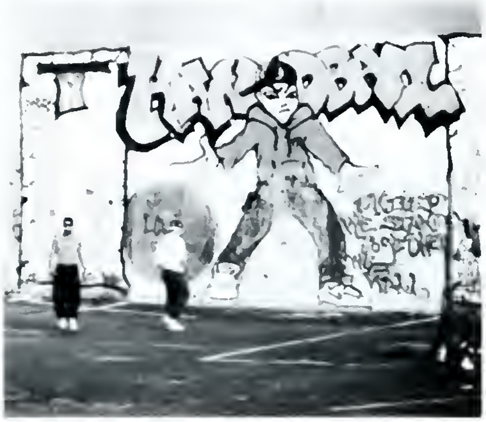
Impressions of Guatemala:

Inwardly rich and outwardly simple

From the Editor

Lots of readers wondered what was portrayed in the background photo on the July MESSENGER cover. We were not sure ourselves . . . at first. And it was only after we had published the July issue that we learned the story behind the photo. Here is that story:

About 16 years ago, young men of the neighborhood in which Harrisburg (Pa.) First Church of the Brethren is located began playing handball on a wall in the church parking lot. In September 1992, one of the older handball players, Eddie Maldonado, was shot and killed during an argument with another man.



Eddie's friends decided to have a mural painted on the handball wall as a memorial to him. A local artist, Axel Rodriguez, did the painting, which covers more than 70 feet on the back of a building. It depicts an urban cool guy, complete with a beeper and a baseball cap, hitting a green ball. Behind him, in giant lettering, is the word "Handball."

Along the sides are the names of the players. By the left leg of the central figure is Aesop's familiar saying, altered to read "United we stand, together we fall." Permission for painting the mural was obtained from the building's owner and from the church. The project even had the blessing of the police department.

So there the giant mural is, a blaze of color in the midst of urban drabness; a statement on street gangs, on the bonding of sports participation, and on the tension in which an inner-city church works as it ministers to its neighbors.

Kermon Thomasson

COMING NEXT MONTH: A tribute to William A. (Bill) Hayes, former Annual Conference moderator, who succumbed to cancer on August 21.

2
Vol. 14~~3~~, No.9 October 1993

Messenge

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In 1942, when Manley Deeter stopped to pray where Flat Creek joins Red Bird River he established a new mission field in the hills of Kentucky. Ernest H. Walker recaps the story of Flat Creek and Mud Lick.

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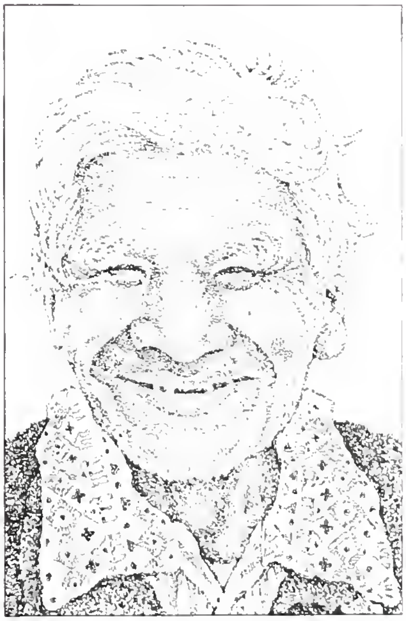


Cover story: *Tom Benevento, featured on the cover holding a Guatemalan child, has recently completed his BVS term with Trees for Life. Many of Tom's acquaintances were privileged to receive his newsletter, "Notes from Guatemala," composed of handwritten text and wonderful stippled illustrations of the rural people of Guatemala. At left, a drawing of a Nahualan farmer illustrates what Tom describes as the inward richness "amid the struggles and injustices elements of playfulness and determination." More of his impressions of Guatemala are found on page 16.*

In Touch

A hit with his harmonica

Don Snyder, a member of Waynesboro, Va., Church of the Brethren, has been friendly with harmonicas for many years.

When Don was about 10 years old, his older brother was trying to learn to play "a little 8-holer." One day while the brother was busy with farm work, Don found the harmonica and started "fooling around" with it. Pretty soon he was playing such tunes as "Home, Sweet Home" and "Nellie Gray."

Eventually Don's brother caught him "red-handed." Realizing that his kid brother was much better with the harmonica than he was, he gave Don the instrument.

Don's proficiency with the harmonica grew over the years. For a long time he has been giving concerts featuring his eight different harmonicas "of various types and keys."

One of Don's most interesting harmonicas is one with five horns protruding from it that produce organ-like sounds. The German-made instrument is well over a century old, Don says. On it, Don can play a rendition of the largo movement of Dvořák's "New World Symphony" ("Goin' Home") guaranteed to make a grown man weep.

Through the years, Don has won several amateur talent contests. And back around 1936, Don and two of his brothers had a weekly 15-minute slot on a Harrisonburg, Va., radio station.

This is a man with a history . . . and a harmonica. And, yes, he's still accepting requests to perform.

Trumpet Call

Don Snyder owns a century-old harmonica with horns that produce organ sounds.

Names in the news

Jesse H. Ziegler, of Vandalia, Ohio, has received a citation from Wright State University for his work as a teacher, counselor, and minister. He is professor of community health at Wright State's school of medicine, and professor of religion at United Theological Seminary. Both schools are in Dayton, Ohio.

- **John Whiteneck**, of Portland, Ore., a former Church of the Brethren minister, was presented a Thousand Cranes peace award by Multnomah County for his work as founder of Generations for Peace.
- **Ella Harper**, of Sandy Ridge Church of the Brethren, near Franklin, W.Va., was honored with a watch and plaque for her 65 years of service as church organist.
- **Robert W. Dell**, of Quarryville, Pa., is the new executive director of Keystone Bible Institute.
- **Miller Davis**, director of center operations at New Windsor (Md.) Service Center, testified before the US Senate Committee on Appropriations in his role as Heifer Project International's board chairman, advocating increased funding for grassroots-level sustainable development.
- Bridgewater College art professor **Paul M. Kline** has developed a slide/music program about the Washington Cathedral, which recently was completed after 83 years abuilding. For 30 years, he has photographed construction progress and the master carvers at work on the cathedral's sculptures.

Beyond Marilyn Monroe

"All I knew about Americans was the movies . . . Marilyn Monroe." That was the image **Christa DeVries** had three decades ago when she met Lauree Hersch, a Brethren workcamper in Germany. Recalls Christa, who lives in Cuxhaven, "Here was something new—an American who talked about service projects."

A few years later, Christa

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Christa DeVries commutes from Cuxhaven, Germany, to attend Annual Conference, adding logos as the years go by.

met Brethren Volunteer Service worker Linda Logan, who worked with the Lutheran church where Christa was a member. A friendship developed that brought Christa as a visitor to Linda's home in Bridgewater, Va., in 1965.

On a 1973 visit, Christa accompanied a group of youth from Waterloo, Iowa, to Annual Conference in Fresno, Calif. "I got hooked on Conference," Christa explains. "I was fascinated by the way the Brethren conducted church business, and by the way they worshiped." She couldn't believe the energy of song leader Al Brightbill.

Since Fresno, Christa has missed only three Conferences, visiting friends as well on her US trips. Each year she sings in the Conference choir.

Christa worked from 1982 to 1987 as a nursing assistant in Harrisonburg, Va. During that sojourn, she joined Bridgewater Church of the Brethren, and still holds membership there. She also is an active member of Emmaus Gemeinde, a Lutheran church in Cuxhaven.

For 15 years, Bridgewater and Emmaus have alternated sending groups of youth and adults on exchange visits between the US and Germany.

A geriatric nurse by vocation, Christa prizes her Brethren connections, counting M.R. Zigler as a primary influence on her life. Once she asked him why the Brethren didn't plant a Brethren congregation in Germany, where the denomination was founded in 1708. "M.R. told me, 'You Germans had your chance with the Brethren, and you kicked us out.'"

Because of Christa, the Brethren are again "planted" in Germany. It has been a planting of mutual benefit.
—Kenneth L. Gibble

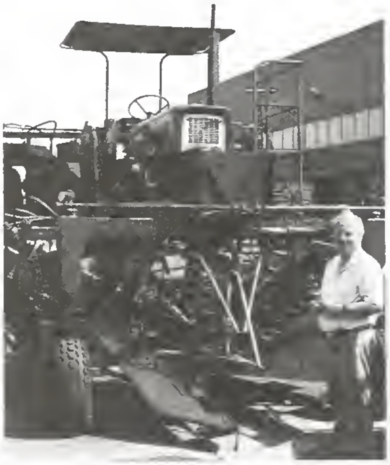
Kenneth L. Gibble, co-pastor of Arlington (Va.) Church of the Brethren, is promotion consultant for Messenger.

His design is 'currant'

When **Zdzislaw ("Alex") Cianciara**, an alumnus of the Brethren Service/Polish Agricultural Exchange program, was back in Washington state on a visit 19 years ago, he toured a blueberry bog. There he took out pad and pencil and sketched the blueberry picking machine he saw in operation.

When his American hosts, Maurice and Lois Click, visited him this past spring, Alex had something to show from that sketch. At the Research Institute of Pomology and Floriculture's department of horticultural engineering, Alex (who is head of the department) has designed and built a currant-picking machine, inspired by the machine back in Washington. The picker is being produced in quantity now and is marketed in Poland, Germany, and Russia, where currants are a major crop.

The Brethren, through such service programs as the agricultural exchange, often have been likened to "leaven in the loaf." Thanks to Alex Cianciara, there now are a few currants strewn in, besides.



Polish engineer Alex Cianciara shows off his currant picker.

Remembered

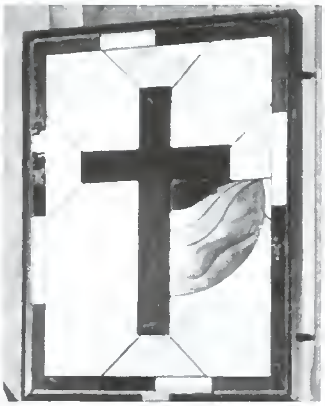
Marie Woody Brubaker, 93, died June 14, in La Verne, Calif. She was a missionary in China, 1924-1927.

- **Velma Ober**, 90, died June 20, in North Manchester, Ind. She was a missionary in China, 1936-41, 1946-1950; and in Nigeria, 1952-1968.
- **Leona Row Eller**, 83, died June 30, in Sebring, Fla. A long-time and well-known peace activist, she considered her time as director of the World Friendship Center in Hiroshima, Japan, 1975-1976, one of her most rewarding experiences.
- **Modena Minnich Studebaker**, 90, died August 7, in La Verne, Calif. She served as a missionary teacher in Nigeria, 1934-1951.
- **Mary Schaeffer**, 102, died August 13, in Lititz, Pa. She served as a missionary in China, 1917-1950.
- **William A. (Bill) Hayes**, 65, died August 21, in Baltimore, Md. he served as Annual Conference moderator in 1988. A tribute will appear in the November Messenger.

Close to Home

A leap of faith

Turkey Creek Church of the Brethren, near Warsaw, Mo., took a leap of faith during its centennial year. With a Sunday attendance of 10-12 people, Turkey Creek launched a building program with the idea of reaching out to the larger community in the Harry S Truman Reservoir area.



Turkey Creek added a new entrance, fellowship hall, kitchen, and bathroom to its older, white frame meetinghouse. A stained-glass window behind the pulpit was inspired by the Church of the Brethren logo.

Turkey Creek's central location in recently formed **Missouri-Arkansas District**, and its new amenities, have led to the church being dubbed the district's "halfway house." Many district staff meetings now are held in Turkey Creek's new fellowship hall.

A community men's breakfast is served there monthly. Occasionally women of the Missouri Association of Family Community Education (MAFCE) conduct their meeting at the church. On Easter Sunday, 42 worshipers showed up for the service.

The remodeled church has new features blended among the old. Above a pulpit crafted from a walnut tree donated by a member is a memorial stained-glass window inspired by the Church of the Brethren logo. The pews are the original pine ones, but cushions have been added, as well as racks that hold copies of the new *Hymnal*. New windows have been installed throughout the church.

In addition to being strong on evangelism, Turkey Creek ranks 31st in per capita giving for the denomination. Not all its money has been spent on the building project, and Turkey Creek has never gone in debt.

Sixty percent of the Benton County residents, including Turkey Creek pastor Warren Campbell, are retirees. The area, considered a gateway to the Ozarks, offers fishing, boating, and camping attractions. Turkey Creek, with its enlarged meetinghouse and its goal of evangelization, encourages Brethren retirees across the country to settle in the Truman-Pomme de Terre dams area. A call to pastor Warren at (417) 998-6721 will provide information to restless Brethren. Or write him, at P.O. Box 37, Edwards, MO 65326.—Irene Shull-Reynolds

Irene Shull-Reynolds is a freelance writer from Lawrence, Kan.

Jamie Finkenhagen serves ice cappucino at Boulder Hill's "Cafe Esprit."

A project with spirit

Boulder Hill Church of the Brethren, Montgomery, Ill., used a coffee house approach to evangelism this past June to welcome the community to share God's love and to bolster the congregation's image.

After a massive advertising campaign, "Cafe Esprit" was open for business June 19. A local professional folk-singer provided entertainment. Barbershoppers filled in at intermissions. Cheese cake, New Orleans-style beignets, and gourmet coffee were served at candle-lighted tables. Children enjoyed a program separately.

"Cafe Esprit" was piggybacking on a local community celebration, "Prairiefest." About 300 guests showed up at Boulder Hill, in spite of a rain storm. The coffeehouse was deemed a success, both in building unity in the congregation as well as providing a witness to the community.

Adapted from a report by Boulder Hill's pastor, Anna Lee Hisey Pierson.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

This and that

Brethren Housing Association, an urban ministries program of **Harrisburg** (Pa.) **First** Church of the Brethren, has received a foundation grant of $29,252, which BHA has used to hire a program administrator. (See July, page 22.)

- **Pine Glen** Church of the Brethren, near McVeytown, Pa., raised $1,660 in its 22nd annual CROP Walk and donated the money to disaster relief in Louisiana.
- When Nappanee, Ind., held its annual Fourth of July parade, an odd-looking vehicle tooled along the route. Clearly ignoring separation of church and state, it featured US flags and a sign welcoming parade viewers to **Nappanee** Church of the Brethren. Dual drivers were pastor Michael Fowler and board chair Tim Wentz.
- **Germantown Brick** Church of the Brethren, near Rocky Mount, Va., at the initiation of its 5th-graders, conducted an all-day Bible school in June, with the theme "Our Neighbor Is Hungry." Morning work projects including a car wash, a bake sale, and a read-a-thon. The afternoon program featured Bible study, recreation, and crafts, followed by an all-church cookout. The day's fundraisers netted $906, which was donated to the World Hunger Auction Project held annually at nearby **Antioch** Church of the Brethren.

Michael Fowler and Tim Wentz drive for Nappanee.

WELCOMES YOU

Let's celebrate

Pine Glen Church of the Brethren, near McVeytown, Pa., celebrated the 100th anniversary of its church building May 2.

- **Saunders Grove** Church of the Brethren, near Moneta, Va., celebrated 100 years of having a meetinghouse August 22.
- **Indiana** (Pa.) Church of the Brethren held a groundbreaking for its new sanctuary May 23. In the evening a districtwide choir festival was held.
- **Imperial Heights** Church of the Brethren, Los Angeles, Calif., conducted a series of concerts of ethnic music to celebrate **Pacific Southwest**'s "district unity."
- **Prince of Peace** Church of the Brethren, Sacramento, Calif., was named Outstanding Member Church by South Sacramento Ecumenical Parish at its annual banquet.
- **Waterford** (Calif.) Church of the Brethren celebrated its 75th anniversary May 23, with then district executives Pattie and Irven Stern as preachers for the morning worship service.
- **Blue Ridge Chapel** Church of the Brethren, near Waynesboro, Va., held a mortgage-burning service May 16. A $155,000 debt was liquidated. The church has a new sanctuary, classrooms, kitchen, and other renovation features.
- **Mill Creek** Church of the Brethren, near Harrisonburg, Va., dedicated its new building addition April 25. Added were nine classrooms, two bathrooms, a resource room, and a storage room.
- **Dayton** (Va.) Church of the Brethren dedicated its new addition May 23, with an "Invite a Friend" emphasis. The facility includes a fellowship hall/gym, offices, and class rooms.
- **Brooklyn** (Iowa) Church of the Brethren celebrated the 75th anniversary of its present meeting house on September 19.

Campus comments

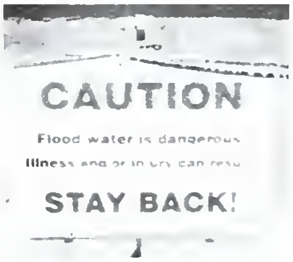
The National Science Foundation (NSF) has granted $1.78 million to **Juniata College**, which will support the continued "Science in Motion" project. To 50 school districts in rural central Pennsylvania and in the Monongahela River Valley region, the Juniata project provides access to modern scientific instrumentation through mobile vans and gives training to nearly 250 teachers of high school chemistry and biology and junior high science.

- An international conference to commemorate 300 years of persistence and change within the Amish of North America was held at **Elizabethtown College** in July. The Church of the Brethren shares Anabaptist roots with the Amish. About 18,000 Amish live in Pennsylvania's Lancaster County, where this Church of the Brethren college is located.

Brethren respond to help flood victims in Midwest

Disasters in the Midwest caused by constant rain and river flooding forced an outpouring of Brethren response.

Flooding in Iowa, Illinois, Missouri, North and South Dakota, Minnesota, Wisconsin, and Kansas all received immediate response from the Church of the Brethren, whether it was clean-up, Cooperative Disaster Child Care, or donations of "Gift of the Heart" kits.



Above: *A swollen Mississippi River forced the closure of this riverboat restaurant.* Right: *Caution signs are a common sight in the Midwest*

Cooperative Disaster Child Care (CDCC) answered Iowa's need to help with children of flood victims in Des Moines. CDCC volunteers cared for children at Disaster Application Centers (DACs) while their parents applied for disaster aid and spoke with officials.

Volunteers arrived from towns near Des Moines on July 16 for a week's stay, which was extended until August 1. The average number of daily volunteers was five and after one week they cared for 225 children. CDCC director Lydia Walker said 30-35 children were seen daily.

While volunteers worked in Des Moines, others waited for another shelter to open. The American Red Cross stated that CDCC was not needed in flood-affected states such as Illinois, Missouri, Kansas, and Wisconsin, but asked CDCC volunteers for help in another Iowa city. Tampa, Iowa, is located between Cedar Rapids and Des Moines, where the Red Cross assigned CDCC to a Catholic church school.

After one week, CDCC had four leaders and 14 aides. The leaders were Cheryl Decker, Donna Hogel, Steve Lichty, and Francis Sproat.

One district collectively sent 1,200 kit to the Midwest warehouses. There were five different types of kits including health, clean-up, bedding, kitchen utensils, and food staples.

Noble Brown, Bill Chappell, Jim Thompson, Shirley Norman, and Glenn Kinsel served as coordinators for relief efforts in Iowa, Illinois, and Wisconsin.

Emergency Disaster Fund grants totaled $30,000 for relief efforts.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other natioanl and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Calendar

A Peace Studies' Travel Seminar to Palestine is offered by Bethany Theological Seminary's Peace Studies Program for January 2-16, 1994. Participants will learn of the Palestinian world, history, and culture. The cost is $1,990 and academic credit is available [contact Marilyn Scott, Bethany Seminary, 18W600 Butterfield Rd., Oak Brook, IL 60521; (708) 620-2344].

A Work Camp in the Dominican Republic is offered by the Latin America/Caribbean office for November 12-29, 1993. The office is looking for Brethren with construction skills who will share their experience with the church when they return. Registration and a $100 deposit due by September 30 [contact Monroe Good, Work Camp Director: (717) 284-5278 or (410) 285-4357].

A trip to Sudan in February 1994 is sponsored by the General Board's Africa office, along with the office of the Peace Consultant. Limit is eight people, and the cost is $2,600. Applicants should be peacemaking Christians, in good physical health, and willing to be involved in support work after returning to the US [contact the Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Two peace meetings in Iowa have been announced. Iowa Peace Network and Ecumenical Ministries of Iowa are hosting New Call to Peacemaking sessions called "A Local/Ecumenical Journey from Fear to Love." On November 6, John K. Stoner is speaking in Iowa City, Iowa, and on November 13, Ronice E. Branding will be in Fort Dodge, Iowa. Registration deadline is October 20 [contact Iowa Peace Network, 4211 Grand Ave., Des Moines, IA 50312; (515) 255-7114].

1993 Youth Peace Travel Team tours West Coast

From June 8 to August 15, the 1993 Youth Peace Travel Team visited Church of the Brethren youth camps, primarily along the West Coast.

The four young adults who made up this year's Youth Peace Team visited six junior and senior high Brethren camps in Indiana, California, Idaho, and Oregon. They held campfires and communion services and taught sessions on such topics as listening skills, values, Sudan, and Brethren Volunteer Service.

In the program's third year, the 1993 Youth Peace Travel Team included Jeff Carter of Westminster, Md., Andrew Brunk of Weyers Cave, Va., Jessica Eller of Merritt Island, Fla., and Jennifer Ungemach of Palmyra, Pa. They were chosen from a pool of applicants by the offices of On Earth Peace, Outdoor Ministries, Denominational Peace Witness (formally the Peace Consultant), and Youth/Young Adult Ministries.

David Radcliff, director of Denominational Peace Witness, said that youth are sought who have leadership and communication skills and are committed to Christian peacemaking. He feels that one reason the Youth Peace Travel Teams are effective is that they can relate to the other youth they meet.

The members of the team, as well as the youth they visit, grow through their experience, Radcliff said. It is a leadership development opportunity, while offering peace education and empowerment to the youth in Brethren camps.

Applications for the 1994 Youth Peace Team are being accepted until December 1. The teams are made up of two men and two women, ages 16 to 22. The selection committee searches for applicants with a variety of skills that would help in their mission of peace to young people.

Youth Peace Travel Team members Jessica Eller, Jennifer Ungemach, Jeff Carter, and Andrew Brunk visit with youth at Camp La Verne (Calif.). The 1993 team traveled to California, Idaho, Indiana, and Oregon.

ieneral Board, District nnounce staff changes

ancy K. Spindler has filled the osition of director of personnel at the ew Windsor (Md) Service Center. pindler worked for Craft World nternational, Inc., with human resource nanagement for 13 years before oming to New Windsor. She and er husband, Robert Spindler, live in Vestminster, Md.

Glenn Stanford began October 1 as nterim executive for Pacific outhwest District. He recently retired s pastor of Waterford (Calif.) Church f the Brethren. Stanford served 35 years s pastor in churches in Idaho, Western lains, and Pacific Southwest Districts.

Richard (Rick) Gardner terminated s service with the General Board on June 30 after 19 years. He remains director of Bethany Academy for Ministry Training and dean of Bethany Theological Seminary.

The Education for Shared Ministry (EFSM) and the Training in Ministry (TRIM) programs transferred from Parish Ministries Commission to Bethany Theological Seminary. EFSM and TRIM will remain General Board programs under Bethany Academy.

Nancy K Spindler

Richard Gardner

Annual Conference offices open for nominations

The Nominating Committee requests nominations for positions to be filled by election at the 1994 Annual Conference.

Offices open in 1994 include Annual Conference moderator-elect; General Board members from Atlantic Northeast, Northern Plains, and Oregon/Washington Districts, and two at-large positions; Program and Arrangements Committee; Pastoral Compensation and Benefits Advisory Committee; Committee on Interchurch Relations; Brethren Benefit Trust; and Bethany Seminary electors.

The Annual Conference Office mailed a packet with instructions and nomination forms to all congregations. Nominations are due by December 1. Contact the office at (800) 323-8039.

Brethren earn top ranking for management practices

A nationwide study on the financial management of religious organizations has rated the financial management practices of the Church of the Brethren number one among those denominations reporting.

The study seeks to identify industrywide benchmarks that will enable Christian organizations to match financial considerations and program decisions. The study was conducted by John Zietlow, associate professor of finance at Indiana State University, Terre Haute, Ind.

A grant of $128,000 was provided by Lilly Endowment Inc., Indianapolis, to enable the 30-month study.

Of the approximately 1,000 12-page questionnaires Zietlow sent to religious organizations, 288 were returned and analyzed. Crossing the spectrum of religious bodies, mainstream and conservative, national and local, the study encompassed denominations, separate denominational mission boards, independent missions, and rescue missions. Particular focus was placed on short-term financial management, budgeting, cash management, banking relations, and board participation in decision-making.

Other organizations tops in their categories were Campus Crusade, Orlando, Fla., Church of God Missionary Board, Anderson, Ind., and Peoria Rescue Mission, Peoria, Ill.

After follow-up interviews with Church of the Brethren leaders, Zietlow cited as key strengths in the denomination's financial procedures an exceptional process of budget planning, commitment to financial excellence, teamwork of the general secretary and treasurer, and well thought-out financial policies—"procedures that are deliberate, not stumbled into."

Zietlow will continue analyzing the survey data, interviewing top church officials, and summarizing the findings in conference presentations and monographs that help other church agencies emulate "benchmark" practices.—HOWARD ROYER

Christian Peacemaker Teams assist in the Gaza Strip

In July, four members of the Christian Peacemaker Teams (CPT) arrived in the Gaza Strip to observe and report from the area, which is located between Israel and Egypt on the Mediterranean coast.

The Israeli-controlled strip of land is inhabited by 800,000 Palestinians with whom the members plan to live in refugee camps while reporting. CPT, along with the Palestinians, hopes its presence protects Palestinian human rights.

Three Church of the Brethren members are in the Gaza Strip for CPT. Phyllis Butt, of Louisville, Ohio, Cliff Kindy, of North Manchester, Ind., and Elayne King, of Carlisle, Pa., are led by David Weaver, a member of the Mennonite church. His partner, Duane Ediger, was refused entry and returned home to Dallas after being held by Israeli authorities for 18 hours for undisclosed reasons.

CPT, which refers to the project as "an experiment," also hopes its presence helps end US advocacy of the Israeli position on Palestinians.

General secretary meets John Paul II during pope's US visit

By special invitation as an ecumenical guest, Church of the Brethren general secretary Donald E. Miller met briefly with Pope John Paul II during the pontiff's visit to the US in August.

Miller, one of approximately 35 ecumenical guests, attended a five-hour service in which more than a half million people gathered to see the pope.

"He spoke to many things that we as Brethren are concerned about," said Miller. "He said 'to have abundant life is to be willing to give of yourselves to others,' and he also talked about living a Christlike way of life."

Bethany holding its final convocation in Oak Brook

Bethany Theological Seminary was to hold its final convocation at its Oak Brook, Ill., campus on October 5. President Emeritus Paul Robinson was slated to deliver the message to the Bethany community.

The seminary's inaugural convocation marking the opening of the Susquehanna Valley Satellite was to take place on October 3. The service was scheduled for the Young Center at Elizabethtown College. Lititz pastor Jimmy Ross was to lead the convocation.

George Hunter, this year's Wieand lecturer, will speak at the Oak Brook campus on November 11 at 7:30 p.m. and November 12 at 10:30 a.m.

Social welfare the topic of new ecumenical group

On June 8-9, the National Council of Churches, the United States Catholic Conference, and the Synagogue Council of America met in Washington, D.C., fo the conference Call to the Common Ground for the Common Good: Renewing our Nation's Social Welfare Policy.

The leaders came together to discuss issues of poverty, social welfare, and the inner-city and its future. Leaders understand the urgent necessity of taking responsibilities together, to address, and take action on poverty in the US.

Cooperative projects will emerge from the conference. An interfaith think tank is being formulated linking local communities, economists, ethicists, and theologians to address social and political change. The NCC has formulated an urban secretariat group to work on urbar issues. Volunteer programs are attempting to work together, focusing new energies on the US urban crisis.

Jan Schrock, Brethren Volunteer Services director, attended the conference and said it represented an "announcement" that religious communities will take action together as their moral and ethical responsibility. This is a first in the US with promising ideas and future projects through interfaith action.

President's national service plan could affect BVS

In August, Congress passed President Bill Clinton's national service program—a plan that would have a direct affect on organizations such as Brethren Volunteer Service (BVS).

The National Council of Churches (NCC), the Council of Religious Volunteer Agencies (CRVA), and the Catholic Network of Volunteer Service (CNVS) are planning to work together on a proposal to apply for a block grant with foundations, including the National Service Commission. They hope to involve other organizations and create an Ecumenical Urban Volunteer program by mid-1994.

Jan Schrock, director of BVS, said the mission of National Service is three-fold.

First, it wants to expand educational opportunities. Up to 25,000 students could pursue their education with the plan in the first year. Secondly, Schrock sees the plan as a means of rewarding individual responsibility and instilling a stronger desire to work with poverty issues. Thirdly, the American community could be unified by bringing citizens together to confront common problems.

The US urban areas are in crisis, job opportunities barely exist, and many social service problems are addressed by religious communities. Volunteers with sensitivity and skills, and who are ready to confront these problems, are needed.

Schrock believes that BVS, as well as other volunteer services, could benefit from the national service plan. An Ecumenical Urban Volunteer program will include incentives and training resulting in more volunteers working in the inner-cities.

In return for their work, volunteers will receive full support, vouchers for college tuition, and student loan forgiveness. Student loans, formerly deferred for three years, will now in addition be forgiven at 15 percent for the first two years of service, increasing to 20- and 30-percent for additional years of full-time, year-long work through approved agencies from Vista, Peace Corps, and religious volunteer agencies.

Brethren Volunteer Service Unit 202 completed orientation in Chicago, Ill., July 18-August 7. Members are (**front row**) Erik Piper, Jean Matteson, Lowell Layman, Edward Dougherty, Beth Bentley; (**second row**) Tammy Krause Riddle (orientation coordinator), Ben Walters, Paula Reit, Cyndi Terry-Kershner, Tad Terry-Kershner, Diana Lewis, Cindy Lengel, Chris Müller, Barb Sayler (orientation assistant); (**third row**) Wendi Hutchinson, Paul Johnson, Johnny Harvey, Beth Wampler, Shari Clemens, Jeff Heie; (**fourth row**) Lucas Rosenberger (guest orientation staff), Jeff Bibler, Lisa Titus, Michael Szporluk, Florian Achtnich, Britta Buch

Letter to president placed in Congressional Record

A letter to President Clinton from general secretary Donald Miller challenged a US missile attack on Iraq, and was placed in the Congressional Record in mid-July by Senator Mark Hatfield (R-Ore.).

"Members of the organization, Churches for Middle East Peace, have shared with me their letters to President Clinton that expressed deep concerns about the June 26 bombing of Iraq," said Hatfield. "I would like to include their letters in the Congressional Record so that these voices of peace and reconciliation will be heard."

"Rather than continuing to rely upon brutal and politically outmoded unilateral military approaches in response to such concerns (returning Iraq to the community of nations), the US could demonstrate true moral and global leadership by utilizing multilateral agencies such as the World Court or the United Nations," the letter states. "The missile attack was seriously counterproductive as well as morally unjustified."

The attack consisted of 22 Tomahawk cruise missiles launched in retaliation for an alleged plot to assassinate former US president George Bush.

"In an even more deadly and direct manner, Iraqi civilians who had nothing to do with the crimes charged against their leaders have been killed by a US military strike in an effort to 'send a message' to the Iraqi leadership," Miller said.

Former Annual Conference moderator William Hayes dies

Former Annual Conference moderator William A. Hayes died of cancer at his home in Baltimore, Md. on Saturday, August 21.

Hayes, the first African American moderator, served at the 1988 Conference in St. Louis, Mo.

Most recently, he served as a member of the Black Ministries Committee. Hayes also served on the General Board, including four years as chairman of Parish Ministries Commission; the Urban Network Steering Committee; and the Committee on Interchurch Relations. Hayes is survived by his daughter, Eileen.

Supplemental beans and cooking oil to assist the more than 31,000 refugees in Kakuma Camp in Kenya is being provided by Church World Service. Ten different nationalities of refugees now populate the camp, including Ugandans, Zairians, and Ethiopians, although Sudanese refugee boys continue to make up the largest group. The food will improve the diets of children and teenagers affected by vitamin deficiencies.

CWS is also supplying plastic buckets with lids for carrying and storing water. Other assistance has come from the Ethiopian community in Kenya, which donated a small library. Volunteers are currently being sought to assist with the education program. Interested persons should contact their denominational office or Church World Service at (212) 870-2368.

CWS has provided blankets, sewing machines, grinding mills, food staples, water jugs, cooking pots, and eating utensils to the refugee camp, totaling more than $600,000 in support thus far.

Responding to other problems in the country, Church World Service recently provided $232,000 in Blanket Program funds and 100 metric tons of beans, valued at $37,500, to the National Council of Churches of Kenya to assist people displaced by inter-ethnic clashes.

The World Council of Churches (WCC) and the National Council of Churches (NCC) joined on June 25 to announce their plans to raise $10 million for their joint Faith and Order Commission.

The councils hope that the endowment will help financially, as well as religiously, in meeting the needs of the church and the public.

The Ecumenical Development Initiative, the organization that is leading the effort, stated a goal of raising $150 million for the two councils by the year 2000. They are also planning to help other churches in attaining similar goals.

The Ecumenical Development Initiative also announced that former US presidents Jimmy Carter and Ronald Reagan have accepted positions as honorary chairmen for the campaign.

Towards Koinonia in Faith, Life, and Witness was the theme for the World Council of Churches' fifth World Conference on Faith and Order in August. About 400 delegates participated in the event. The Christian vision of unity "must astonish us with its diversity," said moderator Mary Tanner of Britain, "but that diversity must have limits to maintain unity with the church through the ages and to recognize a proper distinction between truth and error."

Melanie May from Rochester, N.Y., represented the Church of the Brethren at the 10-day event, held in Santiago de Compostela, Spain.

Church World Service (CWS) is looking for medical volunteers to assist in the Child Survival Program in three- to six-month cycles in Somalia.

CWS is asking for persons with medical training to contact their denominational representative or Donna Derr, director of Church of the Brethren Refugee /Disaster Services, at (410) 635-8731.

Warning labels announcing violent television programs are not good enough, according to the National Council of Churches. "Much more than a mild warning to parents is needed," said Joan Brown Campbell, general secretary of the NCC. "Filmmakers in our society must recognize their obligation to the society and especially to impressionable children and youth."

Broadcast networks have come under criticism in recent months for airing violent television programming.

A hearing on how to develop new strategies for ministry in the city was held in August by the Presbyterian Church. It was the third in a series of nationwide gatherings to collect information for use in a plan commissioned by the 204th General Assembly (1992) to devise a new strategy for urban ministry.

Mildred Brown, the associate for racial ethnic diversity in the evangelism program area, said the dilemma of the cities presents "all kinds of challenges to the church" and that the "black-white dynamics of the past" are changed. A multicultural focus is needed instead.

Emergency Disaster Fund responds to human need

Several large grants have been allocated by the Church of the Brethren Emergency Disaster Fund to assist work in Florida, the Midwest, Kenya, and former Yugoslavia.

A grant of $25,000 was awarded to help the Church of the Brethren and Interfaiths in their efforts to help in the flood-affected Midwest. The funds will be used to help volunteers as they recover from the damage the floods have caused.

The amount of $20,000 was given to assist in the continuing work from last fall's tornadoes in Florida. The funds will help those living in Pinellas County, Fla. The money will be used to help rebuild homes and assist the Mid-Pinellas County Interfaith Disaster Response.

A grant of $10,000 was allocated to Camp Kakuma in Kenya. Over 31,000 refugees are in Camp Kakuma and the received food often does not last until the next shipment arrives. The monies will help feed refugees, especially children who suffer from vitamin deficiencies.

Support for Brethren Volunteer Service in the Balkan Crisis Assignments was granted $10,000. The funds will help two volunteers in the former Yugoslavian area for 1993 and 1994. One volunteer will work with the refugees in conflict and crisis, and the other will be involved in the Center for Antiwar Action in Belgrade.

Three other grants were issued recently. The amount of $5,000 was allocated to address the needs in Eritrea resulting from its war with Ethiopia. Another $5,000 was granted to assist in flood relief in parts of Illinois, Missouri, and Minnesota. A grant of $3,500 was given to help the victims of flooding and mudslides in Chile. Grants of $10,000 each were issued in response to flooding in Bangladesh, and floods and landslides in Nepal.

An additional $10,000 was allocated in August to assist with relief after a tornado in Petersburg, Va.

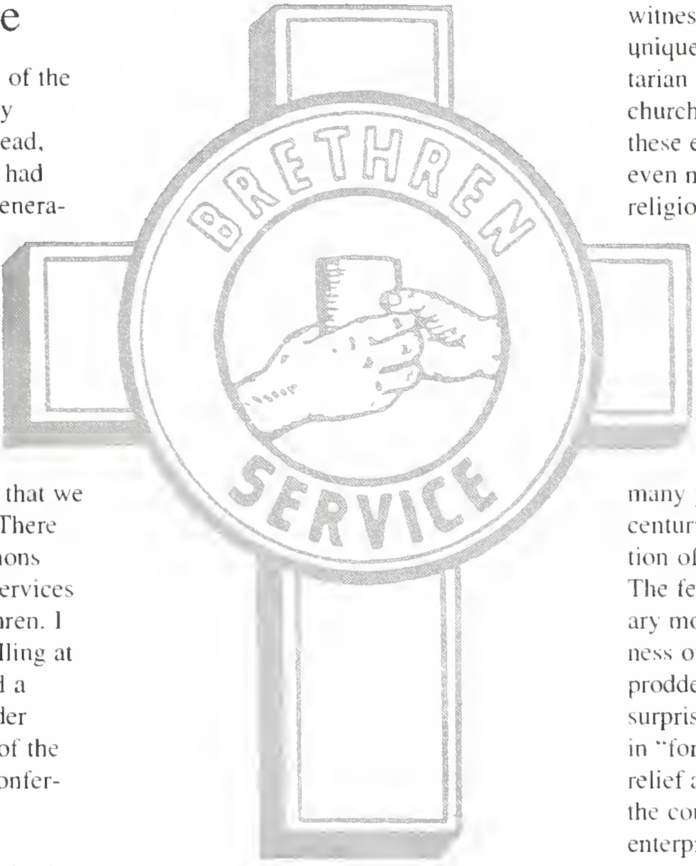
European origins and relevant contemporary connections

by H. Lamar Gibble

The colorful lettering on the front of the heirloom family chest attracted my fascination, as a child. It simply read, "18 Daniel Giebel 04." The chest had belonged to an ancestor, a third generation Gibble in America. But Great-great-great Grandpa Daniel spelled his name differently from the spelling I had learned.

At home it wasn't unusual for Dad and Mother to speak Pennsylvania Dutch, especially when there were things to be said that we children were not to understand. There were the occasional "Dutch" sermons and lined hymns during Sunday services at White Oak Church of the Brethren. I also vividly remember the storytelling at family gatherings, which included a story of my great-grandfather, Elder Hiram Gibble, preaching the last of the "Dutch" sermons at an Annual Conference.

These were some of the earliest stirrings of a consciousness of my family and Brethren connections to the continent of Europe. It remained, however, for the colorfully intense lectures and discussions in Bethany Seminary professor Floyd Mallot's courses in church history to stir these embers of my interest in history into a flame. By that time, it was not simply my Germanic origins that enticed me, but also the influence that primitive Christianity, Bernard of Clairvaux, Francis of Assisi, Peter Waldo, Jan Hus, and the radical Pietist and Anabaptist reformers had on the faith community that had formed me. Floyd Mallott, more than anyone, helped this history and these connections come alive in his classes and in a 1955 European travel seminar in church history.



Post-World War II reconstruction, relief, and refugee work in Europe remained a priority for the Brethren at that time. Visits to Brethren Service centers in Kassel, Germany, and Linz, Austria and briefings in Geneva, Switzerland by M. R. Zigler on the Brethren's cooperative work with the World Council of Churches (such as the agricultural development programs in Greece) helped me connect the historical origins with the contemporary life and work of the church. Floyd Mallott's thesis was that the primitive Christian, Bernardine-Franciscan-Waldensian streams of influence had so influenced the early Brethren that they formed a unique way of Christian living and witness. Primary characteristics of this unique way were an ethical and humanitarian emphasis, a democratic form of church life, and nonconformity. Through these experiences in Europe, I became even more aware and appreciative of this religious and ethnic heritage.

While these unique ways of the Brethren in those formative years in Europe and in colonial America were often commended by their neighbors, their nonconformity to "the ways of the world" isolated them from their society for many years. The late 19th and early 20th centuries, however, witnessed a moderation of this sharp sectarian separation. The fervent call of the modern missionary movement and ever growing awareness of international crises and need prodded Brethren responses. Not surprisingly, initial Brethren responses in "foreign missions" and emergency relief and service largely focused back to the continent of our origins—a mission enterprise in Denmark (1876) and emergency relief and assistance to Armenia (1919), Russia (1921), and Spain (1937).

It was not until World War II, after a two-century exile, that the Brethren became deeply re-engaged in the continent of their origin. As war in Europe began to displace persons, the Brethren Service Committee (BSC) provided aid and assistance to refugees in Spain, where thousands had fled the occupations of France, and ministered to prisoners of war in England.

Although the BSC had undertaken these and several other relief projects during the war years, a primary concern was to prepare for post-war opportunities and responsibilities. There was a growing commitment among the Brethren that, given the privileges granted to their conscientious objectors during the war, they bore a special obligation for post-war relief, reconstruction, and rehabilitation. That commitment quickly began to bear fruit.

An idea, planted in the mind of Dan West during his relief work in Spain, to not just send milk for hungry children but cows that produce the milk, germinated, and the Heifer Project Committee was born in 1941 "to promote the raising of cattle to be sent to Europe after the war." In 1942, BSC "called for a program challenging our young men and perhaps our young women to give a year's service without compensation to the church in normal times as well as in crisis periods." Seventy CPS men received intensive training during the summer of 1943 in preparation for service after the war. The Brethren material aid program grew to the point that it required its own expanded facilities in New Windsor, Md.

France and the Low Countries provided the first opportunities for Brethren response after the fighting stopped. France and Holland were deemed to be the most needy at the time, since Germany and Poland were closed to the relief work of church agencies. A less needy Belgium received some clothing and heifers. In cooperation with Greek War Relief and the Near East Foundation, BSC provided relief clothing and bulls (for an artificial insemination project) to Greece. An arrangement between BSC and the United Nations Relief and Rehabilitation Administration (UNRRA) provided for UNRRA's shipping of Heifer Project animals overseas, with BSC providing the "seagoing cowboys" to care for the animals during shipment. By August 21, 1946, the Brethren had sent 4,839 men sailing with herd-replenishing cattle into many war-damaged ports. In Italy, relief aid was provided initially to the Waldensian Church, but later more generally, including cattle shipments and a notable project located at Carrara for hundreds of orphaned children. By October 1945, Heifer Project was able to ship 50 heifers to Poland, a connection that led to the initiation of a Polish agricultural exchange in 1947.

Germany and Austria were the last European countries to be opened to the relief work of voluntary organizations. After considerable pressure from church agency leaders, Germany was made accessible in early 1946 and Austria about mid-year. The situation in Germany was desperate, and required not only food, clothing, and heifers, but also assistance to displaced persons and refugees, retraining of war cripples, and programs for "vagrant youth." The response by the Brethren in these programs was impressive in terms of financial commitment, gifts in kind (clothing, food, heifers), and personnel. At their apex, BSC's annual expenditures totaled $1,037,324 in 1946 for these programs plus an additional $7,189,000 when crediting the value of gifts of clothing, food, heifers, and volunteer service or labor that year. In 1993 US dollars, that would amount to $51,725,000, according to US Commerce Department calculations. Impressive! Even *embarrassing* in comparison to present giving!

After 1947 there was a decreasing need for emergency relief. Furthermore, the integration of BSC into the new General Brotherhood Board structure brought a significant contraction in size and scope of relief and rehabilitation work in the Church of the Brethren. The new board, in reviewing its European work, affirmed its continuance but mandated a "rural emphasis . . . with peace as one of the primary objectives." While relief work had involved most European countries, now Brethren Service work was consolidated in Germany and Austria. The Christian Rural Overseas Program (CROP) and the Polish Agricultural Exchange Program are evidence of the rural/agricultural emphasis under the new administration of the Brethren Service Commission. Participation in the creation of EIRENE, giving witness to the Brethren peace commitments within the newly organized World Council of Churches, and a series of conferences (commonly known as the Puidoux Conferences) to discuss the theology and ethics of peacemaking among historic peace church leaders and European Lutheran and Reformed Church leaders are illustrative of the peace priority.

During these years, the newly instituted Brethren Volunteer Service program began to provide youth volunteer workers for the programs in Europe. The central administration of Brethren Service in Europe moved to Geneva, Switzerland, in 1947. Significant continuing work in Germany and Austri and the increased numbers of BVS workers required an additional Europea center. *Kassel Haus*, in Kassel, Germany became that center and was dedicated in late 1953. At times there were more tha 50 Brethren Service staff and volunteers in Europe during this period.

As the Cold War became more entrenched, and western Europe rose phoenixlike from the ashes of war, Brethren service workers and programs were less needed. While the numbers of workers and programs diminished somewhat, the focus of the programs in Europe shifted more to East-West peace and reconciliation efforts. Illustrative of this was the reinstitution of the Polish Agricultural Exchange Program, consultations and exchanges with the Russian Orthodox Church, and agricultural exchanges with Bulgaria and Czechoslovakia.

The Vietnam War years witnessed an increase of volunteers in Europe doing their alternative service work, with the Geneva Brethren Service office overseeing workers on projects that had expanded to the Middle East, northern Africa, and Northern Ireland. Assignments and program relationships in Europe shifted more during this time toward collegial agencies working on peace, justice, and disarmament agenda In 1947, the Brethren Service Commission had decided to continue a focus on Europe because it was recognized both historically and potentially as a crucial area in the maintenance of world peace. This recognition of the relevance of Europe continued during the Cold War and beyond.

Inflationary factors and a weakening

JS dollar against European currencies uring the 1980s and 1990s brought urther financial restrictions on Euro-ean programs. Nevertheless, relevant uropean program connections contin-ed. An ecological or "integrity of reation" priority was added to the ngoing peace, justice, reconciliation, nd disarmament emphases. Further-iore, the demise of the Cold War, rather ian ushering in a new era of peace and rosperity, precipitated new needs and rises in eastern and central Europe. In iis context, new opportunities and esponsibilities presented themselves in ie former Soviet Union, the Czech epublic, and the former Yugoslavia—ew opportunities too demanding to nore even in the face of further eductions in the General Board's budget or European programs.

From this review of Brethren re-connections to Europe in this century, largely since World War II, several characteristics and ontributions of the Brethren European rogram, past and present, cannot be verlooked. First of all, the work has een characterized over the years by that ethical-humanitarian emphasis" that loyd Mallott claimed to be a hallmark f the Brethren. But it has also been haracterized by a nonconformist and ogged commitment to biblical pacifism nd nonviolence. The new situation in urope, especially in the former Soviet nion and Yugoslavia, but also in orthern Ireland and the former captive ates of eastern and central Europe, vite such a presence in this critical me of transition and change. The rethren presence, providing material sistance and service, and a witness and ommitment to peace, nonviolence, and conciliation, continues to be a priority d is welcomed by partners there.

A second characteristic of this work s been the fervent desire to be coopera-e so that the important service work of e church might be enhanced beyond ethren limits. Major ecumenical operation was primary during the story of Brethren work in Europe, as ell as cooperation with government and secular agencies, eliciting new appreciation and affirmation of the denomination. This ecumenical and cooperative approach continues, out of commitment and necessity. The Brethren *entrée* to a presence in the former Yugoslavia has been through European agencies that know and respect the Brethren. Brethren work in agricultural development in Russia is through the invitation and financial support of CWS/CROP and enhanced by the relationships that have been cultivated over the years with the Russian Orthodox Church and Russian Baptists. Because of the fine record of work and cooperation by BVSers with agencies in Northern Ireland, the Brethren have been given a privilege by the British Home Office enjoyed by no other foreign agency there—two-year clearances for service work while others are given only one. These are illustrative of the importance and value of collegiality and cooperation.

Short-term accompaniment, deputations, and travel seminars can be important experiences for Brethren global awareness, nurture and growth, but they will never provide the depth and breadth of impact that longer-term witness and work have had on the church and on our service and mission workers of yesterday and today.

A third outstanding characteristic of the European programs over the years has been their Good Samaritan quality—their primary criterion for assistance being need, regardless of race, color, creed, or nationality. Whether in the complex dynamics of Bosnia-Herzegovina, Russia, or Northern Ireland, this spirit of the Good Samaritan continues to be critically important.

Finally, a most impressive observation of this history of service in Europe has been the names and numbers of the persons who served in such a variety of ways. A review of these names reveals a veritable "Who's Who" of leadership in the Church of the Brethren. These former workers are now professors in our colleges and seminary. They are pastors all across our denomination. They are lay leaders in congregations, on congregational and district boards, members of Standing Committee and delegates to Annual Conference. They are General Board members and staff. They are in significant ecumenical positions and on faculties of non-Brethren colleges and seminaries.

I always have had the impression that Brethren Service work and BVS provided significant formative experiences for leadership in the Church of the Brethren and nurtured its global awareness. This review resoundingly confirmed that impression. Short-term accompaniment, deputations, and travel seminars can be important experiences for Brethren global awareness, nurture and growth, but they will never provide the depth and breadth of impact that longer-term witness and work have had on the church and on our service and mission workers of yesterday and today. While many Third-World countries are closed, for a variety of legitimate reasons, to longer-term workers, Europe continues to invite and encourage volunteer workers. Such assignments and experiences, continue to be important not only for service and witness but also for Brethren awareness and the formation of Brethren leadership having a more global and less parochial world view and commitment.

H. Lamar Gibble is General Board representative for Europe and Asia peace and international affairs

Where do BVSers

by Paul Stocksdale

Forty-five years old, BVS (Brethren Volunteer Service) is as active as ever in projects throughout Europe. BVS workers serve at day care centers in Northern Ireland, teach English in Eastern Europe, and help with congregations in Berlin. From Belfast (Northern Ireland) to Belgrade (Serbia) BVSers work to fulfill the four BVS goals of "advocating justice, working for peace, serving basic human needs, and maintaining the integrity of creation."

John Hite, a BVSer in Northern Ireland, is overtaken by three Belfast youngsters. John works at Quaker Cottage, a day care center for low-income families. The center helps children who have been affected by the religious conflict of Northern Ireland.

Kristin Flory is coordinator of Brethren Service in Europe. Although her office is in Geneva, Switzerland, much of her time is spent visiting and evaluating the various projects, identifying new projects, and representing the Church of the Brethren in interchurch relations and the World Council of Churches in Europe.

Northern Ireland

In this land divided by religion (Catholic and Protestant), BVSers assist in the difficult task of reconciliation. PACE (Protestant and Catholic Encounter) is one of several organization that BVSers work through to help bring the divided communities together, and to assist those caught in the conflict. BVSer **Timothy O'Donnell,** of Junction City, Wis., works for PACE's field officer in Belfast.

Several volunteers work with the children affected by the violence. **John Hite,** of Winston-Salem, N.C., lives and works at Quaker Cottage in Belfast. The day care center provides constructive play, group work, and social development for children of both Catholic and Protestant low-income families. **Wray Nye,** of Plymouth, Ind., assists with children's groups at Glebe House in rural Strangford. The house is a holiday center for both Protestant and Catholic children. Wray also helps with the farm's animals and general maintenance. **Sandy Corliss,** of Malvern, Pa., recently began work with children at a Women's Aid shelter in Belfast. The shelter gives refuge to women and children who are victims of domestic violence. **Chris Forney,** of Silver Spring, Md., works at two youth centers in Belfast. He helps plan social education and cross-community programs for the young people of Ballysillan and Woodvale, two Protestant areas of high unemployment and social deprivation.

Marilee Warren, of Sacramento, Calif., has recently began her service at Community of the Peace People's office in Belfast. She succeeds **Gil Hough,** of Mount Clemens, Mich. During his term, Gil assisted with the peace organization's monthly newsletter, contributed to the Global Nonviolence Project, and organized youth camps. He also coordinated an International Peace Forest initiative for Northern Ireland. **Dave Meredith,** of Richmond, Ind., works at Kilcranny House, the Community of the Peace People's rural education and retreat center. The center hosts a wide range of groups and work camps. As well as hosting groups, Dave is responsible for maintaining the organic garden and the center's farm animals.

England

Holly Kreider, of Quarryville, Pa., has recently begun service with Christian Campaign for Nuclear Disarmament. She works at the national office in Sheffield.

Belgium

Deanna McCrary, of Elgin, Ill., has recently begun work at the international office of Pax Christi International, the Catholic peace and justice organization. She is working at the international office in Brussels.

France

Molly De Maret, of Albuquerque, N.M., works at Espoir's farm community in Ribeauville. Espoir aids homeless people, ex-prisoners, and others needing assistance. She helps with supervision of residents, and general work of the gardens, orchards, and animals.

Netherlands

Chuck Kane, of Anchorage, Alaska, works in the international office of EYFA (European Youth Forest Action) in Sittard. EYFA is a network of European environmentalist groups. Chuck assists with fundraising, publications, and special projects such as the traveling peace circus.

Derek McDonald, of Redwood City, Calif., serves at the Rosenstock-Huessy House in Haarlem. The house is both an

serve in Europe?

intentional community and a halfway house for those coming out of psychiatric institutions. Derek also helps with an organization opposing the international trafficking in women.

Susan Petrone, of Cleveland, Ohio, serves as the managing editor of *Reconciliation International*, the magazine of IFOR (International Fellowship of Reconciliation). She works at the coordinating office of this international peace and nonviolence movement in Alkmaar.

Serbia (formerly Yugoslavia)

Michael Szporluk, of Cambridge, Mass., recently began work at Belgrade's Center for Anti-War Action. He succeeds **Patrick Morgan,** of Akron, Ind. During his term, Patrick managed electronic mail links for this coalition of peace organizations. He assisted the communication between anti-war groups within the former Yugoslavia, and with the rest of the world.

Poland

Several BVSers are serving in Poland as English language instructors. Through the Brethren/Polish Agricultural Exchange Program, they teach at agricultural universities, research institutes, and high schools. **Lisa Hewitt,** of Denver, Colo., teaches at the Research Institute for Vegetable Crops in Skierniewice. **Angie Zakrzewski,** of Mobile, Ala., is at a English language school in Poznań. **Jeff Taylor**, of Fairfax, Va., is at the Agricultural University in Olsztyn. **Buffy Heisey,** of Annville, Pa., and **Kelly Woodworth,** of Waynesboro, Va., are at the Plant Breeding Institute in Radzików, near Warsaw. **Mary Gumm,** of Grimes, Iowa, teaches at the Institute of Soil Science and Plant Cultivation in Pulawy. **Andrea Beck,** of Grantham, Pa., is at a high school in Sroda Wielkopolska, near Poznań.

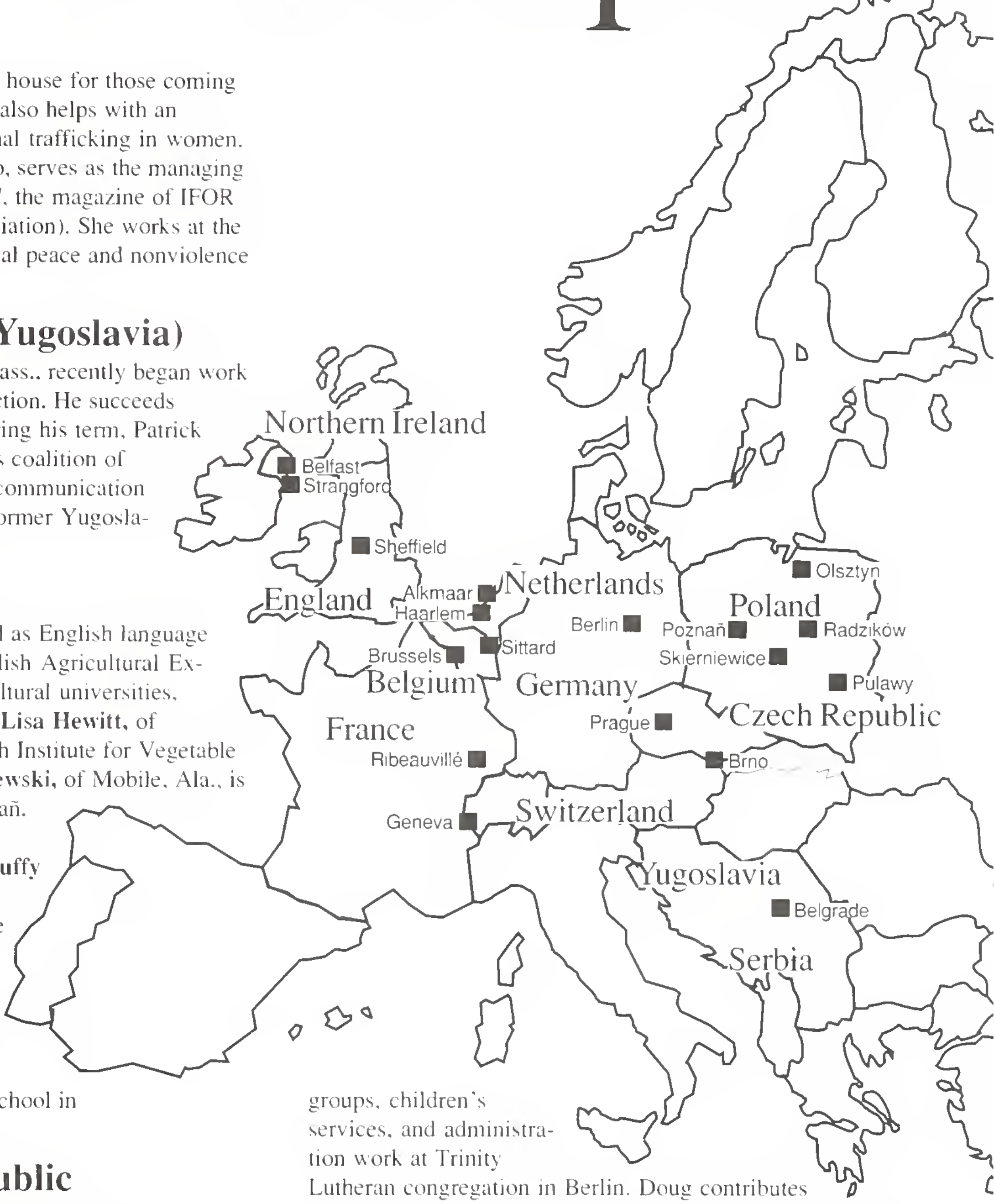
Czech Republic

Joel Ranck, of Mifflintown, Pa., and **Alice Blair**, of McLean, Va., are English instructors through the Evangelical Church of Czech Brethren. Joel teaches at the Czech Brethren Language School in Prague. Alice works at a Czech Brethren social work school, and at a Catholic high school in Brno.

Eric Piper, of Kempton, Ill., has recently begun work with the Rainbow Movement (Hnuti Duha) in Brno. He assists the research and campaigns of this environmental network.

Germany

Through the Fraternal/Sororal Worker Program, **Debbie Crowley,** of Three Oaks, Mich., and **Doug Hume,** of Louisville, Ky., assist churches in Berlin. Debbie helps with youth groups, children's services, and administration work at Trinity Lutheran congregation in Berlin. Doug contributes to worship, study groups, seminars, work camps, and translation work at the Ecumenical Forum of the Protestant churches in the Marzahn district of Berlin.



Jeff Iezzi, of Houston, Texas, works at the Berlin Information Center for Transatlantic Security. At the center, Jeff contributes to research on nuclear weapons and disarmament issues.

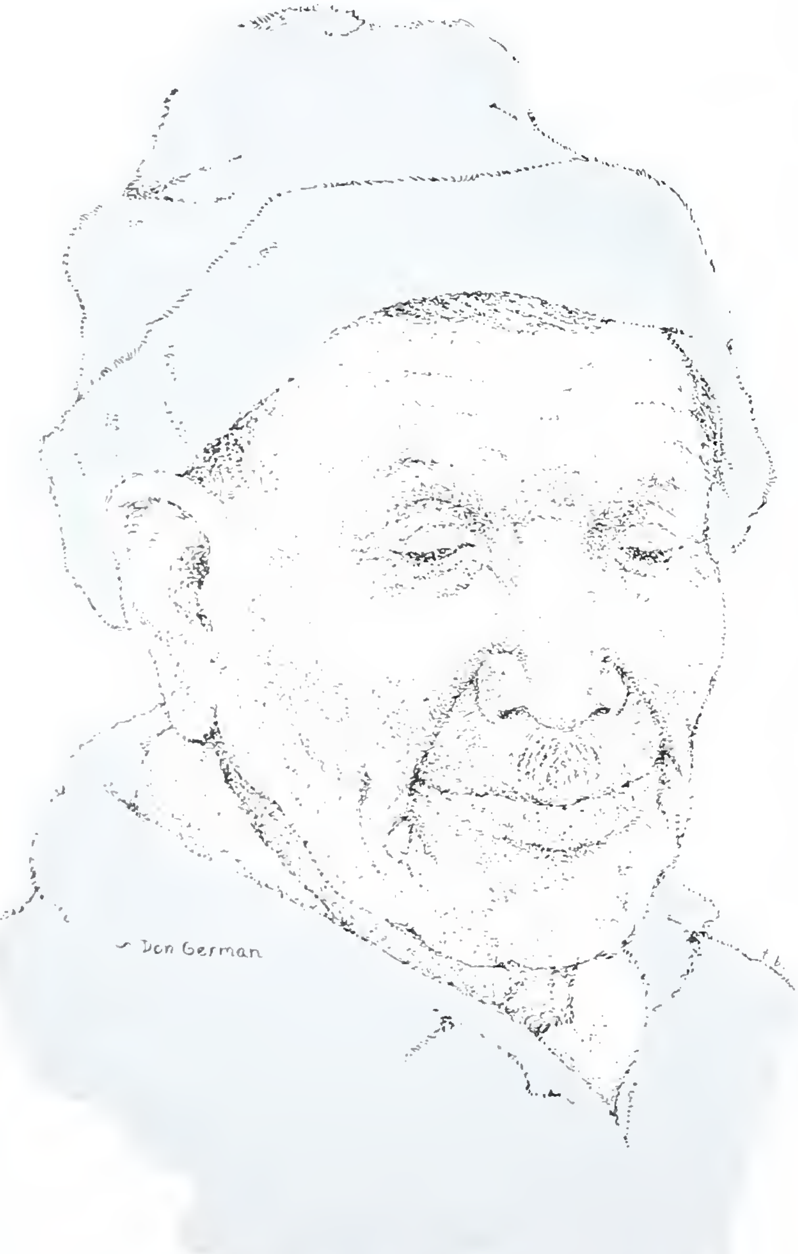
Switzerland

Jan Hansen, of San Diego, Calif., serves as program assistant for IPB, the International Peace Bureau in Geneva. IPB is a network of international peace organizations focusing on nuclear non-proliferation and disarmament issues.

‘Inwardly rich, outwardly

Life among Guatemala’s villagers

Story and drawings
by Tom Benevento



It is the commitment and attitude of people such as José and German—humility grounded in the sacredness of all life, inwardly rich and outwardly simple—that offer hope in cultivating sustainable solutions for Guatemalans.

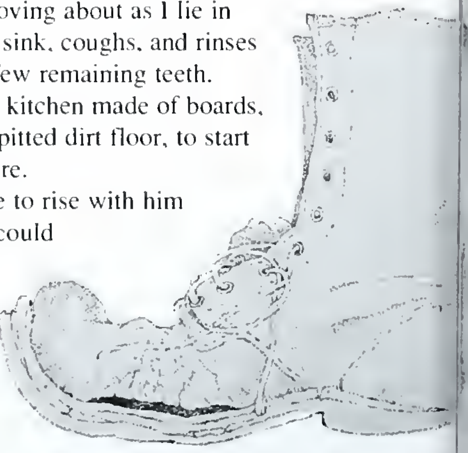
I often see José Santiago shuffling barefoot across the dusty ground, wearing a piece of baling twine for a belt, carrying a hoe over his shoulder, and tilting his head slightly upward. José is a 58-year-old farmer from the mountain villag of Calderas, Guatemala.

He asked me one morning if I wanted to pick corn with him. Before starting work, he went off to the side of the corn field and knelt in the soft, sandy earth to pray. While we picked the dried ears of corn, I noticed that when a kernel fell to the ground, José picked it up and put it in his pocket. Each time h did that, he looked up at me and smiled.

German Machán is the grandfather of the Guatemalan famil I live with. He is a 76-year-old pure Mayan Cakchiquel. At 5 a.m. I have seen him step out of his tiny dark room into the awakening morning. The outside air is fresh as he stands there in his overstretched wool hat, layers of torn shirts and sweaters, and two pairs of pants with the green inner pair showing through the holes of the blue outer pair. German’s dusty dark boots curl up at the toes, like elf shoes. The sky still is slate blue, and the stars are fading as German looks to the east, makes a blessing into the sky, and quietly bows.

I hear German moving about as I lie in bed. He goes to the sink, coughs, and rinses his mouth with its few remaining teeth. Then he goes to the kitchen made of boards, *adobe* walls, and a pitted dirt floor, to start the day’s cooking fire.

German asked me to rise with him one morning so he could show me how his people build a fire. I thought very little of it since I was used to building campfires



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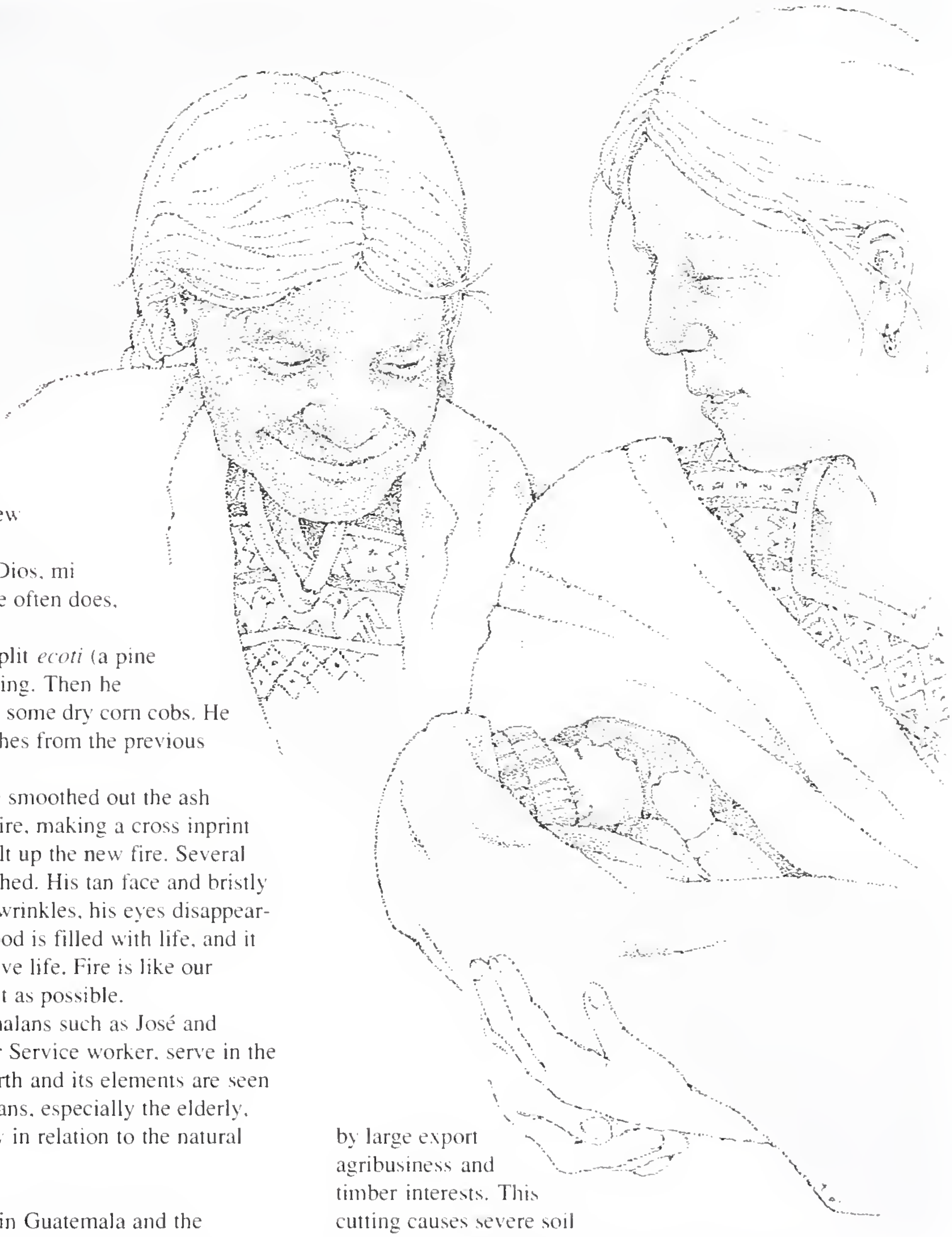


and using a wood stove back in New England. German had a different perspective. Singing and saying "Dios, mi Madre" ("God, my Mother"), as he often does, he began his demonstration.

First, with a small machete he split *ecoti* (a pine wood rich in resin) into thin kindling. Then he collected scraps of other wood and some dry corn cobs. He placed them next to the heap of ashes from the previous night's fire.

Suddenly German was quiet. He smoothed out the ash heap and began a blessing to the fire, making a cross inprint in the ashes. Little by little, he built up the new fire. Several times he looked up at me and laughed. His tan face and bristly chin squinched up into a maze of wrinkles, his eyes disappearing behind them. He said, "Firewood is filled with life, and it offers itself to us so that *we* can have life. Fire is like our brother." German uses as little of it as possible.

I am learning a lot from Guatemalans such as José and German as I, a Brethren Volunteer Service worker, serve in the highlands of their country. The earth and its elements are seen as life-giving. For some Guatemalans, especially the elderly, the ordinary movements of the day in relation to the natural world are considered sacred.

This traditional way of life in Guatemala and the environment that supports it are facing many changes . . . often from outside influences. International corporate interests, local and foreign export agribusiness, and political unrest, for example, threaten to unravel the intricate web woven by people who, over the centuries, have learned to live in harmony with their environment.

Nearly 65 percent of the country's original forest cover has been cleared, mostly in the last 30 years. Forests often are cut by large export agribusiness and timber interests. This cutting causes severe soil erosion, receding water levels, and habitat loss for many plant and animal species. Areas of Guatemala that once were moist and forested have become badly eroded and desert-like. This causes many people to migrate to the capital city, only to find life there more difficult than ever.

Chemical pesticides and fertilizers promoted by foreign companies also threaten the livelihood of Guatemalan farmers. Although made in countries such as Germany, the United States, and Japan, 25 percent of the chemical pesticides imported into Guatemala are illegal for use in the United States because of their highly toxic nature. Many of the farmers I work with talk of nausea, rashes, and headaches apparently caused by contact with these pesticides. The problem is compounded by the need to increase the yearly applications of pesticides as insects build resistance to them.

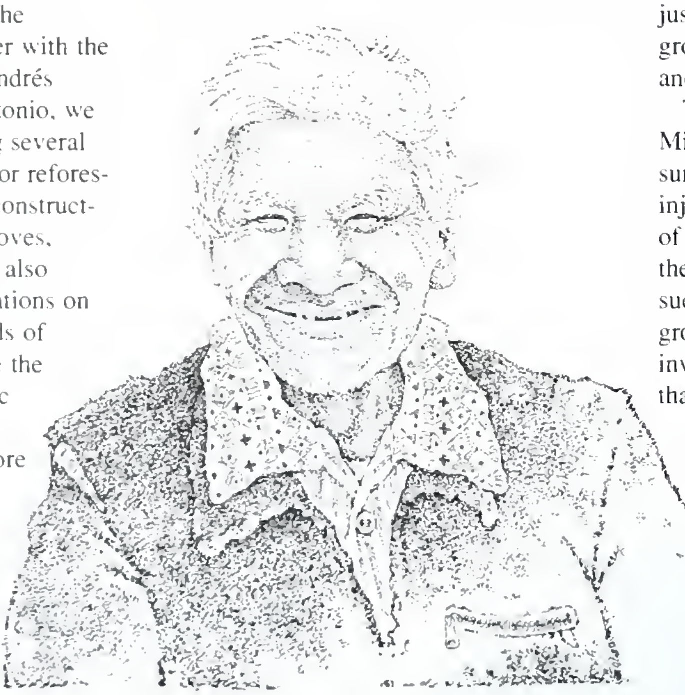
The number of foreign clothing factories is increasing in Guatemala. Bus loads of teenagers are collected each day from villages surrounding the urban centers where these factories are located. The workers are picked up at 5 a.m. to work for $2 a day in what often is aptly termed "sweatshops." Because unemployment remains high, and land is in the hands of a few, many Guatemalans have no other choice of employment.

In the midst of these conditions, I work in Guatemala as a member of a parish community that conducts an integrated development program through nine pastoral plans. I focus on the human-environmental issues, working and learning among the *campesinos* (farmers). Together with the surrounding villages of San Andrés Itzupa, Parramos, and San Antonio, we have been involved in building several fruit and forest tree nurseries for reforestation efforts, combined with constructing fuel-efficient wood cook stoves, designed and built locally. We also collaborate with local organizations on indigenous and natural methods of organic agriculture that reduce the high use of expensive and toxic chemicals.

As time passes, I become more and more connected to and inspired by the lives of the people of this small region of Guatemala. What began as an exciting experience of "entering the pages of a *National Geographic* magazine" has become real life with different experiences and struggles, many requiring great resourcefulness and dedication.

Mingo's dark, soiled feet seem to blend with and enter right into the ground, as if he were just an extension of it. As if he had grown right out of the earth like a plant and remained rooted in it.

One night we held a meeting with 12 leaders from the surrounding mountain villages to discuss the need of reforestation and tree nursery preparation. One of the villagers led the meeting, telling stories of growing up 25 years ago in the dense forests of the coastal region, chasing lost cattle. Now, he said, there is hardly a tree in sight. Other persons spoke of receding water levels and of soil erosion. As a long awaited rain thundered on the tin roof over us, the discussion ended enthusiastically at 9:30. Each leader asked for seeds and seed bags to begin tree nurseries. The villagers, some without shoes, some without rain gear, returned home on foot through the darkness and storm. Many of them walked more than an hour, up into the mountains.



One evening I worked alongside Mingo, a villager from Pampay. We were building a fuel-efficient stove, using a vinegar bottle filled with water as a level. Our hands were caked with *adobe* mud, and we worked in the dim light of three candles. During supper, Mingo's bare feet rested on the dirt floor of his cornstalk kitchen as he tilted back on a wooden stool. Laughing, he popped another *tortilla* into his mouth. Mingo's dark, soiled feet seem to blend with and enter right into the ground, as if he were just an extension of it. As if he had grown right out of the earth like a plant and remained rooted in it.

The lives of *campesinos* such as Mingo speak to me . . . and sometimes surprise me. Amid the struggles and injustices they encounter, I see elements of playfulness and determination. It is the commitment and attitude of people such as José and German—humility grounded in the sacredness of all life, inwardly rich and outwardly simple—that offer hope in cultivating sustainable solutions for Guatemalans . . . and perhaps for the rest of us. M

Tom Benevento, of Murrysville, Pa., recently completed his BVS term in Guatemala. He now is in graduate schoo at the University of Slippery Rock (Pa.), studying human ecology/permaculture in preparation for returning to his work in Guatamala in 1994.

stepping STONES

by Robin Wentworth Mayer

It's not that I haven't moved before. I have moved lots of times. But nine years in Nappanee is the longest I had lived anywhere in my adult life, and I managed to acquire more *stuff* than I had the last time I moved.

I also have had a child in those nine years, and he has built up his own collection of *stuff*. And since my husband had lived alone for some time, he, too, had accumulated a significant amount of *stuff*.

So here I am, in the middle of a mess.

Have you ever embarked upon a major project with high ideals and visions of glory, only to find yourself undone by all the undoing, and asking moot questions such as "Why did I ever start?"

Transitional stages of life are rarely smooth and always are stressful. Even when the change is desired and welcomed, the unforeseen complications can deplete and defeat us.

For example, I realized the move would bring quite an adjustment for my son. Since I could foresee that potential problem area, I managed to head it off at the pass. I was downright proud of myself for that. My strategies worked like a charm.

But then, there were the things I could *not* foresee, for which I had budgeted no energy. I couldn't foresee that the seller from whom I was buying my house on land contract would attempt to repossess it. I couldn't foresee a little green frog hopping into my life through the kitchen drain. I couldn't foresee a bout with mysterious dizzy spells. And I couldn't foresee that my pets would be traumatized by the change in their "territory," adding new and creative hassles to my daily agenda.

Transitional times usually leave things in a mess.

I know a young woman who was raised in a home that had very strict, rigid requirements on the details of how Christians should live out the directive to "be not of the world." Through much agonizing soul-searching and much, much prayer, she reached a decision to change, not her values or convictions, but her dress, some of her activities, and her church membership. Two years ago, she was suicidally depressed. Today she is vibrant, growing, and glowing. Her relationship with God is stronger, her relationship with her husband is closer, her relationship with friends is healthier, and her witness for Christ is much richer and far more effective.

Her relationship with her mother, however, is a mess. That doesn't mean she made the wrong choices. It's just that in the transition she has done a lot of undoing, and it will take time to put things back together.

Sometimes as people get a ways into the therapeutic process, they begin to feel that they are getting worse, not better. Times of transition look that way. Think about the last time you tackled that closet in your house where *everything* gets stashed. With the closet door closed, the room may be neat as a pin. As you begin the cleaning, sorting, and reorganizing, you wind up with *stuff* everywhere. No longer neat, the room is now a mess.

If you are in a time of transition, don't be fooled or intimidated by the mess. It is normal. No one can pull off a major move, or a major life change mess-free.

Allow yourself to accept help. In my transition from one home to another, we have had highlighted for us that some tasks simply cannot be accomplished alone.

Don't abandon the process, but budget some breaks into it. God really knew what he was doing by building a day of rest into our week. Don't let seven days pass without some "sabbathing." And use that sabbath to replenish, rather than deplete your energy supply.

Remember that "this too, shall pass." And take heart. In times of transition, things usually look worse *as* they get better!

Robin, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Flat Creek at fifty

At Flat Creek, Ky., a strong community of believers is witnessing to the Christian faith, dating back to a day in the early 1940s when a Brethren preacher, in search of a place to do home mission work, paused to offer a prayer.

by Ernest H. Walker

With the closing of the Church of the Brethren Industrial School in Greene County, Va., in 1933 (see "Nelie Wampler: She Scorned 'the Stool of Do-nothing,'" May 1992, page 16.), denominational support of work in the Appalachian Mountains ended. The emphasis on foreign missions was getting major attention.

At the Hershey Annual Conference in 1930, Florence and Amsey Bollinger, who had given leadership in Greene County, were called to go to India. At each Annual Conference in succeeding years, Brethren sent young missionaries off with the Chautauqua salute. World events moved rapidly, with the Great Depression and its attendant fund shortages, then the coming of war in Europe. The military draft began, and Brethren were challenged to serve their country and humanity in ways compatible with their faith. Work camps, Brethren Service, alternative service, an Civilian Public Service (CPS) followed. It was not until the 1960s that national attention turned to the poverty needs of the Appalachian Mountains, during President Lyndon Johnson's "War on Poverty."

But "settlement schools" already were

Opposite page: *From Flat Creek's first baptism in the early 1940s, membership grew until the late 1960s, when out-migration began to level off church growth.* **Left:** *Ferdie Rohrer and Manley Deeter broke ground for the first church building in 1944.* **Below:** *Flat Creek children of the early 1950s head off for Bible school.*

there. And the Brethren already were there—at Flat Creek, in Clay County, on Red Bird River, 40 miles north of Cumberland Gap, 40 miles west of Hazard, and 50 miles northwest of Harlan, Ky., just over one mountain range east of the Wilderness Road blazed by Daniel Boone. The Brethren were there largely because of the dedication and service of one man—Manley Deeter.

In the summer of 1942, Manley Deeter, a 70-year-old preacher, of New Paris, Ind., and alone after his wife's death, set out with his small travel trailer to find a place to do "home missions." Traveling the eastern Kentucky mountain roads to Hazard, he was directed by a Big Creek preacher to Creekville, where Flat Creek joins Red Bird River.

Manley parked his trailer by a sawmill, under an ash tree, near the Creekville store and post office. Some men approached him out of curiosity and overheard him in prayer. He had established his credentials and he preached to them. He was impressed that this was a place to "pass on the promise," and the people responded.

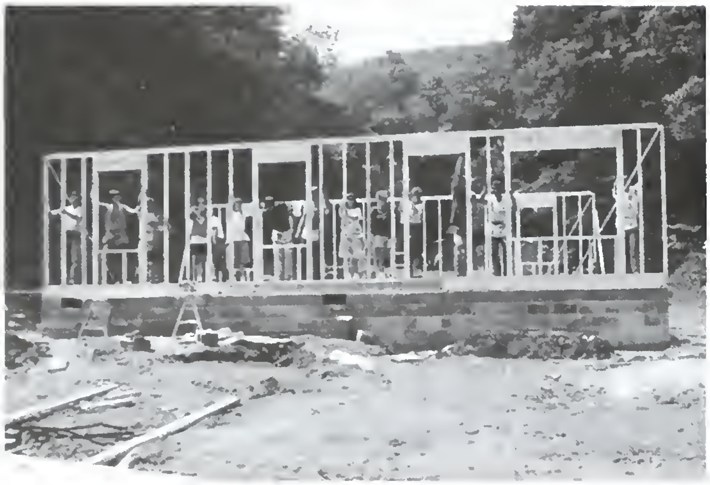
Feeling a need for help, he appealed to the denomination's General Mission Board, which brought in Southern Ohio District. After a survey was made, Ferdie and Pearl Rohrer were called to service in the new mission field.

Creekville in 1943 was a "wide place" in a winding, rocky dirt road, with a store, a post office, and a sawmill. It was the address of people living in nearby hollows branching off from Red Bird River. The mountain people lived in log and frame houses. Their community was an isolated place, the home of loggers and few coal miners.

After their interview, the Rohrers pondered their decision, seeking the Lord's will. It was a rainy day in Creekville. The trees dripped water; the road was wet; and low clouds hung above. They had been much in prayer, with the decision not made when they left Creekville to return to Manchester. They needed word from God. Then, as they crossed the mountain at the head of Elk Creek, the sun burst through the clouds. There was "sunshine on the mountain." Pearl and Ferdie Rohrer had their word—their "sign from the Lord." The decision was made. Ferdie and Pearl Rohrer and their family came to Flat Creek and served for seven years.

A small house was purchased for a parsonage. Saturday night and Sunday morning preaching services were held there and in the nearby schoolhouse. Sunday school and Wednesday meetings began. The first baptism was in Red Bird River by brother Rohrer. Flat Creek Church of the Brethren was formally organized in the fall of 1943, with Manley Deeter as elder and Ferdie Rohrer as pastor.

The church building at Flat Creek was built in 1944 with lumber cut from logs donated by Ford Motor Company, through the efforts of Monroe Sizemore,



Left and top: ***Kentucky Mountain Housing Development is a nationally acclaimed program for providing affordable housing for rural people. Many Brethren volunteer groups help KMHD erect the low-cost houses. In 1981, KMHD director Dwayne Yost received a $10,000 national award and a commendation from then US Vice President George Bush.*** **Above:** ***Flat Creek church today. It was built in 1944.***

a local man and soon to be a member of the new congregation. Cutting, hauling, and sawing of logs, and the construction of the church were done by local volunteers and the two ministers. The church was completed and dedicated in May 1945.

The area for which Flat Creek took responsibility eventually comprised the area along Red Bird River of about 10 miles, and the mountain streams entering Red Bird, including Spring Creek, Sugar Creek, Double Creek, Elisha's Creek, Flat Creek, and Rocky Fork, and eventually Mud Lick and

Martin's Fork on the west side of Sand Hill.

Sunday school and preaching were held in the schoolhouses in the isolated communities in the hollows. Those were the days before telephones and television, and roads were not good. People living in homes along the creeks and in the mountains welcomed the religious activities. Social activities were few, except for family gatherings.

In the early days, Flat Creek and Mud Lick became the project site for many workers, including those from Brethren Volunteer Service. Material aid, heifers, and used clothing were provided, and home repairs were done. Flat Creek worked in close cooperation with Frontier Nursing Service, which provided maternal health care and medical services to children and families. Bible school, women's work, and sisters' clubs were organized.

Church membership at Flat Creek and Mud Lick grew from 21 members in 1943 to 164 in 1969. Then membership leveled off because of out-migration. This movement was triggered by economic factors and later by the government purchasing most of the land in Clay and Leslie counties for a national forest.

Today the congregation is made up of two separate groups of worshipers at Flat Creek and Mud Lick. Mud Lick church is located near the top of the mountain at the head of Flat Creek and the head of Mud Lick.

The first meeting at Mud Lick was held in March 1948, in a home. In 1949, Sunday school and church services began, and a small building was constructed. The first members were baptized in 1950, and by 1953, when a chapel was dedicated, there were 75 members. Butler Sizemore was the first preacher at Mud Lick, 1952-1956. In 1963, a new building program brought the Mud Lick complex of parsonage and sanctuary, with a basement, to its present size. Dedication was March 22, 1964. Sunday school and worship services continue in both preaching sites of Flat Creek and Mud Lick.

Flat Creek entered the Education for a Shared Ministry (EFSM) program in 1984 with Michael and Beth Yost, Ministers in Training. They continued this joint ministry until 1987; since then they have been at Red Bird Mission.

Home missionaries, Dwayne and Elaine Yost, have exceeded their early goal of 25 years service in the mountains. They now have completed 33 years of ministry, Christian education, church administration, and economic development.

Kentucky Mountain Housing, under Dwayne Yost's direction, has provided much needed adequate homes for mountain families. This project was started initially by the Church of the Brethren and Red Bird Mission, a United Methodist program. This is now a independent, non-profit program demonstrating what can be done to make much of little with commitment, cooperation, and good management.

The lives of many people have been touched by Brethren work in the Flat Creek and Mud lick area. Many people came to serve, and, in turn, they have received new insights and new values from their experience in a culture where personal relations and strong family ties are a large part of life. The people have no problem accepting the concept of God and family, as is evidenced by the great numbers who gather at the family cemetery services every summer. Relatives from other states come to these reunions for singing, preaching, and fellowship. Flat Creek and Mud Lick still have yearly revival meetings, which are well supported.

A strong community of believers is witnessing to the Christian faith, dating back to the day in 1942, when Manley Deeter paused in prayer in Creekville, and attracted the attention of a few curious onlookers.

Ernest H. Walker is co-pastor of Worthington (Minn.) Church of the Brethren

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Other qualifications that are desirable, but not essential:

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Community at Earlham

Contrary to J. Calvin Keeling (March, page 25), who said, "I just don't see how that value (of community) can be maintained (for Bethany Seminary students) in the non-residential setting projected for Richmond," I know from experience that community *can* be maintained in that setting.

My wife graduated from Earlham School of Religion (ESR) in June. Even though we are Brethren and live in Greenville, Ohio, 25 miles from ESR, we found a very satisfying sense of community with the people of ESR.

We were overwhelmed by the excitement in the ESR community upon the birth of our first child and by the gracious welcome she received. She was "blessed" in a very meaningful worship service planned by students and attended by the community.

Community cannot be forced or mandated. It has more to do with the effort, desire, and commitment of those involved than it has to do with living arrangements.

Michael Leiter
Greenville, Ohio

A lot of hot air

The March article "How Shall We Educate our Children?" left out the most important thing in public school education—Almighty God.

In listing the problems of schools, the writer failed to mention the biggest problem—the elimination of prayer in schools in 1962. A study shows that violence, teen pregnancies, and drug abuse started going up in 1963.

Christians don't have control of the schools and we need to have control. Wake up and smell the garbage. We need God back in the public schools of America. The Messenger article was nothing but a lot of hot air (liberal rhetoric) that doesn't work.

Jonella V. Williams
Ada, Ohio

Batting an issue around

I found the May "Stepping Stones" column about killing a bat anything but inspirational.

By her allusions to images from Hollywood vampire films, Robin Wentworth Mayer has perpetuated false fears in us humans. And at the expense of God's creation and his living creatures. Bats, snakes, spiders and other "yukky" creatures are more beneficial to

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The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

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us than most people realize.

Killing a bat doesn't mean you have overcome a fear. It means, rather, that you still are prisoner to the fear. We Brethren are to be stewards of God's creation, not just healers of broken spirits.

I usually enjoy "Stepping Stones." I ask Mayer, however, to recognize that all life forms are sacred in God's eyes.

Chris Eberly
Atlanta, Ga.

Living on in others

I appreciated the article "Be Part of a Miracle" (June, page 3). Our 16-year-old son, Alan, was declared brain-dead after a car accident in 1985. My husband, daughter, and I decided that his organs should be donated to people who needed them.

Two people received his kidneys, two people received heart valves, and two people received corneas. We received letters of thanks from two of these recipients.

Alan's classmates dedicated a project on organ donor awareness to him.

We all feel very good about making that decision, and also have designated ourselves as donors. We miss Alan greatly but are comforted to know that because of him, others had a new chance at life.

Christ offers eternal life, but each of us can give physical life to others. On the back of Alan's gravestone is this inscription: "Sadly missed by those he loved, but lives on still in others."

If people knew how good it feels (once the shock of the loved one's death wears off) to have made a decision like ours, more of them would be willing to provide this chance for new life in others.

Carol Guyer
Cumberland, Md.

From the General Secretary

Not talk, but power

During the next six months, I will be visiting many of our districts to encourage them toward a new evangelistic effort. We are preparing to announce the opening of the Andrew Center for Evangelism designed to encourage our congregations in their mission of bringing the saving love of Jesus Christ to many people.

The key element in evangelism is that we must be willing to invite new people into our midst for the sake of Christ's love. We must be willing to change in order to include them. We must be willing to discuss with others what we believe. Some time ago, I was speaking to a group of Brethren in a western district about our church's call for evangelism. Someone said, "This will require a whole new way of thinking. I don't know that we can do it." Everyone agreed.

Brethren have sought to model the way of Christ, not to promote it. We have sought to feed the hungry and clothe the naked without asking anything of the recipients of our care. For this very reason, our people give three quarters of a million dollars to disaster relief every year, and for this reason we have Brethren volunteers serving in Europe and many other countries around the world.

Should we be speaking out, inviting others, promoting the way of Christ; or should we model the way of Christ by the way we live? This is a dilemma that has divided our hearts for many generations. In Paul's letters, there is an interesting contrast between 1 Corinthians 4:19-20 and 2 Corinthians 4:13. In the first passage, Paul says, "But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. For the kingdom of God depends not on talk but on power." But the second passage says, "But just as we have the spirit of faith that is in accordance with scriptures—'I believe and so I spoke'—we also believe, and so we speak. . . ."

In the first case, Paul puts down useless speaking, but in the second, he advocates speaking out of our faith. Is there really a contradiction between modeling and speaking out about our faith? The New Testament holds both together without contradiction. Jesus and the apostles modeled their faith, and were not reluctant to speak about it. The New Testament teaches us to model the way of Christ in all that we do, the Lord willing, and at the same time continually invite others to believe in the saving love and power of Christ. We do not have to choose one or the other. The Spirit of Christ calls us to both.

Actually our reluctance to speak may come from timidity rather than sincerity; and the difficulty of entering our fellowships may spring from cliquishness rather than a strong sense of community. The Spirit of Christ overcomes timidity and cliquishness. The reasons we give for not inviting others to come to know the way of Christ do not ring true. They betray our reluctance and our devotion to cultural idols. Our people have asked that evangelism have the highest priority in the 1990s. We seem ready to respond to God's call to be genuinely inviting. We seem ready to speak to others about what we believe while at the same time modeling Christ's way of peace and service. I believe we can do it.

Let us become a genuinely inviting people; not simply talk, but also power.
—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

Some points omitted

The article "Fixing Falfurrias' Roof" (March, page 5) was accurate, but it omitted some important points.

The success of the project depended on cooperation between the districts of Idaho and Southern Plains. These districts had to overcome the problems of geographical distance and relative small numbers to raise the funds and recruit the volunteers.

The project was born when 1991 youth workcampers bound for Reynosa, Mexico, stopped overnight at Falfurrias. Rainwater poured into the basement and other parts of the church building. In conversation with pastor Frank Ortega next day, the idea of a workcamp at Falfurrias was born.

Falfurrias members installed showers for our use, and showed up for work each day during the project. And other Brethren across the denomination heard about the project and sent funds.

If we Brethren are serious about planting new churches and helping small churches, why don't we set up a "Meetinghouse Building Network"? Using volunteers would lower costs, and fellowship among the workers would build denominational unity.

There would be difficulties, but if we submitted ourselves to the furthering of the kingdom through such a building ministry, solutions would come.

Ervin L. Huston
Westernport, Md.

Messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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Who's winning?

I was shocked by the June MESSENGER cover story, "The Church That Gives 'Em What They Want."

"Becoming all things to all people" is biblical (1 Cor. 9:22), but we must not do away with the dignity of worship.

If the church is like the world, then what is the point of its witness? We need to be a city built on a hill (Matt. 5:14), so that the world, seeing the need for the Savior, will know where to come. If we become like the world to win the world, then the world has won *us*.

Ironically, in the same issue of MESSENGER (page 4) there was a little article about the Old German Baptist Brethren, "Meeting the Old Way." It's too bad that the Church of the Brethren has gotten rid of the old ways, that folks are "too good" to use outhouses and bedrolls. And all this from the followers of the One born in a stable.

L. H. Miller
Newmanstown, Pa.

Color made it inviting

The four-color July MESSENGER cover was beautiful. It made the magazine more inviting to pick up and read. Whoever designed it did an outstanding job.

The 1993 General Board report also was outstanding in its design, and interesting to read. It would be nice if that report were available for congregations to use as a resource for evangelism and growth.

John G. Ulery
Nappanee, Ind.

(The 1993 General Board report is, indeed, available for such use, after orders have been filled for district conferences. Call [800] 323-8039, and check with the Office of Interpretation.—Ed.)

Iraqis are human beings

I join my voice to those of the 752 Brethren in Indianapolis who protested the June 26 bombing of Baghdad (August/September, page 22).

When are we going to have the courage and honesty to see Iraqis as human beings? True, they are ruled by a ruthless dictator, but many Iraqi hearts and minds hold the same hopes and dreams for peace that we hold.

What disturbs me most is our eagerness to use violence to achieve our ends. If history teaches us anything, it is that violence begets violence. Jesus said, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer" (Matt. 5:38). The earlier Hebrew concept did not take into account that everyone is created in the image of God.

Former president of Czechoslovakia Vaclav Havel, addressing the US Congress, said, "The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human humility, and in human responsibility. Responsibility to something higher than my family, my country, my firm, my success."

To be human—against all odds—is the supreme challenge of our time.

Dean L. Frantz
Fort Wayne, Ind.

It's not 'either, or'

I appreciated the March articles on "sister churches." I spent the Easter week with sisters and brothers in Misión Cristiana, in Managua, Nicaragua. It was a moving experience. I was touched by the graciousness and warm hospitality, and by the sense of God's presence in the worship and fellowship.

Some Brethren say that all our mission today must focus on planting new Church of the Brethren congregations. I am pleased with the growth we are making toward becoming a global church, and I celebrate emerging ministries in Domincan Republic, South Korea, and Brazil.

But we make a tragic mistake if we make this a matter of "either/or." We need involvement in extending the Church of the Brethren into areas where God opens doors. *And* we need partnership ministries with Christians of other traditions and in other cultural settings.

Joel D. Klin
Fort Wayne, In

On preparing for the 21st century

S. Loren Bowman

We should be talking

We should be talking.

What a silly assertion to make. Aren't Brethren talking constantly? Talking here, there, and everywhere . . . at conferences, at board meetings, in congregations, in retirement communities, on college campuses, in special cause/interest clusters, and in publications. From my perspective, however, there is a scarcity of discussion about the basic direction of the denomination for the 21st century.

Certainly there are special cause/interest groups and some individuals who are clear about the direction the church should go. But I see little evidence of an open forum that engages high numbers of people in a serious exploration of crucial issues shaping its future. We must find new ways to hold a serious conversation across the denomination about the Brethren role in tomorrow's world.

We should be talking about the nature of our diversity.

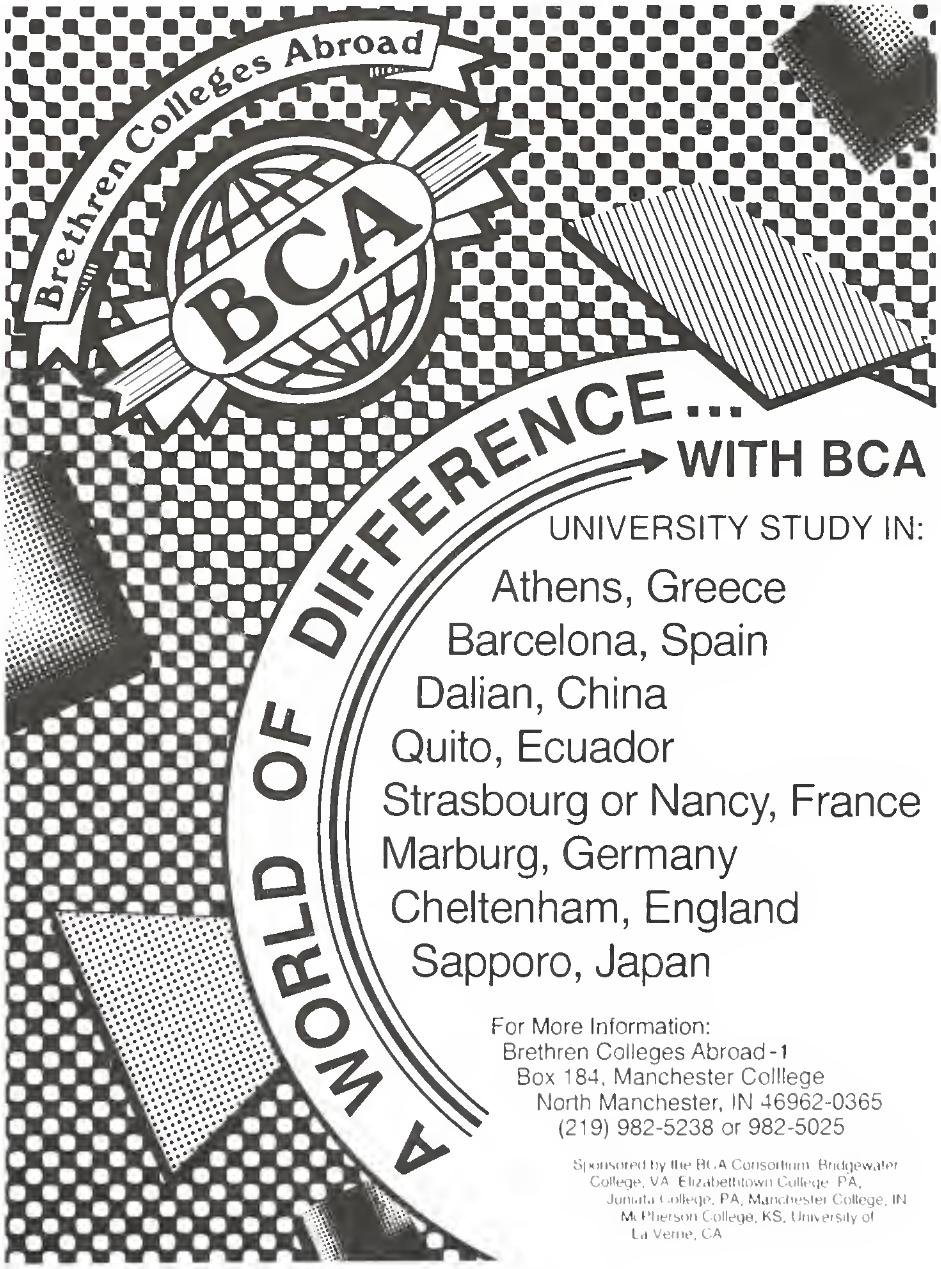
We Brethren tout our diversity as a positive value, but appear to be rather imid in drawing upon its potential for community enrichment. We are hesitant perhaps because our diversity occurs in so many different areas.

Among our members denominationwide and within congregations, personal viewpoints vary widely on theological, biblical, ecclesiastical, and sociological issues. A new area of diversity has emerged as more African Americans, Hispanics, and Koreans have come into the denomination. We say, *as a denomination,* that we want to become a multicultural, inclusive church. But individual members—even whole congregations—have not exposed themselves to the pain, the anger, the discrimination experienced by these groups.

In both these areas of diversity—issues

To hold in respect and fellowship those in the hurch with whom we agree or disagree is a haracteristic of the Church of the Brethren. It is to he continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious Opinions" pieces, and can print only a sampling f what we receive. All "Opinions" are edited for ublication.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and ethnicity—we seem to stay within our respective boundaries instead of making a serious mutual effort toward shared enrichment.

Some of the diversity expresses itself in special cause/interest groups such as Brethren Revival Fellowship, the group represented by the now defunct *Evangel 21*, Womaen's Caucus, ethnic task-force groups, Outdoor Ministries Association. Another *major* group is the Association of Brethren Caregivers, which picks up on health, aging, and retirement living issues. We should be talking about the scope, the nature, and the meaning of this diversity in shaping tomorrow's church.

We should be talking about the diffusion of our goals.

In goal-setting, it seems to me we try to be "everything to everybody." And Brethren seem to want to be involved in "every good thing." The Goals for the '90s are purported to be the direction-setting mechanism of the denomination's mission, but, in my view, they offer broadly scattered programs without a sharp, central focus. Indeed, what is presented is a slightly different mix of what we had been doing in recent decades. There appears to be missing a central motivating thrust to replace the drive of "foreign missions" of a hundred years ago or that of Brethren Service a half-century ago.

We should be talking about what the appropriate dominant/driving force should be today in light of our history and the world situation. I don't see Annual Conference, in its present format of numerous mini-conferences providing that needed central focus. Surely, there is

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a unifying core or focus that could generate momentum . . . *without smothering diversity.*

We should be talking about the weight of our structures.

The wide-ranging interests of the Brethren also are reflected in our organizational patterns. Our relatively small denomination faces heavy structural demands.

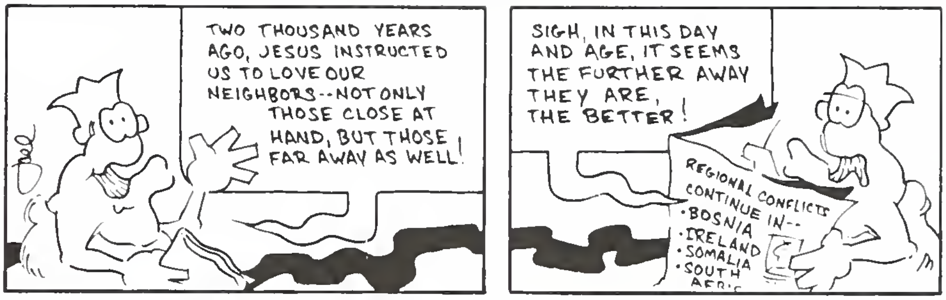
There is Annual Conference, with its Standing Committee, Program and Arrangements Committee (formerly called *Central Committee*), and the Committee on Interchurch Relations; the General Board with its Executive Committee, Goals and Budget Committee, three commissions, and liaisons with numerous functional groups: Brethren Benefit Trust; Brethren Foundation; Bethany Theological Seminary; five colleges and a university; two dozen retirement communities; and a host of camps. Although the level of support varies widely among these organizations, all of them make financial appeals to the church's constituency.

Created in 1946 as the administrative/program body of the denomination, the General Board now shares the field with the Brethren Benefit Trust, the Brethren Foundation, and the Association of Brethren Caregivers, as well as liaison groups that do some programming. As this development has been taking place, the districts have been increasing their staff and program resources. Still the General Board structure has remained essentially the same. Some consolidation occurred in 1968, with provision for more democratic staff participation at the administrative level.

Resistance to streamlined organization is strong. We are told that we should not be reducing staff and program when we should be initiating efforts for growth. It would be good to engage a wide spectrum of people from across the church on this issue: Does a streamlined, interactive board/staff approach lead to a *weakened* or to a *strengthened* program?

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*


TWO THOUSAND YEARS AGO, JESUS INSTRUCTED US TO LOVE OUR NEIGHBORS--NOT ONLY THOSE CLOSE AT HAND, BUT THOSE FAR AWAY AS WELL!
SIGH, IN THIS DAY AND AGE, IT SEEMS THE FURTHER AWAY THEY ARE, THE BETTER!
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Cyndi Jones, a sophomore at McPherson College, poses with her parents, Rose Marie Ullom Jones '70 and Darrel Jones of Wiley, Colorado.

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At least, if the church is to be a good steward of its total resources, it should critically examine the organizational burden it is carrying in a day of limited financial and personnel resources.

We should be talking about the viability of current emphases.

Some additional specific programs are being beefed up by the General Board, but as I view it, the major push centers on church growth, evangelism, and spiritual renewal. Evidently, these three programs emerged in the goal-setting process and were endorsed by Annual Conference. So, they were talked about. Even so, there may be room for further scrutiny regarding their viability. There is a strong temptation—at times, an axiomatic response—to call for growth and renewal when facing a dwindling, aging membership. If this happens, the answer may fail to deal realistically with the situation.

For example, if the ambitious goal of new congregations is a good one, where are the skilled ministers and the financial resources to ensure a reasonable measure of success? Our record here is not impressive. And if we desire to extend the church abroad, perhaps we should have assisted a Nigerian church—with a clear growth record—meet some of its infrastructure and leadership needs instead of opening a new arena in South Korea, which has a vigorous Christian movement.

In evangelism, as in church growth, the goals appear to be considerably grander than our performance. Some pestering questions remain: Do the three emphases match the genius of the Brethren? Are they really in line with our gifts? Do they address the long-term crucial issues facing the church? Are the human and financial resources available to responsibly meet these goals? Are they able to provide a focus, a sense of mission, that will create a new surge of energy in the church?

Brethren should be talking—not just the officials, but members across the denomination. There are crucial issues that need to be widely explored as the Brethren move into the uncharted waters of the 21st century.

S. Loren Bowman, a member of La Verne (Calif.) Church of the Brethren, is a former general secretary of the denomination, 1968-1977.

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CLASSIFIED ADS

CELEBRATION—100th Anniversary of Topeka (Kan.) Church of the Brethren will be celebrated November 13-14. 100th Anniversary History Book will be available mid-October. Price is $19.95 plus $4.00 shipping. Send advance orders with check to: Nancy L. Brooks, Treasurer, 170 N E. 82nd Street, Topeka, KS 66617.

MEDICAL—Busy family practice available in beautiful Shenandoah Valley, Va. Strong Brethren/Mennonite community. Tel. John T. Glick, MD (703) 896-1361, or William J. Hotchkiss, MD (703) 896-1351 evenings and weekends. Write Glick-Hotchkiss Clinic, P.O. Box 397, Broadway, VA 22815

RESIDENTIAL MANAGER—Position opening in a group home for eight developmentally disabled adults. Live-in residential manager provides daily supervision to residents, and manages social, recreation, medical, and spiritual needs. Liaison with day programs. Position designed for married couple; single applicant also considered. Degree in human service field preferred. Experience with developmentally disabled helpful. In addition to salary and benefits, room and board provided (private apartment). For additional information, contact Angie Petersheim, Executive Director, C.R.O.S.S., Inc., 712 Pinola Rd., Shippensburg, PA 17257, (717) 530-1788.

WANTED—Suburban Denver, Prince of Peace Church of the Brethren seeks experienced pastor with proven record of church growth, renewal, w/ strengths in worship, spiritual leadership. Capable of providing pastoral care for congregation. Supportive and financially strong congregation in economically growing community. Great challenge, in a beautiful setting. Beginning two-year contract, excellent $45,000 per year, plus package. Send inquiries and profile to Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227. Tel. (303) 985-5737.

TRAVEL—Photo safari to world-renowned big game parks of Kenya and Tanzania, July 22-Aug. 7, 1994. Tour Nairobi, Mombasa, Tree Lodge, Man Mara, Serengeti, and Africa's "Garden of Eden." For info. write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug. 8-18, 1994. 11 day tour includes travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut For info write: Wendell & Joan Bohrer, 8520 Royal Meado Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110 Tel. (703) 369-3947.

TRAVEL SEMINAR—Bethany Theological Seminary' Peace Studies Program sponsors a travel seminar t Palestine-Israel, Jan. 2-16, 1994. Enter and experience th world of Palestinians (Christians, Muslims, and Sephardi Jews). Seek to understand meaning of peace and justic within their history. Daily experience of religious, educa tional, medical, and political life. Co-leaders are Lauree Meyer and Janet West Schrock. Seminar also led by educa tors from Middle East Council of Churches, including on former Brethren Volunteer Service worker. Seminar cost $1,990, including airfare from Kennedy (New York City) O'Hare (Chicago) airports. Academic credit is availabl through Bethany Seminary and Colegate-Rochester Divi ity School. For further information, contact Marilyn Scot Bethany Theological Seminary, 18 W. 600 Butterfield Roa Oak Brook, IL 60521, or phone (708) 620-2344. Deadlin Oct. 25, 1993.

Turning Points

New Members

Manassas, Mid-Atl.: Vickie & William Earhart, Kevin & Sharon Flora, John Grady, Laura House, Crystal Jewell, Julie Lind, Kristen Murphy, Renee Parilak, Cena & Mark Szklennik

White Oak, Atl. N.E.: Della, Mark, Amon & Mary Bollinger, Nathaniel Bross, Blaine Copenhaver, Nicole Garmen, Sonya Hartman

206th BVS Orientation Unit

(orientation completed August 7, 1993)

Achtnich, Florian, Ettlingen, Germany, to National Coalition to Abolish the Death Penalty, Washington, D.C.

Bentley, Beth, Bowling Green, Ohio, to World Friendship Center, Hiroshima, Japan

Bibler, Jeffrey, San Francisco, Calif., to Comfort House, McAllen, Tex.

Buch, Britta, Kreuztal, Germany, to Friendship Day Care, Inc., Hutchinson, Kan.

Clemens, Shari, Palmyra, Pa., to Prodigal's House, Winston-Salem, N.C.

Dougherty, Edward, Bowling Green, Ohio, to World Friendship Center, Hiroshima, Japan

Harvey, John, La Verne, Calif., to Franciscan House of Mary & Joseph, Chicago, Ill.

Heie, Jeffrey, Dillsburg, Pa., to Capital Area Community Food Bank, Washington, D.C.

Hutchinson, Wendi, Lititz, Pa., to Youth & Young Adult Ministry, Elgin, Ill.

Johnson, Paul, Arnold, Neb., to Camp Eder, Fairfield, Pa.

Layman, Lowell, Oakbrook, Ill., to Brethren Baptist Church United, Wenatchee, Wash.

Lengel, Cynthia, Elgin, Ill., Project Transition, Inc., Austin, Tex.

Lewis, Diana, Mechanicsville, Va., to ARC Retreat Community, Stanchfield, Minn.

Matteson, Jean, Hughson, Calif., to Casa de Modesto, Modesto, Calif.

Muller, Christian, Bensheim, Germany, to SERVE, Inc., Manassas, Va.

Piper, Erik, Kempton, Ill., to Washington City Church of Brethren Soup Kitchen

Reit, Paula, Coulee Dam, Wash., to Casa de Esperanza de los Niños, Houston, Tex.

Szporluk, Michael, Cambridge, Mass., to SERVE, Inc., Manassas, Va.

Terry-Kershner, Cynthia, Grassvalley, Calif., to Dove, Inc., Decatur, Ill.

Terry-Kershner, Louis, Grassvalley, Calif., to Dove, Inc., Decatur, Ill.

Titus, Lisa, Troy, Mich., to Near Eastside Multi-Service Center, Indianapolis, Ind.

Walters, Benjamin, Tempe, Ariz., to Church of Brethren Washington Office, Washington, D.C.

Wampler, Beth, Lancaster, Pa., to Casa de Esperanza de los Niños, Houston, Tex.

Licensing/ Ordination

Archer, Alice, licensed June 2, 1993, Goshen City, N. Ind.

Christine, Michael, licensed Apr. 24, 1993, Maple Grove, W. Pa.

Dusenbury, Patricia Kay, licensed Jan. 16, 1993, Polo, Ill./Wis.

Godfrey, Geraldine M., licensed June 14, 1993, Codorus, S. Pa.

Harvey, Dennis, licensed Apr. 24, 1993, Pine Grove, W. Marva

Heilman, Dorinda Sue, licensed Mar. 13, 1993, Lakewood, N. Ohio

Huh, Ben Un, ordained May 8, 1993, US New Hope, Pac. S.W.

Inhauser, Suely, ordained May 19, 1993, Michigan City, N. Ind.

Inhauser, Marcos, ordained May 19, 1993, Michigan City, N. Ind.

Kee, Elizabeth, ordination received June 10, 1993, Trotwood, S. Ohio

Mason, Cynthia, licensed June 24, 1993, Mack Memorial, S. Ohio

Mellot, Patrick Scott, licensed Feb. 17, 1993, Free Union, Shen.

Moore, Byron, licensed Apr. 24, 1993, Canton, Ill./Wis.

Myers, Charles R., ordained Apr. 17, 1993, Goshen City, N. Ind.

Resh, Timothy, ordained May 15, 1993, Brothersvalley, W. Pa.

Richardson, Rex W., licensed Apr. 24, 1993, Champaign, Ill./Wis.

Rivera, Jaime Luis, ordained Jan. 16, 1993, Vega Baja Playa, Atl. S.E.

Savage, Donald E., licensed Apr. 24, 1993, Laurel Glen, W. Marva

Shaver, Bryl II, ordained May 15, 1993, Morrellville, W. Pa.

Taylor, Cynthia B., licensed Apr. 24, 1993, York Center, Ill./Wis.

Waits, Timothy Orman, ordained Apr. 17, 1993, North Webster, N. Ind.

Weimer, Thomas, licensed May 11, 1993, Eversole, S. Ohio

Pastoral Placements

Bauer, James, from Mount Olivet, S. Pa., to Mohrsville, Atl. N.E.

Berkey, Cory A., from secular to Connellsville, W. Pa.

Bowman, Darin Keith, Mechanic Grove, Atl. N.E., from student to associate.

Boyers, Auburn, from secular to Mount Zion-Linville, Shen.

Broache, Stephen W., from secular to Woodworth, N. Ohio

Chandler, Michael D., from Roanoke First, Virl., to Denver, Prince of Peace, W. Plains

Cooper, Leslie, from Sipesville, W. Pa., to Waterford, Pac. S.W.

Fisher, Travis, from secular to Miami First, Atl. S.E.

Garcia, Milton, from seminary to Iglesa de los Hermanos, Castañer, Atl. S.E.

Hackman, Galen, to Conewago, Atl. N.E.

Hall, James A., from Twin Falls, Idaho, to Barren Ridge, Shen.

Kahler, Allen R., from South Whitley, S/C Ind., to Muncie, S/C Ind.

Kessler, Kevin, from secular to Canton, Ill./Wis.

McClelland, Golda Page, from other denomination to Myersville, Mid-Atl.

Neuman-Lee, Jeff, to Panther Creek, N. Plains

Quinn, Jack, from Live Oak, Pac. S.W., to Sidney, Trinity, S. Ohio

Reed, Robert, from secular to Peak Creek, S.E.

Reese, Karl Sr., from Crab Orchard, Virl., to Pulaski County, Virl.

Shoemaker, E.B., from secular to Hiner, Shen.

Shumaker, Terry Lee, from Mount Vernon, Shen., to Stone, Shen.

Sink, Barry, from Ligonier, W. Pa., to Moorefield, W. Marva

Wantz, Douglas E., from New Haven, Mich., to Chippewa, N. Ohio

Deaths

Alltop, Chester, 82, Huber Heights, Ohio, June 13, 1993

Bare, Samuel, 77, Bair Station, Pa., May 24, 1993

Batson, Lillian, 75, Bradenton, Fla., Jan. 6, 1993

Bell, Elsie, 85, Syracuse, Ind., Feb. 25, 1993

Bentzel, Norman, 94, York, Pa., May 23, 1993

Billet, Dale, 43, York, Pa., May 14, 1993

Bolton, Mabel, 92, Greensburg, Pa., Apr. 13, 1993

Bolton, Murray, 94, Greensburg, Pa., May 24, 1993

Boyer, Russell, 65, Hanover, Pa., June 4, 1993

Brown, Mary, 90, Martinsburg, W.Va., Apr. 1, 1993

Buch, Ethel, 85, Manheim, Pa., Mar. 4, 1993

Burkholder, Goldie, 88, Youngstown, Ohio, May 10, 1993

Butts, Gladys, 83, Martinsburg, W.Va., Apr. 9, 1993

Casteel, Josephine, 92, Greensville, Pa., Jan. 23, 1993

Chambers, May, 82, Armbrust, Pa., June 6, 1993

Clark, Hilda, 87, Claysburg, Pa., Apr. 17, 1993

Craven, Eugene, 68, Chester, Va., May 26, 1993

Cuplin, Ruth, 81, Welsh, La., Mar. 15, 1993

DeHoff, Emory, 80, Dallastown, Pa., July 5, 1993

Draper, Beatrice, 90, Eldora, Iowa, May 23, 1993

Drienka, June, 69, Bradenton, Fla., Apr. 5, 1993

Edmonson, W. H., 96, Bridgewater, Va., May 19, 1993

Eisenberger, Amos, 96, Lancaster, Pa., July 21, 1993

Eller, Leona, 83, Sebring, Fla., June 30, 1993

Evel, Minnetta, 83, Ashland, Ohio, Feb. 19, 1993

Fike, Barbara, 97, Bridgewater, Va., Apr. 9, 1993

Franklin, Julia, 80, Bradenton, Fla., Jan. 30, 1993

Fry, Ruth, 90, Lititz, Pa., Jan. 22, 1993

Gable, Ray, 70, Greensburg, Pa., Mar. 25, 1993

Gans, Leona, 88, Eugene, Ore., June 29, 1993

George, Marjorie, 75, Bradenton, Fla., Mar. 15, 1993

Gibbel, Ira, 68, Palmyra, Pa., June 21, 1993

Gochenour, Donald, 74, Martinsburg, W.Va., Jan. 13, 1993

Godfrey, Harold, 79, Red Lion, Pa., July 28, 1993

Gordon, Netta, 100, Detroit, Mich., June 28, 1993

Graff, Myer, 89, Ephrata, Pa., Feb 6, 1993

Graff, Thelma, 70, Leola, Pa., Nov. 10, 1992

Greenfield, Georgia, 85, Bradenton, Fla., Jan. 14, 1993

Hall, Vernon, 92, Sebring, Fla., July 2, 1993

Hamilton, Mary, 77, Glendale, Calif., June 24, 1993

Harding, Roland, 78, St. Joe, Ind., May 9, 1993

Harrington, Treva, 83, Bradenton, Fla., Apr. 10, 1993

Hill, Mary, 84, Windber, Pa., July 7, 1993

Hodges, Ella, 104, Roanoke, Va., Apr. 10, 1993

Hoff, Harold, 93, Sebring, Fla., Apr. 28, 1993

Hollinger, Clyde, 80, Manheim, Pa., Mar. 6, 1993

Hufford, Elizabeth, 79, Lancaster, Pa., Apr. 22, 1993

Hummel, Beulah, 88, Wilmington, Del., July 1, 1993

Hunter, Ida, 100, Reisterstown, Md., July 15, 1993

Keller, Emma, 89, Manheim, Pa., Dec. 25, 1992

Keller, Elmer, 74, Sebring, Fla., May 1, 1993

Kern, Janet, 73, York, Pa., June 12, 1993

Kling, Roger, 69, Elkhart, Ind., Jan. 31, 1993

Korstange, Charles, 79, Bradenton, Fla., Feb. 4, 1993

Krueger, Mary, 88, Stanley, Wis., June 17, 1993

Lake, Harry, 75, Uniontown, Pa., Mar. 25, 1993

Large, Jessie, 91, Waynesboro, Pa., Apr. 14, 1993

Lawrence, Coy, 83, Columbiana, Ohio, May 6, 1993

Lehman, Charles, 67, Greencastle, Pa., Apr. 18, 1993

Lewallen, Flossie, 71, Goshen, Ind., June 3, 1993

Markely, Lucille, 93, Goshen, Ind., May 9, 1993

McCabe, Ronald, 57, Greensburg, Pa., May 8, 1993

McCellan, William, 66, Boswell, Pa., Feb. 3, 1993

Meyer, Mary, 78, Palmyra, Pa., May 16, 1993

Michael, Martha, 97, Flora, Ind., June 28, 1993

Miller, Todd, 32, Mattawana, Pa., June 4, 1993

Miller, Harold, 82, Dayton, Ohio, Mar. 20, 1993

Miller, Charles, 64, Greencastle, Pa., Apr. 4, 1993

Moore, Winona, 87, Greensburg, Pa., May 16, 1993

Mulnix, Eva, 92, Stanley, Wis., June 15, 1993

Myer, Claude, 61, Lancaster, Pa., Apr. 4, 1993

Myers, Quentin, 71, New Oxford, Pa., July 6, 1993

Nauman, Vera, 76, Manheim, Pa., Feb. 10, 1993

Noffsinger, Robert, 83, Dayton, Ohio, Apr. 12, 1993

Ober, Velma, 90, North Manchester, Ind., June 20, 1993

Osburne, Mabel, 94, Plymouth, Ind., Mar. 17, 1993

Patrick, Nina, 72, Seward, Pa., May 23, 1993

Phenice, Warren, 77, Welsh, La., May 15, 1993

Puffenbarger, Hubert, 81, Mount Crawford, Va., May 17, 1993

Radebaugh, Herbert, 78, Greensburg, Pa., Jan. 5, 1993

Reed, Lester, 68, Goshen, Ind., May 10, 1993

Renner, Alyce, 92, Sebring, Fla., June 27, 1993

Richtemeyer, 87, Mount Morris, Ill., July 31, 1993

Rogers, Inez, 80, Nappanee, Ind., June 23, 1993

Seese, Isaac, 69, Uniontown, Pa., May 6, 1993

Shoup, Dale, 73, Dayton, Ohio, Apr. 19, 1993

Shroyer, Ruth, 93, Tipp City, Ohio, June 12, 1993

Slaubaugh, Helen, 83, Bridgewater, Va., Apr. 23, 1993

Smith, Harry, 78, Palmyra, Pa., Apr. 18, 1993

Snyder, Grace, 87, Rockwood, Pa., July 8, 1993

Steward, Bertie, 73, Charlotte, Md., Dec. 18, 1992

Stine, Hi, 79, New Carlisle, Ohio, Apr. 10, 1993

Stockman, Gail, 94, Fort Worth, Tex., Apr. 22, 1993

Straw, Harold, 75, Goshen, Ind., May 11, 1993

Stutzman, Eliza, 86, Hollsopple, Pa., Feb. 2, 1993

Thompson, James, 83, Bradenton, Fla., Oct. 6, 1992

Wallace, James, 63, La Verne, Calif., Apr. 27, 1993

Wiggins, Corrine, 80, McPherson, Kan., June 3, 1993

Wingard, Ralph, 97, Windber, Pa., May 4, 1993

Wray, John, 80, Rocky Mount, Va., May 18, 1993

The penalty for missing the boat

As I worked with Lamar Gibble's article reviewing the history of Brethren Service in Europe (see page 11), I was taken back to my college years in the middle 1950s. My reminiscing was bittersweet because the article explained why, in my attempt to climb the ladder to success in Brethren leadership, I had stepped on so many broken rungs. The embarrassing truth is that I didn't have a European experience.

I know that Lamar didn't say *specifically* that "formative experiences for leadership in the Church of the Brethren" were provided only in Europe, but otherwise I can't logically explain how a leadership role eluded me. Cruel fate located my experiences elsewhere.

Oh, I didn't miss the boat to Europe for lack of trying. At Bridgewater College, a number of my collegemates created a sensation among us by leaving school after their freshman or sophomore year and heading for Brethren Volunteer Service in Europe. Just 10 years after World War II, there was lots of exciting relief work to do in Germany and Austria. How noble the cause that beckoned. How inspiring the stories that we heard.

Then my friends returned, flaunting their European savoir faire, speaking German among themselves in public, bringing their newly acquired global view to bear on all discussions, crossing their sevens, and being insufferable in general. I heartily envied them and silently vowed to get to Europe, myself, after graduation.

When I eventually applied for Brethren Volunteer Service (and for alternative service to the military draft), I was confident that I would land a European assignment. In those years, several members of each BVS orientation unit routinely were being assigned there. I smugly counted on my college degree, my two years of German language study, and my year of high school teaching to clinch my assignment.

While I did my orientation at New Windsor, Md., the BVS program was temporarily without a director. So, when the time came for assigning us members of the 44th BVS unit, none other than the legendary W. Harold Row (a genuine Brethren *leader* if there ever was one, lack of European experience notwithstanding), head of the Brethren Service Commission, came from Elgin to parcel us out. In his opening remarks to us, he said something that put to rest any lingering doubts about my assignment that I might have had, and caused the heads of fellow unit members to swivel in my direction. Reading down the list, Harold came to my name and said, "Oh, yes! I have something *special* for you!" I walked on air . . . briefly.

My feet were planted firmly back on solid ground when I learned what Harold's "special" assignment was: They needed a lackey in the BVS office in Elgin! I was soon located there, humbly sorting and filing BVS applications and handling red tape with Selective Service.

After a year in Elgin, I maneuvered an assignment to Nigeria . . . to teach English—a tacit admission on my part that that language was a stronger suit for me than German. But even in adventurous Africa, I never forgot Europe. On my way home from my Nigeria BVS stint, I volunteered for two weeks of work on a construction project in Hinterbrühl, Austria, converting an old hotel into a nursing home (or something). I was determined that on my tombstone it legitimately could be inscribed that "he once was a volunteer in Europe." That score settled, I happily returned to Nigeria, my new love, for 11 more years of service.

And now, in 1993, with both Europe and Nigeria *early* chapters in my Brethren experience, I read Lamar's article and belatedly see where I missed the boat. Out of that leadership training school called "Europe" came so many of today's Brethren leaders. Preeminent, of course, is our general secretary, Donald E. Miller. And there is our immediate past Annual Conference moderator, Chuck Boyer (the hem of whose garment I once touched, for it was *European BVSer* Chuck Boyer who took me to Schwarzenau, Germany, on my first visit to that Brethren shrine). There is our foremost historian, Don Durnbaugh. There are scholars and teachers such as Dale Aukerman, Lauree Hersch Meyer, and Murray Wagner. And a host of other leaders.

Lamar Gibble makes a powerful point when he laments the growing scarcity of opportunities for "longer-term witness and work" that once provided a hotbed for Brethren leadership. It's too late for me. I am a seed that fell outside that hotbed. But for the generations of Brethren leadership that are to come, let us consider how we can best provide the training and nurturing experiences they need . . . in Europe and elsewhere.—K.T.

BRETHREN SERVICE CENTER

50th ANNIVERSARY

SCHEDULE OF EVENTS 1993-1994

1993	
October 3	Town of New Windsor Open House Tour.
October 14-19	General Board Meetings held at New Windsor.
October 16	50th Anniversary Kick-Off Dinner and new video presentation.
October 18	New Windsor Employee Recognition Dinner.
November	Center Tours for New Windsor Community.
November 9	Heritage Tours from Brethren Service Center to Germantown Church and Ephrata Cloisters.

Ask for Our Complimentary Brethren
Heritage and Witness Tour Brochure
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1994	
February	Disaster Response, Cooperative Disaster Child Care and Refugee Program emphasis.
March	SERRV emphasis, special promotion of gift shops.
April 10	On Earth Peace Assembly — Peace Academy.
April 23	One-day workshop *"Peace Through Service"*.
May 14	International Festival featuring Anniversary display.
May 20-21	OEPA Banquet and Assembly.
June 28-July 3	Annual Conference exhibit.
July 15-17	BVS Unit #25 Reunion, *40th Anniversary*.
July 17-Aug. 6	BVS Orientation at Brethren Service Center.
September 11	Anniversary Celebration — open house tours, displays, refreshments and rededication service.

50TH ANNIVERSARY 1994 CALENDAR ORDER FORM

Brethren Service Center

The Brethren Service Center celebrates 50 years of service in 1994.
To commemorate this special event, a golden anniversary calendar is available.
It contains historical and current photographs featuring programs at the Center.

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Susan Boyer is pastor of Manchester Church of the Brethren, North Manchester, Ind.

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Church of the Brethren November 1993

Messenger

'Let me say to you, the Palestinians, we are destined to live together on the same soil in the same land.'

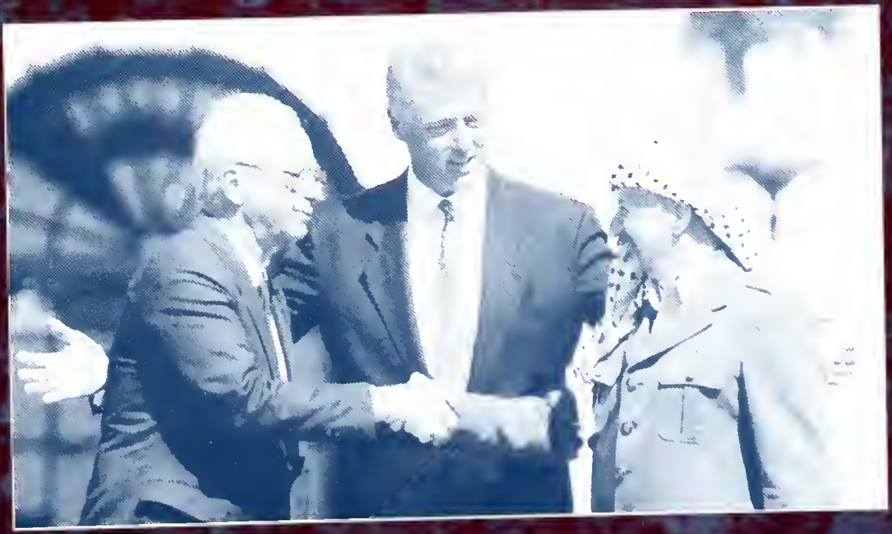
—Israeli Prime Minister Yitzhak Rabin

'A peace of the brave is within our reach. Throughout the Middle East, there is a great yearning for the quiet miracle of a normal life.'

—US President Bill Clinton

'Our people do not consider that exercising the right to self-determination could violate the rights of their neighbors or infringe on their security.'

—PLO Chairman Yasser Arafat



From the Editor

Marcia Press tells us, in her story of Thanksgiving dinner in Quinter, Kan. (page 20), that the inspiration for the event was the Brethren World Assembly held in July 1992 (October 1992, page 11). I attended the assembly, and I recall, myself, the good feeling that permeated that meeting as participants from the five major bodies of Brethren came together to mark the 250th anniversary of the first known Brethren Annual Meeting. So it was good to read about this spin-off in Quinter, Kan., as congregations from three of those bodies sat down together at the Thanksgiving table.

Paul B. Wolf is presiding elder of Quinter's Old German Baptist Brethren.

As I was preparing this issue, I was busy in my spare time getting ready for a family reunion in Virginia that I help orchestrate. The matter of Brethren bodies finding commonality in the midst of diversity rooted in painful splits of the past century reminds me a lot of family reunions.

At our reunions in Virginia, the descendants of my grandparents come together with a deep sense of kinship and love even though there is much diversity among the branches of the family. My grandparents' six children, as they went their separate ways in adulthood, married, and had children, developed different lifestyles, emphasized different things, and exhibited different eccentricities. But they and us, their descendants, just love to get together.

As children, we first cousins visited back and forth in summertime and holiday periods. While we were strengthening the bonds among us, we did not overlook the diversity. We discovered, during these visits, that certain things were done differently among the families of our aunts and uncles. This struck us as odd at first, but we learned that the way our own family did things was not the only way things necessarily needed to be done. At one aunt's, they didn't eat the evening meal until about 10 p.m., an outlandish time to be pulling up to the supper table, according to my notion. But I went along with their way of doing, and figured out that there was no God-ordained time for eating, and supper at bedtime was just one way of getting the job done.

Maybe I am a bit simplistic, but isn't a comparison between family reunions and Brethren bodies getting together a relevant one? Anyway, I am glad for my family reunion in Virginia, and I am glad the folks pulled one off in Quinter.

Kermon Thomasson

COMING NEXT MONTH: A report from southern Sudan, written by Brethren workers Carolyn and Roger Schrock.

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Vol. 148, No.10 November 1993

Messenger

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Credits:
Cover, 1, 6, 9: RNS/Reuters
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In Touch

An eye on history

Former Manchester College professor **Eldon Burke** keeps passing milestones in his life. He turned 95 years old last June and has no inclination to slow down.

Middle East expert Eldon Burke, at age 95, has covered a lot of Middle East history personally.

A retired Manchester College history teacher, Eldon has spent his time recently relaying his experiences and lecture notes into a book about the history of the Middle East. His unpublished manuscript, titled *The Unfinished Middle East*, concentrates on the time from Alexander to the beginning of the 1991 Persian Gulf War.

Near the end of World War II, Eldon spent time in Germany, England, France, and Belgium, helping in the distribution of relief materials. Eldon also spent time in Poland with Brethren groups. In the 1950s, he spent two years in Baghdad, Iraq. He's been around. It was from these rich experiences that Eldon enlivened his college teaching and now enlivens his history writing.

Eldon is constantly aware of the Middle East situation and believes that the US will be involved with the area for some time yet. Still he's willing to end his history with the Persian Gulf War. "But," he adds with a smile, "it would be fun to be around to see what the boys are doing."—PAULA SOKODY

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

MS is his mission

Being a very athletic young man, **Jeff Crosby** found it particularly hard to accept the reality of having multiple sclerosis (MS). That was in 1981, when Jeff had just accepted a position with a law firm. It also was the year his daughter, Kristen, was born.

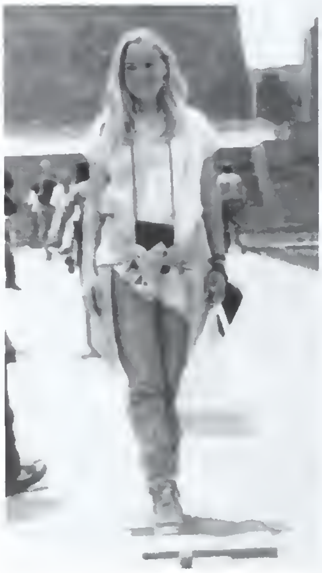
But Jeff met MS head on. He was determined to learn all he could about MS and how to manage his life and the disease. He became involved with the Multiple Sclerosis Society and currently serves as first vice chairman of the Lancaster County (Pa.) chapter.

Even more direct involvement comes from Jeff's work with the University of Pennsylvania Hospital in Philadelphia. There he is a subject for MS research in a four-year study to determine if there are correlations between Magnetic Resonance Imaging tests and the degrees of cognitive and physical disability in MS.

At Lititz (Pa.) Church of the Brethren, Jeff serves as moderator. He and his wife, Beth, and their children are involved also in a number of community service projects, some related to MS.

"I find fulfillment from the volunteer things," Jeff maintains, "and it certainly is a chance for personal interaction." But he insists that his involvement in numerous humanitarian projects is a natural part of his life and not a result of his MS.

"I'd like to think I would be doing these things anyway," he says.



Paula Worley found her calling in a remarkable way.

Hearing a jungle call

When McPherson College senior **Paula Worley** decided to spend a semester in Brethren Colleges Abroad (BCA), she wasn't expecting to end up working in the jungles of Ecuador.

Paula, a pre-med major from Wichita (Kan.) First Church of the Brethren, met Dr. Alfredo Amores on a bus in Ecuador and got BCA permission to accompany him on a trip to treat villagers along the Huatarac and Napo Rivers.

Paula and the team visited six villages during their seven-day trip. During the visits, Paula kept records for Amores and even helped with some of the treatments. After her adventure, Paula was certain that medicine is her calling. In her journal, she wrote, "Medicine for me now ranks up with the same importance as sunsets and good friends." That's a jungle call to take seriously.

Helping through song

"To be honest, I felt that it was my calling," said Terry Houff about his first solo recording. "I was looking for my significant role as a Christian and as I sat in a church service, I felt that this was what the Lord wanted me to do."

Terry's name may be familiar to those who attended Annual Conference last June. He sang selections from his new release, "Someday I'll be Satisfied." It is a folk gospel tape, accompanied by acoustical string instruments.

Terry felt the need to credit his tape to "Terry Houff and Friends." To help with costs, Terry received contributions through individuals and his congregation, Oakton (Va.) Church of the Brethren. Many church and personal friends also contributed on the tape through singing and playing string instruments.

All proceeds of Terry's tape go toward Partners in the New Creation (PINC) in Mid-Atlantic District. The funds are directed to two district camps, Camp Mardela and Shepherd's Spring.

For copies of Terry's tape, contact him at 2906 Rock Manor Court, Herndon, VA 22071. Tel. (703) 715-0895.—Paula Sokody

Terry Houff's earnings from his new folk gospel tape go to two Brethren camps—Mardela and Shepherd's Spring.

Names in the news

J. Calvin Bright, pastor of East Dayton Church of the Brethren, Dayton, Ohio, received the Montgomery County Council of Aging's outstanding senior citizen award, citing his 25 years on community boards and committees.

- **David Lind**, of Florence Church of the Brethren, Constantine, Mich., is working with a Bible school in Koyum, Chad, through Mennonite Central Committee.
- **Cynthia G. Mason**, of Mack Memorial Church of the Brethren, Dayton, Ohio, is serving as campus minister for students and programming at Penn State University, State College, Pa.
- **ImoJean Frantz**, of McPherson (Kan.) Church of the Brethren was named Cook of the Month by the McPherson newspaper, *The Sentinel*. Her cooking is heavily influenced by her Pennsylvania Dutch heritage.
- **Janine R. Katonah**, of York Center Church of the Brethren, Lombard, Ill., received the Church-College Service Award from Juniata College, which cited her work on the denominational stewardship team, the Womaen's Caucus, and Global Women's Project.
- **Mary Arey**, of Staunton (Va.) Church of the Brethren, received Church Women United's Valiant Woman Award, which cited her work with CROP Walks.
- **John ("Tiny") McTaggart**, a member of of First Central Church of the Brethren, Kansas City, Kan., and mayor of Edwardsville, Kan., represented Kansas City, Kan.-Wyandotte County at a White House ceremony honoring 10 designated All-American cities. The designations are made annually by the National Civic League.

Remembered

Harold Snider, 93, died August 9, in Tacoma, Wash. A former Church of the Brethren minister, he broke with the denomination in 1948 after an attempt to persuade the Brethren to end their affiliation with the Federal (now National) Council of Churches. In 1945 he began publishing *The Brethren Fundamentalist*, in opposition to *The Gospel Messenger* (now Messenger), whose alleged support of "the social gospel and modernism" were anathema to him.

- **Christopher C. Eisenhart**, 15, of Seven Valleys, Pa., died August 10, in Toronto, Ontario, Canada. He was killed in a van accident while returning from a Camp Eder canoe trip. He was a member of Bermudian Church of the Brethren, East Berlin, Pa.
- **William ("Bill") E. Stafford**, 79, died August 28, in Lake Oswego, Ore. A well-known poet, he was familiar to Brethren through his 1940s work in Civilian Public Service (CPS) and his books of poetry. Brethren Press published his first book of poetry, *Down in My Heart* (1947), and one of his last books, *A Scripture of Leaves* (1989).

Close to Home

Whatza "feetwashing"?

At **San Diego** (Calif.) Church of the Brethren, hands-on experience is valued in teaching Brethren heritage. So, following up on suggestions from Brethren Press' new "Whatza Wissahickon?" curriculum materials, the congregation's multi-age Sunday school group (pre-school through grade 5) rehearsed the traditional Brethren feetwashing and communion, in anticipation of future membership.

San Diego youngsters practice feetwashing as they ponder "Whatza Wissahickon?"

First the feetwashing process and holy kiss were demonstrated. Then the kids participated. There was the usual awkwardness and giggling, but most members of the class responded enthusiastically.

"I really liked the communion part," said 11-year-old Mindy McIntosh. "Now I understand it better."

Cort Colbert, age 10, opted out, but said later, "I wish I'd done it. I'm looking forward to doing it when I'm a grown-up."

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Campus comments

Dale W. Brown, professor of theology and social ethics at **Bethany Theological Seminary,** is fellow-in-residence this fall at **Elizabethtown College**'s Young Center for the study of Anabaptist and Pietist Groups. He is teaching a course in "Brethren Beliefs and Practices." On November 11 he leads a public seminar on controversial biblical texts related to contemporary issues.

- Scholars from half a dozen nations joined United Nations diplomats at the **Juniata College** Conference Center in September for a two-week seminar on arms control and peaceful resolution of disputes between developing nations.

Serving Hispanics

One of the oldest Church of the Brethren congregations, and located in rural Berks County, Pa., **Little Swatara** might seem an unlikely church to have a Hispanic ministry. But it is reaching out to the high concentration of migrant and immigrant workers that surrounds it.

At the church each Thursday, a Spanish-speaking doctor holds a low-cost clinic for the Hispanic community. Church board chairman Caleb Frantz serves that community as interpreter, driver, advocate, and confidant. Hispanic children attend Sunday school and Bible school.

Through this contact, one Guatemalan family successfully worked its way through seemingly endless red tape to obtain passports allowing it to reside legally in the USA. The saga worked out last year as Little Swatara members Carl and Jean Myers helped the family sort out its problems with the Guatemalan Embassy and the US State Department, travel to Guatemala, and return to the US with proper documention.

A sort of "bucket brigade" of Brethren along the way helped also, including **Miami** (Fla.) **First** Church of the Brethren pastor Sue Wagner-Fields and Guatamala-based Brethren Volunteer Service worker Tom Benevento.

After the family's safe return, Little Swatara and Iglesia Pentacostal Vision Para Hoy church held a joint celebration.

Further ties are being created. Since last November, a developing Hispanic congregation has used the Little Swatara church on Sunday afternoons for worship and Sunday school.

This and that

Indian Creek Church of the Brethren, Harleysville, Pa., had 17 children from **Haitian Fellowship** of New York attending its 1993 Bible school. The Bible school raised over $600 to buy chairs for the Haitian Fellowship.

- Last Christmas, **Mount Vernon** Church of the Brethren, near Waynesboro, Va., got into the nativity scene with a drive-through panorama titled "From the Cradle to the Cross." It featured a five-scene depiction of Christ's birth, using animals and costumed actors. Expansion and technical improvements are planned for this Christmas.
- Members of **Chicago** (Ill.) **First** Church of the Brethren joined 200 other neighbors in the fifth annual Soweto Day Walk-a-thon. Soweto Day commemorates demonstrations in South Africa in which school children were killed for their refusal to have Afrikaans (the language of white South Africans) as their language of instruction. Chicago's walk-a-thon raised $10,000, to be used for voter education in South Africa.
- **Lititz** (Pa.) Church of the Brethren is hosting the sixth annual Living Gift Fair November 27. Fairgoers purchase live animals or shares of animals, in the name of a friend. A needy family receives the gift animal. Homemade baked goods, lunch, and crafts also are on sale at the event, which benefits Heifer Project International.
- **Brooklyn** (N.Y.) **First** Church of the Brethren dedicated "The Positive Place" September 12. At these facilities, people with the HIV and AIDS illness receive physical, emotional, and spiritual care.
- The women's group of **Richland Valley** Church of the Brethren, Mossyrock, Wash., does sewing and mending for area senior citizens. The free service even includes home delivery.

Tasara Redekopp and Carmen Scott-Boria, from Chicago First Church of the Brethren, participated in the fifth annual Soweto Day Walk-a-thon, which raised $10,000.

THE PEOPLE
SHALL GOVERN!
SOWETO DAY '93

Hey, kids! Free videos!

When **Brooklyn** (Iowa) Church of the Brethren wanted to do something about violence on TV, it hit on a sure-fire way to hook kids on something more wholesome. Brooklyn purchased a 15-video series from Concordia Publishing Company, and made it available *for free* in a local store.

Not only are the videos rent-free, they also are violence-free and teach important Christian values, according to Brooklyn congregation's nurture commission chairwoman, Sally Rohrer.

Flat Creek and Mud Lick congregations, in Kentucky, marked their 50th anniversary September 12 (see October, page 20). These folks posed outside Flat Creek church.

Let's celebrate

Middle Creek Church of the Brethren, Lititz, Pa., dedicated its newly expanded facilities September 12. The expansion includes an enlarged sanctuary, a new baptistry, an administrative wing, new classrooms, a new steeple, a three-level elevator, and a health-care room.

- **Fairview** Church of the Brethren, in Cordova, Md., celebrated its 100th anniversary September 11-12. Originally it was part of **Peach Blossom** congregation, in Easton, Md.
- **Springfield** Church of the Brethren, Akron, Ohio, completes its year-long 125th anniversary celebration in a service December 5 featuring speakers Mary Ann Ludwick and Kris Hawk.
- **Castine** Church of the Brethren, Arcanum, Ohio, dedicated its new worship and educational facility September 19.
- **Fairview** Church of the Brethren, near Unionville, Iowa, celebrated its 140th anniversary October 9-10, including in its celebration a hog roast and love feast.
- **Cedar Rapids** (Iowa) Church of the Brethren, celebrates its 100th anniversary this month.
- **Ankeny** (Iowa) Church of the Brethren marked its 125th anniversary September 25-26 with a program carrying the theme of "Brethren Heritage and Promise."

BVSer Connie Walsh witness to Haitian assassination

Brethren Volunteer Service worker Connie Walsh was present at the assassination on September 11 of Antoine Izmery, a known supporter of exiled President Jean-Bertrand Aristide. He was murdered in protest to Aristide's planned return to power on October 30.

Family members and friends weep over the body of Antoine Izmery. BVSer Connie Walsh witnessed the assassination.

Walsh and others watched in horror as Izmery was dragged from a church and shot in the street. Izmery was attending a commemorative service for those killed and wounded in a massacre directed at Aristide five years ago.

Walsh, of Grove City, Minn., has been working in Haiti with Hospice St. Joseph, headquartered in Fort Lauderdale, Fla., since January. She will finish her term with the hospice in December and then spend a year working with refugees in Haiti.

Walsh filed this eyewitness account:

"We had gone to mass at the Church of the Sacred Heart in Port-au-Prince. It was requested by Izmery, and other prominent leaders in the religious community to commemorate a massacre five years ago at the St. Jean Bosco church, in which military-backed gunmen shot 11 people to death and wounded some 70 others during a mass celebrated by Aristide.

"Usually at a commemoration of this nature, thousands of Haitians would gather, but because most of the populace was terrified by the increased repression the past few days, on this day we found a very small group assembled.

"At the end of the service, an armed man in civilian clothes entered the back of the church, causing almost everyone else to run out of the church in a great panic. Many were chased and beaten by other gunmen as they fled for safety. Antoine Izmery joined the priests gathered in the altar area.

"Two other armed men came in the side door, one brandishing a revolver, and ordered Izmery to follow them. When he resisted, they pushed him out of the church. In horror, we heard at least two rounds of gun shots. We waited to be sure the shooting had stopped, then ran out and saw Izmery's lifeless body covered with blood from wounds to the head. His wife, daughter, and Father Hugo Trieste, a priest, were at his side. Another man, who evidently was merely walking along the street, was also found dead. A journalist told me that they made Izmery drop to his knees and put his hands behind his head before they shot him.

"This was not a random outburst of violence, but a preplanned, targeted assassination. With the death of Antoine Izmery, part of the Haitian movement for democracy goes with him. The cry for justice becomes more dangerous to voice since this sad event clearly shows that no one is safe."

Bethany Seminary beginning school year on positive note

In beginning its last year at the Oak Brook, Ill., campus, Bethany Theological Seminary experienced two important breakthroughs.

The seminary finished its 1992-93 fiscal year by balancing its income and expenses. This is the first time in several years that Bethany did not have to borrow money to meet its expenses. The seminary leaders expressed thanks to those who prayed for Bethany and gave time and money to make this achievement possible.

The seminary also announced that the 1993-94 enrollment is above that expected and increased as the school year opening approached. At the end of September, 35 new students were

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other natioanl and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER or the Church of the Brethren.

enrolled at Bethany, approximately 16 more than the previous year.

In preparing for the move to its new location in Richmond, Ind., the seminary is selling bricks. A courtyard at the entrance to the new Bethany will be lined with 2,000 bricks. The donor's name and a small message will appear on the brick which the donor bought.

Bethany received an offer from an anonymous donor to match the total number of bricks bought. Each brick costs $100 and can be purchased through Bethany Seminary, Office of Development, Oak Brook, IL 60521; tel. (708) 620-2209.

South African couple finds respite from violence in US

The Southern Africa Network chose Graham and Sue Philpott as recipients of this year's Servanthood Sabbatical. The Grahams have worked and lived in a shack community in Durban, South Africa, for seven years.

For the past three years, the Servanthood Sabbatical has been awarded to couples from South Africa, offering them a time of rest and rejuvenation in the US.

The Philpotts, partially supported by the Church of the Brethren, are spending five months in the US through the Southern Africa Network, located in Chicago. During their stay, the Philpotts are visiting Chicago, La Verne, Calif., and San Francisco Theological Seminary. They are returning to South Africa in January 1994.

In the Philpotts' South African community, people often are killed for their political and religious beliefs. A leader friend recently went into hiding after being put on a "hit list."

The Philpotts' greatest concerns are about the violence and next April's election. They realize that if the violence continues so heavily, the election may not even take place. The election is set for April 24, 1994, and will be South Africa's first election open to blacks.

Brethren who attended Annual Conference in Indianapolis will remember the yellow prayer cards that asked Brethren to pray for the upcoming election. Joan Gerig, of the Southern Africa Network, said that on each day through April 24, 1994, there will be a Brethren praying for the election.

In Durban, South Africa, Sue and Graham Philpott live in squalid conditions in a shack community, identifying with its Zulu inhabitants. Sue works in a rehabilitation center that helps the disabled and offers secure services. Graham, trained in theology, leads a staff of 11 in support and vision in the community.

Harriet and Ron Finney

South/Central Indiana execs join Parish Ministries staff

Ronald and Harriet Finney have accepted a new position as directors of family ministry. They share this position under the Parish Ministries Commission and began their part-time ministry on October 1.

On September 1, they also began their service as co-executives of South/Central Indiana District.

Ron has been associate executive of Northern Indiana District since 1983 and Harriet has pastored Plymouth Church of the Brethren in Northern Indiana District for 13 years.

Calendar

New Call to Peacemaking regional gatherings in Iowa, First Mennonite Church Iowa City, Iowa, November 6; First United Methodist Church Fort Dodge, Iowa, November 18 [contact Iowa Peace Network, 4211 Grand Ave., Des Moines, IA 50312; (515) 255-7114].

National Bible Week, November 21-28 [contact Laymen's National Bible Association, 1865 Broadway, 12th Floor, New York, NY 10023; (212) 408-1390].

The Peacemaker Congress '93-94, December 30, 1993-January 2, 1994, at the International Conference Center in Chicago, co-sponsored by Christian Peacemaker Teams and New Call to Peacemaking [contact John Stoner, P.O. Box 500, Akron, PA 17501; (717) 859-1958 or Gene Stolzfus, 1821 W. Cullerton, Chicago, IL 60608; (312) 455-1199].

Middle East trip, January 1994, co-sponsored by Bethany Theological Seminary [contact Coordinator of Peace Studies Bethany Theological Seminary, Oak Brook, Il 60521; (708) 620-2226].

Seminar to South Africa, August 1994, sponsored by Church of the Brethren Southern Africa Network [Contact COBSAN, 1821 W. Cullerton, Chicago, IL 60608; (312) 421-5513].

Sounds of scriptures heard at Israeli/PLO accord signing

Speeches rang with biblical echoes when Israeli and Palestinian leaders signed their historic agreement to "give peace a chance" in the long-troubled Middle East.

As perhaps fitting for a region rich in religion, virtually all of the the official speeches looked to the biblical past, as well as the difficult secular future. US President Bill Clinton invoked the trumpets that brought down the walls of Jericho, saying they were sounding again to bring down walls of hatred and suspicion.

PLO Chairman Yasser Arafat invoked "the most merciful and compassionate" God of Islam in beginning his remarks.

"This is a moment of almost miraculous deliverance from the cycle of conflict and violence," said the leadership of the US Interreligious Committee for Peace in the Middle East in a joint statement.

"We are mindful that after such a long and bitter conflict, peace would be a miracle," said Joan Brown Campbell, general secretary of the National Council of Churches. "We are heartened by our realization that Jewish, Christian, and Muslim scripture all say the Middle East is the homeland of miracles."

Joan Brown Campbell

"This opportunity for peace that seems within our grasp should not be allowed to slip away," said Dawud Assad, a Palestinian-American who serves as president of the Council of Mosques USA.

"For years, the Brethren have spoken out about the situation in Israel," said Church of the Brethren general secretary Donald E. Miller (see box, page 11). "We have called for Israel to stop harassing the Palestinians. We have called for recognizing Palestinian rights, and for finding an agreement between the two parties. At times, critics have thought these statements to be naive. Now they look powerful and prophetic."

Expressing gratitude for being invited to the signing, Miller said it "illustrates that although we Brethren are not large in numbers, our witness is recognized. If we are faithful to what God is calling us to be, God will increase this witness in remarkable ways."

New leaders have entered training for ministry through Education for Shared Ministry (EFSM) and Training in Ministry (TRIM). Shown in the top photo below are TRIM participants (front row) Tommy Ness, Clyde Paddock, Thomas Weimer, Rob McKellip, E. Lee Naff Jr., and Mark Bowman; (back row) Terry and Wanda Clark, James Gorrell, Ernest Snyder, Maxine Eby, and C. Kathleen Jensen. Shown in the bottom photo are EFSM participants Raul Aguilra, Salvador Rosales, Robert and Bonnie Rice, and Steve Buchanan.

Training takes three to five years, with the pace set by the trainee. The program is coordinated by Parish Ministries staff member Jean Hendricks.

Special Report

Daring to hope, despite all odds

Is it warranted that an event we did not imagine ever happening should be the basis for hope for an even more unimaginable event? Will there really be peace for the Middle East . . . in our time?

by Eric B. Bishop

"Seek peace, and pursue it" (Psa. 34:14).

"If thine enemy incline toward peace, incline thou also toward peace" (Sura VIII, verse 61)

"Blessed are the peacemakers" (Matt. 5:9).

What was a vision for some and a distant dream for others became reality this past September when the first steps to peace in the Middle East were taken as part of a declaration of principles between two warring factions.

History was made on September 13, when a peace accord was signed between the prime minister of Israel, Yitzhak Rabin, and the chairman of the Palestine Liberation Organization (PLO), Yasser Arafat. The two leaders met in Washington, D.C., to sign the agreement before 3,000 guests (including Donald Miller, Church of the Brethren general secretary; see sidebar on page 11), and to reach out to each other in a handshake fraught with symbolism (see cover).

The implications of the event left many people, both Israelis and Palestinians, nervous about the future. The general consensus from Brethren workers in the Middle East is that this is a time of caution and anxiety—a time to wait and see.

"I have yet to talk to anyone who is enthusiastically optimistic about the agreement," said one Brethren volunteer in Jerusalem. (*Most of the volunteers asked that their names be withheld, for their safety.*) "Most (people) have expressed resignation to an inevitable return to business as usual . . . and/or real dissatisfaction with the content of the agreement."

In principle, the new peace agreement ends the conflict between Israelis and Palestinians, the roots of which go centuries into the past. It gives Palestinians the right to self-rule in the Israeli-occupied Gaza Strip and West Bank town of Jericho. It also calls for the removal of Israeli troops from the occupied territory.

"The peace agreement is an important pivotal step for the Israeli and Palestinian peoples, but it is only the beginning of a long walk together toward peace in the region," said Merv Keeney, Church of the Brethren staff for the Middle East. "While we celebrate the courage and foresight of these leaders who have risked personal safety and political survival to move ahead, we must continue to uphold these leaders and the peace process with prayer."

Although the Church of the Brethren is limited in influence in the Middle East, ways may be found that allow the church to be involved in promoting peace and in helping maintain the momentum of the movement toward a lasting peace created by this agreement.

"As we hear from churches and the Middle East Council of Churches (MECC) and other contacts in the

Israeli Prime Minister Yitzhak Rabin, US President Bill Clinton, and PLO Chairman Yasser Arafat watch as Israeli Foreign Minister Shimon Peres signs the historic peace accord between Israel and the Palestine Liberation Organization.

region, we may be able to identify ways in which our members can be involved to support and encourage next steps in the process," said Keeney.

An important ally for the Brethren will be the MECC, upon whom we will rely for information, counsel, and guidance about how the churches should be involved. Although the Christian population among the Palestinians is small, the churches in the Middle East have played a significant role in peacemaking and development in the region.

The September 13 agreement allows for the creation of a Palestine Council, which will be elected. It will have jurisdiction over the West Bank and Gaza Strip, except for issues that are to be left until the final negotiations, which include Jerusalem, Jewish settlements, military locations, and the status and protection of Israelis. There is a parallel issue of the status of Palestinians living in Israel.

"The agreement is really so sudden, most people are not sure what to think," said Kim Kahlhamer, a Brethren volunteer serving in the Middle East. "At this point, many believe that the agreement falls way short of what they desire. They think they will end up like American Indians—not independent, but semi-autonomous. It's a tense period."

Kahlhamer went on to ask, "How long will people be content with waving a flag?" She believes that events must move swiftly to avoid disaster: "Real measures that lift the occupation soon must be taken or this place will be quickly engulfed in brutal war."

The document also calls for "direct, free, and general political elections" under international observation for membership of the council. The elections are to be held no later than 10 months after the signing of the agreement. The yet to be created Palestinian police force will be responsible for keeping public order during the elections.

"It's difficult to show wholehearted support for an agreement like this one when only two days before the signing the Israelis had opened fire on a demonstration largely in support of that same agreement," said another volunteer. "Blood was still fresh on the pavement."

"There is skepticism and a certain sense of the manipulation of rhetoric to the exclusion of practical gains, and a deeper, less openly uttered fear that this agreement is merely a blueprint for tyranny of another kind in the future," the same volunteer said. "Dissenting voices aren't likely to be tolerated. People seem determined to wait it out."

While all aspects of the agreement are

Nassir and the night visitors

by Cliff Kindy

Cliff Kindy is a member of a Christian Peacemaker Team practicing a nonviolent presence in the Israeli-occupied Gaza strip. The two-month initiative began July 18, after a six-month surge in human rights violations in refugee camps in Gaza. Team members lived with host families in the camps and observed, as Cliff puts it, "the facts of the Israeli occupation."

* * *

Hashim and I hurry home from visiting at Hanna's house. It is a few minutes before 9 p.m. curfew. A rat slips through the dimness of the evening along a side street. It is the first one I have seen in Gaza. Hashim and I shower and dress for bed, to be more relaxed for the evening.

Nassir, his wife, and two of his four children come into Hashim's room where we sit on the pads at the foot of the bed, watching TV and talking. I ask Nassir about his tailoring job. He lost a good job in Israel when the border closed March 29 and is now working at a "sweat shop" for low wages in Gaza City, filling orders for an Israeli clothing manufacturer. I play with his younger children, our bare feet playing hide and seek games on the mat. At 11 p.m. Nassir's family retires for bed. Grandmother brings Hashim, his wife, and me the evening meal. We don't eat much because of all the teas and coffees through the day. Then Hashim, with flashes of his cigarette lighter, lights my way upstairs to my balcony bed pad.

The same stars I know in Indiana spot the sky. The evening is quiet and warm. Only an emergency electrical truck with flashing red lights breaks the curfew. As I lie down, pondering the experience of another day in a new land, the sound of footsteps on the sandy street below reaches my sleeping place next to Alla, Hashim's brother.

Who is running loose after curfew? Is it a group of youth like the ones I saw singing and dancing the fury of the Intifada at the summer camp today? Two people in a row step on a plastic pop bottle lying in their path. The footsteps stop on the street just outside our house. My heart throbs. Soldiers? Here in the house where I stay? Why so quiet? Why no lights, no vehicles? Alla is sleeping. I'd best just keep quiet. They will soon leave because everything is quiet.

No. Someone should know if they really are soldiers. Am I not here in the Gaza Strip, Beach Refugee Camp, to live with the families and observe the facts of the Israeli occupation that makes the Gaza Strip the most populated 7 x 40 kilometer section of land in the world, a late 20th-century concentration camp with its attending horrors?

My head peeks above the balcony edge and drops with a flutter. Maybe six soldiers break the curfew of the night. What is the meaning? I reach to Alla's bed, shake his arm and barely mouth my "Shhh! Soldiers!" I caution him to remain low, and I point. He shakes his head, believing in the face of my disbelief. He has been three years in Ansar III, where his younger brother presently exists. Alla's eyes break into the secret of the night and he motions us back to our bed pads. In a moment the feet move back along the street and into the darkness. We check in all directions to see if they are really gone. In my English and his Arabic we mutter about significant for peace, the two most significant steps may be the pull-out of Israeli troops from the Gaza strip and Jericho, and a transfer of authority and power to Palestinians.

A question to be answered is: What effect will the agreement have on Palestinians living in Israel?

"The Palestinian citizens of Israel face political and social problems very different from those in the Occupied Territory," said a third volunteer. "The main challenge for the Palestinians in Israel proper is that the legal system there condones and in many cases requires the government to discriminate in favor of the Jewish population. There are few means at the local level for the Palestinian citizens of Israel to fight against government discrimination.

"We hope to embark on a new era in the history of the Middle East. . . . We

Hope and compassion triumphant

Only three days before the event, a phone call from the White House invited me to represent the Church of the Brethren at the Israeli/PLO peace agreement signing.

Some 3,000 people were at the signing, including many government officials, members of Congress, the Supreme Court, embassy representatives, and friends of the President. I found myself assigned to a seat with the friends of the President.

Donald E. Miller

The signing ceremony had a deep and profoundly religious tone. President Clinton spoke about the significance of the event and stressed how long we have waited for reconciliation in the Middle East. He quoted from Isaiah and from the Koran. He turned to the Muslim and Jewish children seated near him and said that this agreement was being made not for all of us, but for them, for they need to have hope in their lives, rather than the threat of terror.

The most poignant moment was the handshake between Rabin and Arafat—perhaps one of the great moments of this century. I do not know how things will move, but in that moment hope and compassion were triumphant. In that moment our faith in the Prince of Peace was overwhelming.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

Cliff Kindy, reporting from Gaza: "My head peeks above the balcony edge and drops with a flutter. Maybe six soldiers break the curfew of the night."

the dream scene below. At least our house is safe for the moment.

Not always so, for many are the nights when soldiers have broken the darkness surrounding this house, awakened the sleeping families, wreaked havoc with their gun butts on the furnishings of the house, arrested one of the brothers, conducted a preliminary family interrogation in the presence of all the children, and ransacked the house to assure themselves that no dim corner shelters a wanted man.

But more footsteps, sandaled ones this time, break into my racing brain, steps echoing through empty rooms. It is Hashim, with almost a crazy smile twitching his lips. "They took my brother Nassir," he says.

I sit, speechless, recognizing the reality that slaps its tail across my face.

They crossed the wall, silent as rats, and entered,his bedroom. Nassir and his wife were in bed and their four children scattered on pads around the bed and outside the room. "Are you Nassir?" they asked. With affirmation, he rose, with time only to alert his other brother, sleeping with his wife and their five children in the next room. Twenty-one of us in the house.

Nassir is hooded and his hands tied with cutting plastic behind his back. He knows the process. He has had two years of Gaza graduate school in one of the three Ansar prisons. The sleeping children will be told in the morning that their father has gone off to another country for a bit. In seven days to two weeks, we may be able to discover where he is being held. That is when Israeli intelligence will begin its brutal process. Perhaps his name came up in just such a setting. No other reason is apparent for this midnight arrest.

Hashim and I talk and watch the night, its silence now broken only by distant military vehicles, their searchlights probing the Palestinian night. He bids me later, "Sleep well; don't think."

I *don't* sleep well. My racing thoughts raise me on cautious knees at every sound whispering through the streets below. But the rustle is only of a rat, running loose in the night.

Cliff Kindy is a member of Manchester Church of the Brethren, North Manchester, Ind.

The road to Middle East peace

October 13, 1993

- Declaration of Principles on Palestinian self-rule takes effect.
- Authority for education and culture, health, social welfare, direct taxation, and tourism is transferred from Israel to "authorized Palestinians" in the West Bank and the Gaza Strip.
- Palestinians start building police force.
- Joint Israeli-Palestinian Liaison Committee is formed.
- Israeli-Palestinian Economic Cooperation Committee is established to work on water, electricity, energy, finance, transportation, and communications, including Gaza seaport, trade, industry, labor relations, training, environmental protection, and news media.
- Jordan and Egypt join Continuing Committee to decide on procedures for admission of Palestinians displaced from the West Bank and Gaza Strip in 1967.

December 13, 1993

- Israel and Palestinians sign agreement on Israeli withdrawal from Gaza Strip and Jericho, and make detailed arrangements for Palestinian control of the two areas.
- Israelis begin withdrawal from Gaza Strip and Jericho.
- Five-year interim period of Palestinian self-rule officially begins.

April 13, 1994

- Latest date for Israelis to complete withdrawal from Gaza and Jericho.

July 13, 1994

- Latest date for elections for Palestinian Council, to operate under an interim agreement. Palestinians from East Jerusalem will be able to vote and perhaps stand for election.
- Israeli military forces, already withdrawn from Gaza and Jericho, redeploy outside populated areas in the rest of the West Bank by the eve of elections. Israeli forces remain responsible for security of Israeli settlers.
- Israeli military government withdraws and Civil Administration dissolves.

December 13, 1995

- Latest date for talks to start on permanent agreement.

December 13, 1998

- Permanent agreement takes effect.

will begin a new reckoning in the relations between peoples, between parents tired of war, between children who will not know war," said Israeli prime minister Rabin.

Much work needs to be completed before 1998, when the final agreement is scheduled to take permanent effect. The next several months are a vital period of time. "My people are hoping that this agreement . . . marks the beginning of the end of a chapter of pain and suffering that has lasted throughout this century," said PLO chairman Arafat.

The history of the war between the the Israelis and Palestinians goes back over a century, but some dramatic changes have occurred in the last five decades. The state of Israel and the first Arab-Israeli war, which lasted approximately 17 months, began in 1948. During that time, some 700,000 Palestinians fled or were driven out of what had been British-controlled Palestine. Israel seized about half the land intended to be the Arab state.

In 1964, the Palestine Liberation Organization was founded at the first Arab League Summit. Three years later, in 1967, Israel launched a preemptive strike against Egypt, Syria, and Jordan, and captured the West Bank and East Jerusalem from Jordan, the Gaza Strip and Sinai Peninsula from Egypt, and the Golan Heights from Syria, in a six-day war.

Over a decade later, in 1979, Israel and Egypt signed the first peace treaty between the Jewish state and an Arab state, and Israel withdrew from the Sinai Peninsula in 1981. In 1982, however, Israel invaded Lebanon to crush the PLO.

A Palestinian uprising against Israeli rule in West Bank and the Gaza Strip, *Intifada*, began in 1987. In 1988, the Palestine National Council declared an independent Palestinian state that included the West Bank, the Gaza Strip and Jericho. The same year, Arafat accepted Israel's right to exist and renounced terrorism.

Seeking a Christian response

by Zandra Wagoner

"Without a vision, the people will perish." Around this theme, 500 young adult Christians from every continent gathered in Brazil for the Ecumenical Global Gathering of Youth (Young Adults) and students. Our 16-day event was marked with intense energy, as we passionately struggled for a Christian response regarding human rights, women, economics, education, unity in a fragmented world, and the environment.

Our passions for justice and faithful living created painful discussions, disagreement and hopes for something better. Together we experienced worship, dancing, tears, myriad cultures, singing, and laughter. As I reflect on the gathering, my heart and spirit easily recall realities of brokenness as well as a yearning to help create life and justice, despite the life-taking ethos of our time.

I found in Brazil a renewed respect for the Christian legacy—the dangerous memory of Jesus, who came with a different vision, who chose to keep on keeping on, despite the fact that the government and institutional church denied his reality; who continued to express God's love and acceptance; who danced in the face of death.

About 20 of us represented North America at the meeting. Each region was asked to present a cultural night. We as North American representatives were a mixture of cultures, colors, denominational affiliation, sexualities, genders, and political persuasions. As we planned our cultural night, suggestions for components were made. But each suggestion seemed to discount a certain reality, culture, or ethnicity. Courageous people spoke up when they were feeling disregarded or oppressed. Sometimes our frustrations blocked understanding, but the tears reminded us that the pain of oppression and the brokenness of our region is real.

About 500 young adults gathered in Brazil to form a worldwide Christian response to issues such as human rights, economics, education, and the environment.

What is "North American culture"? Who are we? Sometimes our country is called a melting pot, but that image loses the diversity of realities and culture. Our discussions also had to include our collective responsibility as North Americans—a people with power and privilege. North American "pop" culture seemed to perpetuate the very reality that is so oppressive to many around the world. What kind of culture did we want to perpetuate in our cultural night?

We probably spent 30 hours in large-group and small-group discussions before we found our way out of the pain. There were moments of resignation and hopelessness. But, as we engaged that painful chaos, we found our way to a celebration that each of us could affirm. While few at the gathering knew of our struggle to produce our 40-minute presentation, we had accomplished an incredible task in which everyone was heard, no one was discounted, and all could celebrate.

Our struggle may seem small, but it held great significance for those of us who went through it, and it carries important implications. On personal and international levels (whether that be in society, church, or government), people often are kept in their "places" while the powerful remain powerful—continually dismantling the voices of the poor, the oppressed, and the outcast.

Too often we run from the conflict, frustration, anger, and pain. To engage it means honest self-reflection and possible change of attitude and action. Yet this is crucial if we hope to bring God's presence and love here on earth. In my understanding, God's kingdom is one where all are respected, no one (or thing) is discounted, and where all can celebrate.

And so my hope rests in our willingness to struggle. To echo one speaker's words, we must first feel pain. We must learn to sit in it, to suffer with, to allow our hearts to be broke open. Then we know how to reach out without oppressing.

Young adult Christians have a beautiful legacy in Jesus, he himself having been a young adult during his earthly ministry. We have a legacy that says, "Let's choose life." This gathering has taught me that nobody will give us that life and vision. Rather, we must be like Jesus and *be* the vision—vision deeply connected with pain and injustice, goodness and beauty, and the creative, compassionate spirit of God.

Zandra Wagoner is associate pastor of St. Peter's United Church of Christ, Chicago, Ill.

Bringing the global family together

by Andrew J. Loomis

Although El Salvador has been under a cease-fire since January 1992, the evidence of the 12-year civil war that ravaged its people was scattered in the streets and in the hills of the country when I went there last June as a Brethren workcamper. Murals of heroes, martyrs, leaders of the disenfranchised, and victims of the war colored the alley ways of San Salvador. Amputees and people with crippled hands were reminders of the violence in the countryside. The injustice of the war had left its residue, and it continues to impede the growth and health of El Salvador.

Many of us had never been to Central America. But we went with plenty of our own impressions and expectations of what we would find. Having seen only the reported picture of the situation there, we went to experience first-hand the Salvadoran culture, to spend time with the Salvadoran people, and to work beside them in their shops and fields.

Historically, the Church of the Brethren has opposed war. Yet, the church is called to work for social justice and to proactively make peace. Visiting the brink of the human struggle for life and peering into the face of it's victims is a guaranteed remedy for taking an insulated position of pacifism. To accept the challenge of confronting both the reality and the distortion of war is what took me and 19 other workcampers to El Salvador.

What we found was a people of courage and solidarity who moved us to fresh perspectives. Karen Crouse, a school psychologist from Punta Gorda, Fla., expressed this growth in perspectives: "They were much less devastated than I thought they would be. I saw strength and character and wisdom. I would not have known there was a war simply by seeing the way they lived, worked, and cooperated. I didn't feel sorry for them because I knew that they were powerful and were doing great things. You can't crush the human soul."

We lived in Valle Nuevo and neighboring Santa Marta, two of five repatriated villages holding over 4,000 Salvadoran farmers, artisans, and shopkeepers who, since 1987, gradually have returned home from refugee camps in Honduras. By returning in the midst of war, they helped begin a process in El Salvador that finally brought peace accords and a cease-fire in early 1992. During our time there, we worked alongside these returned refugees.

Some members of our group worked in the corn fields, while others helped with construction of a bakery. We attended the school of the young people. The desks were full and the children wrote

Left: Donna Walton, from Lititz (Pa.) Church of the Brethren, an occupational therapist, examines a Salvadoran injured in a soccer game. Below: David Salmon, from Plow Creek Fellowship, Tiskilwa, Ill., presents a peace chalice to a host church in El Salvador. Opposite page: David Salmon helps build a bakery.

hurriedly as the teacher taught her lessons. We played soccer with Salvador youths in fields we shared with cows, pigs, and goats. We were taught new games by the children, and saw life and love filling their eyes and spilling out their mouths and hands and feet.

In village homes in the evenings, we were told stories of the terror of the sounds of gunfire and the dull thumping of helicopter blades. We heard described the tragic flight of uprooted people. But we sensed as well the human triumph and celebration that flavored their lives.

It was in these times that we pieced together the history of the people and their place in the war. We saw new faces in our images of the Salvadoran was, where there previously had been only numbers. We began to place our Latin American neighbors, these people with whom we were enjoying companionship, in the middle of a bloody conflict.

David Fouts, a workcamper from Lutherville, Md., commented on the closeness that began to emerge between our communities. "There was a bond created in the shared experience. It made me feel that the whole week wasn't just symbolic; we really did make connections, relationships, and friends. We became a part of their lives and they became a part of ours. We were not escaping reality, we were finding it."

It was in a worship service with the Salvadorans one evening that I first began to strongly feel our lives being woven together. As we lifted our voices to the one God moving among our two cultures, we were reminded that we were all children of that God. A wall banner depicted two families of different countries connected through outstretched hands. Above the people was written *Unidos en Cristo* (United in Christ).

The thunder of clapping hands and the ringing of children's songs in our ears expressed the faith that is their bedrock. "We are bound together," said Merle Crouse, of St. Cloud, Fla. "united in spirit and in hope." We were bound to our friends of El Salvador.

Jay Curry, of Canton, Ill., commented on the weight of this personal contact. "I can never read about these experiences again in the same way. The stories mean more to me, being with the people who have been through the struggle. To see the suffering of Christ in the faces of these people is what makes the difference."

In our evening sessions, the women talked about their families, the soldiers, their flight, and the awful war that plagued their people. They spoke of their husbands who had been kidnapped in the deepness of night, and of their children who had been beaten down by the horror of war and the pervasive injustice of oppression. Uniting in a national movement called "Women for Dignity and Life," the Salvadoran women have pressed steadily onward. In one such project, the women in this movement have gotten funding for a day care program designed for child development in the community. The Church of the Brethren Global Food Crisis Fund has donated $7,000 toward this project.

In these moments of transnational community—the tender expressions of life, the wealth of humanity, and the emerging fullness of these people—the absolute injustice of violence and war spoke a common language. I ache deeply for the Salvadoran people. We could see these beautiful people caught in a civil war not so long ago. Standing beside and learning to love these victims of structural and physical violence can turn our grounding of insulated pacifism upside-down. The taxes of each of us US citizens were used to murder the families of these Salvadoran people, and the structure to which we contribute and from which we benefit systematically represses our neighbors to the south. Surely God calls us to work for a peace rooted deeply in social justice.

From the richness and fullness of my time in El Salvador, I have been reminded of the overwhelming need to break down the walls that separate us from our global family. The interconnectedness of the global community resounds in these international experiences, as time becomes shared time, and shared time becomes shared hopes and dreams. Statistics become faces, names, and people we have grown to love. People from whom we are separated by newspapers and television become people who have touched our lives and who have given far more from their strength and humility than they have received from our generosity. The cost of war, and its injustice, selfishness, and terror, ring loudly when it's *our* family who is trapped inside . . . in this case, our brothers and sisters of El Salvador.

Andrew J. Loomis, a member of University Baptist Brethren congregation, State College, Pa., is a student at Pennsylvania State University. The workcamp he described was sponsored by the Church of the Brethren youth and young adult ministry office.

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

My mother never cooked with onions . . . and still doesn't. You can't slide them by her, either. She can detect even the most microscopic mincing.

Since I grew up in an onion-free home, I didn't realize until I was on my own, cooking for myself, that onions really do make you cry. When I used to watch cartoons and saw "Popeye" and "Shorty" crying while peeling onions, I thought it was an irrelevant detail. I was amazed, the first time I peeled an onion, to experience the involuntary tears.

Resentment in a relationship is like an onion. It grows quietly underground, virtually unnoticed until it is pulled into the light. In order to get to its source, you have to peel it back a layer at a time. And it brings tears.

With the couples I have counseled over the years, the two primary contributors to resentment, I have found, are unresolved anger and unrealistic expectations.

Unresolved anger: Anger, when experienced, needs to be acknowledged and addressed quickly. When it isn't, it festers and develops into resentment. Scripture tells us to "Be angry but do not sin; do not let the sun go down on your anger . . ." (Eph. 4:26). That certainly suggests that the sin is not with the anger itself, but with the resentment that results from allowing the anger to sit and seethe.

Unrealistic expectations: This one is hand in hand with anger mentioned above, because, sometimes, anger springs from expectations that are not realistic. All too often, a person places the undoable burden upon a spouse to "make me happy." Then when it doesn't happen, there is resentment.

A young couple was struggling with resentment. Married just out of high school, with a baby on the way, "He" and "She" had overcome some significant obstacles in the 10 years since. He was successful; she was gorgeous; the children were adorable. They were totally committed to each other, and sincerely desired to honor God. But there was resentment.

When I asked the husband what he appreciated about his wife, he listed all the things she did for him: "She has supper on the table when I get home. She makes me lunches. She irons my shirts. She waits up for me when I have to work late."

Now, there is nothing wrong with appreciating things that often get taken for granted. But this young man was married to an intelligent, talented, creative woman who had put her own dreams and goals "on hold" for some time. He, in turn, had defined her role as someone who existed to make his life easier.

Her response was tremendous hurt and anger. She had spent a number of years stockpiling resentment, all the while not talking to him about those feelings.

So together we peeled back through the onion. He corrected his philosophy about "wifing," and expanded his capacity for "husbanding."

She, on the other hand, corrected her expectations, realizing that it was not fair to insist that her husband be her sole source of self-esteem. And she learned to tell him when she was *angry* about something that was (or was not) happening in their relationship.

We started with the thin, slick, brittle skin of the onion (the part that is hard to get a grip on). We peeled back through the thick, tough, outer layers. We worked the more pliable, inner layers. And finally, when we got to the core, it was smaller, sweeter, more tender, and quite manageable.

And, oh, yes, there were tears.

They didn't get a quick fix. They learned a process. And they discovered that at the core of the resentment, there was still a lot of love.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Bill Hayes: He could have had a V8 (but he preferred tossed salad)

by Kermon Thomasson

What surprised me when I read through Bill Hayes' biographical folder was the shortness of his time among us Brethren. In 1977, as a member of another denomination, he agreed to pastor Baltimore First Church of the Brethren. Less than 10 years later, he had become our leading spokesman for the concerns of black Brethren, chairman of the General Board's Parish Ministries Commission, and moderator of Annual Conference. And now, after only 16 years in the Church of the Brethren, he is gone.

What had been the impact of that too short sojourn? What were the impressions and memories that Brethren "friends of Bill" held? My first inclination was to contact those friends and his colleagues and ask for their comments.

But the more I delved into the biographical folder, the more I sensed that Bill's concerns have not been adequately addressed nor his goals accomplished. I felt moved to republish some of Bill Hayes' well-articulated concerns rather than publish fond recollections held by those who knew him. To do the latter would seem to write a finis to this man's life and work. To do the former seems, more appropriately, to keep his unfinished agenda alive.

In his first piece of writing in MESSENGER, Bill wrote as an African American Brethren minister attending his first Annual Conference. Bill had been disappointed at that 1978 Indianapolis Conference by the results of the ballot: "I couldn't help but think that if Conference is not willing to grant full leadership opportunities to *white* Brethren *women*, what chance does a *black person* have?" (In 1988, a decade later, Bill Hayes, our first black moderator of Annual Conference, turned over his gavel to our first female moderator.)

Bill considered the issues before that

At Bill Hayes' first Annual Conference (1978) he wondered what chance an African American had in the Church of the Brethren if a white woman could not be elected moderator. By 1988 Bill, himself, was in the post, and the Brethren had elected as moderator their first woman—Elaine Sollenberger. Quipped Bill to Elaine, "In terms of the long sweep of Brethren history, we are an odd couple."

1978 Conference "peripheral concerns for most black people because of the fundamental and enduring problems plaguing us in this country, to which we must give our attention if we are to survive."

He went on to elaborate: "When there seems abroad in the land a steady erosion of the gains made by blacks and other minorities in the 1960s, we must continue to press for our civil rights. When blacks are unemployed and underemployed far out of proportion to our numbers in the general population, we must continue to work for economic opportuntity. When the twin cancers of prejudice and discrimination still plague the country . . . we must continue to try to change attitudes and seek protective legislation. What I missed at Conference was any clear indication that the Church of the Brethren was at work on this agenda in any programmatic way."

That was written in 1978. In 1993, aware that "any clear indication" is still missing, I have asked Parish Ministries Commission executive Glenn Timmons to prepare a progress report on the work of the Black Advisory Committee. That report will appear in next month's Messenger.

Bill called for and celebrated diversity in the church. He called it "a gift of God." He also said (attributing the simile to someone else), "Christians in the church, with their various points of disagreement, are like porcupines trying to cuddle: It can be done, but, at best, it's a sticky situation."

Citing 1 Corinthians 12, Bill called on Brethren to celebrate diversity. "When Paul called the roll of his churches across Asia Minor, what a diverse group answered 'Present!'"

Bill explained "unity without uniformity" by comparing vegetable juice with tossed salad. "In vegetable juice you can't tell where the tomato ends and the celery begins," he said. "This homogenized mixture is not, for me, the best pattern for unity in the church."

The image of the church that Bill preferred is that of tossed salad. In the tossed salad, Bill could "see the original ingredients—the red of the tomato, the green of the lettuce, the white of the cucumber, and say, 'That's beautiful.'" And, as he ate the salad, he could "enjoy the sweetness of the tomato, the crunchiness of the celery, and the accent of the onion." All the ingredients of the salad contribute to the whole, but they maintain their individuality.

It is not *individuality* that harms the fellowship of the church, Bill explained (defining individuality as "that which distinguishes us from one another"). Rather, "what strikes a death blow to unity is *individualism*." For Bill, individualism occurs "when *my* interests, *my* views, *my* needs must be satisfied at the expense of the 'body'; when I insist that my way is the only way; when I forget that we are the people of God."

Duane Ramsey, pastor of Washington City Church of the Brethren, once said of his close friend, Bill Hayes, "He is a person who very much owns his blackness, and he will not let the church forget its ways of refusing to deal with people who are not white, whether they are black, or Asian, or Hispanic."

He did not let us forget, but he always prodded his white brothers and sisters with a gentleness they did not deserve. And his voice, while he was alive, did not prod us sufficiently to achieve the goals he held before us. The danger is, with his death, that we will be even less inclined to match his words with our deeds.

When Bill became Annual Conference moderator, I wrote in an editorial, "Don't let William A. Hayes' election go into our history as a token gesture." Now, with his death, I could admonish us, "Don't let his witness in life to us have been in vain."

In that June 1988 editorial, I asked that we let Bill's election be, rather than a token gesture, a landmark. "Let it signify an increased devotion to a cause still relevant in this country," I wrote. "Let it signify our recommitment to doing justice to a much neglected Brethren agenda."

And the final paragraph of that editorial needs not a jot or tittle changed to serve as the final paragraph of this tribute:

"When we get to the end of the '90s, may we be able to look back to a decade of great progress in addressing the concerns and fulfilling the aspirations of blacks and other minorities among us. May we be able to say to Bill Hayes, 'You were "right on," brother. And we heard you and acted.'"

mixed REVIEWS

No snake oil sold here

by Edward Huber

The risk of seeing "The Crying Game" is that its sex and violence may so offend our Christian sensibilities we could miss the film's relevance to our faith: Fergus, an IRA (Irish Republican Army) terrorist, is reborn a new human being. If I've got it right, that's what redemption is all about.

This very popular movie creates formidable problems for us in the church. We hesitate to expose the messy details of repentance within the secular context of a sinful world. We worry that watching Fergus pick up Dil, a hooker, in a shabby bar is going to corrupt us or seduce our innocent children into thinking bad thoughts.

We want safe movies, such as "Beauty and the Beast," which send us home humming pretty tunes and help us forget, for a while, anyhow, the madness of Waco, Texas. "The Crying Game" whams us over the head with raw reality we would rather avoid. Its much talked-about "shock" scene makes us long for the charm of "Cinderella."

But then, the trauma of the film's stunning revelation is precisely what forces Fergus—and us—to answer the question addressed with such unrelenting persistence by Jesus: How will we react to the Dils of this world? The answer, I hope, is with the same compassion Jesus showed to the Samaritan woman at the well. She was clearly no Snow White, yet there he was, a Jewish rabbi (who was supposed to be the enemy of the Samaritans) talking to her as if she were a person of great worth. Would we also have acted with grace and courage toward her? Toward Dil?

In the final scene of the movie, when Fergus tells Dil the crucial scorpion-frog parable previously told by Jody (the man who was killed trying to escape from him) we can see he has been transformed by the same new life that had bubbled up within the woman at the well in the first century.

This should come as no surprise to those of us who believe in a transcendent Christ. If there *really* was an empty tomb, then Jesus must have broken the barriers of his own time and space to be in ours. The resurrection has to be a present event, or we have been buying snake oil for 2,000 years.

The painful change that Fergus goes through in his relationship to Dil shows us, perhaps more than any other film in recent years, what it means to become children of a gracious God in a barbaric 20th century. Fergus is even willing in a Christ-like act to go to prison for the crime Dil has committed. The power of the Word made flesh, it seems, can energize not only someone who sits in a church pew, but also a thief on the cross, a Roman centurion, and a man who believed that a bullet in Jody's brain would help resolve the Irish troubles. Those who think the Bible was written for only the good are strongly urged to read it again. As Isak Dinesen writes, "Or should human beings allow Christ to have died on the cross for the sake of our toothaches?"

The crux of the movie is Fergus' crying for the wrongs he has done to others, and his discovery of his true nature. He finds that in his unconditional love for a strange person named Dil, his demons are exorcised and he is a free man, even while he is in prison. The power of "The Crying Game" is that through it we also weep for ourselves and for those we have left unloved, and perhaps begin to know what it is to be reborn a new human being. *M.*

Edward Huber is a sometime visitor to Ambler (Pa.) Church of the Brethren, where his wife is a member, and where pastor Ron Lutz is his friend.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER's *endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

Brethren

If you want to bring so
what is the commonal

by Marcia Press

When the Quinter Ministerial Alliance dropped its practice of sponsoring an annual community Thanksgiving service, a sense of loss was felt by this little Kansas town. Two years passed without a public Thanksgiving event beyond those held within congregations.

Last year, when the board of Quinter Church of the Brethren heard that the United Methodist congregations of the county were holding a joint service to celebrate Thanksgiving, moderator Winfred Inloes commented, "I guess we can't have a service for all the Brethren congregations." That comment led to the idea of holding a community Thanksgiving dinner.

But even the year before, Brethren had begun talking about "doing something together." Even though Quinter has a population of about 1,000, three of the five major Brethren bodies have a congregation in the town—the Church of

together

ethren groups together,
at will persuade them?

the Brethren, the Dunkard Brethren, and the Old German Baptist Brethren, all tracing their beginnings to Schwarzenau, Germany, and the Brethren movement begun there by Alexander Mack and others.

When the Brethren World Assembly was held in Elizabethtown, Pa., in July 1992 (see October 1992, "Brethren World Assembly: Behold, how Good and how Pleasant"), ministers and elders from the Quinter Brethren groups discussed the cooperation it represented and talked about the possibility of doing something together right at home.

That sounds easy enough, but although the five Brethren groups share a common early history, practices and emphases among them are diverse today.

But there is one common practice among all five groups that raises no questions: We all enjoy eating, and congregational meals are common events among us. That commonality provided a fertile bed for planting the idea of a Brethren community Thanksgiving meal in Quinter.

We held our meal last November 22. The reputation of Brethren as good cooks was upheld. Several long tables were heavily laden with dishes of traditional fare. Even after all the 280 Brethren went through the line once, there was plenty food left for those who wanted to taste the outcome of new and delicious sounding recipes. No one kept count, but many recipes were traded during that Thanksgiving meal.

Visiting started before the meal and continued long after the last dish was put away, as friends and relatives renewed old friendships. Several families had four generations present. Old German Baptist Brethren elder Paul Wolf commented, "I enjoyed so much visiting with old friends I hadn't seen for a long time. Two or three were older than me!"

Said Carole Crist, of the Church of the Brethren, "I feel that the Brethren of the Quinter community are the 'leaven in the loaf,' and it was a great pleasure to have all of us together in good felowship."

The youth ate in their own dining room, and had recreation together after the meal. "I really enjoyed being with school friends at a different gathering other than school," said Dunkard Brethren Erin Jamison, a high school senior. "And it was fun playing volleyball together."

Beyond the idea of a second dinner, Brethren from the three groups expressed interest in working together in disaster relief and other service projects that emphasize mutual aid. David Hendricks, Quinter Church of the Brethren pastor, commented about that: "All three congregations affirm the value of Christian fellowship. We give thanks for each other, and for the opportunity to give glory to God that we are able to share a potluck meal together. This may be a foretaste of the first fruits of the kingdom."

As we continued to warm in the afterglow of our Brethren community Thanksgiving dinner, we felt we had experienced the Christian bonding expressed in a familiar scripture: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise" (Gal. 3:28-29, RSV).

Opposite page: ***Colorful autumn leaf cut-outs float above the heavily laden food tables at Quinter's Brethren community Thanksgiving meal. Tieless and bearded, Church of the Brethren member Leon Neher appears to be identifying with his Dunkard Brethren tablemate, Sam Wolf. In the youth dining room, Ricki Swihart, Erin Jamison, and Jenny Stover enjoy their meal before heading outside for volleyball.*** *Below:* ***Ethel Whitmer, May Douglass, and Ruth Kesler marvel at the bounty, and consider asking for recipes of their favorite dishes.***

Marcia Press is church secretary at Quinter (Kan.) Church of the Brethren.

Bible helps for pastoral searc

by Eugene F. Roop

I had a rather painful visit with a pastor recently. He was struggling in his congregation.

"Where do you see the problem?"

"I don't know exactly. The congregation and I seem to just miss one another. We are really at odds, just not quite in sync."

John was raised Baptist and came to the Brethren a few years back by means of marriage and proximity to a Brethren congregation. He responded to the congregation's call for him to be the pastor on a part-time basis.

I did not know enough about the situation to give advice, so I just listened. But I do know that denominational tradition has a major impact on expectations for the pastor. Although he is a pastor's son, John has not had time to internalize the unique history of ministry among the Brethren. Nor, I suspect, has the congregation explored John's history with ministry. I am not surprised that he feels out of sync with members of the congregation who carry the Brethren heritage in their soul. Denominational heritage quietly, but powerfully, influences a congregation's view of ministry.

Denominational heritage is only one influence, however. Current culture often exerts as much sway as tradition. Pastors have to look, act, and sound like the culture says they should. The congregation wants somebody that its friends would recognize as a "pastor."

None of this is new. In ancient Israel, Amos apparently ran up against the religious and cultural expectations that his culture had of a prophet. He declared categorically: "I am no prophet, nor a prophet's son" (Amos 7:14). We call Amos a prophet because he fits the biblical image. But it was not a title he accepted. Nor could Amos easily redefine the public perception of the prophetic role. Such pictures exist in the culture. Public expectations, though changeable, powerfully affect the congregation's image of "the pastor" as any woman who is a minister knows.

Few churches would want to call either Ruth or Isaiah to their congregation as pastor. But part of what God does through the Bible is to raise new possibilities —possibilities that neither our heritage nor our culture provide.

Religious tradition in North America has tended to categorize the pastor in one of several basic types, with variations, of course.

The pastor as priest of salvation. The pastor/priest provides the road map and/or ritual by which Christians move through and beyond life into God's eternal realm.

The pastor as keeper of the culture and its ethics. The pastor provides the congregation with ethical guidelines and standards in civility, functioning as the community conscience.

The pastor as caregiver. The pastor cares for the congregation, staying in touch with the life of each member, reaching out with a healing or guiding touch as needed.

The pastor as counselor. The pastor, as a primary mental health professional, helps members negotiate the normal passages of life as well as the unexpected crises.

The pastor as entrepreneur. The pastor develops an energetic and exciting community. Such a pastor's congregation grows by the attractiveness of its program. It responds to the spiritual, physical, and social needs of the community.

Each of these pastoral types has much to commend it and each has its limitations as well. The Church of the Brethren has not allowed its view of ministry to be simply a product of heritage or a captive of culture. We seek to keep all of our life, including ministry, in dialog with the Bible.

But do not expect the Bible to sanctify or condemn any current pastoral job description. Rather, it may commend, correct or (more likely) supplement the contemporary definition of "pastor." One approach to the Bible is to look at biblical characters whose ministry raises new possibilities for the work of the pastor.

Take Ruth, for example, who had a ministry of friendship. Naomi, Ruth's mother-in-law, found herself with a choice between existence as a widow in a foreign land and life as a charity case on her ancestral soil. She chose the latter. God sent a friend. The text says nothing about Ruth's call or ordination, just her actions.

Ruth found Naomi angry about her poverty: "Call me no longer Naomi (Pleasant), call me Mara (Bitter). . . . I went away full, but the Lord has brought me back empty"(Ruth 1:20-21). Ruth's friendship led through grain fields and a

ommittees

secret nighttime rendezvous to a dramatic courtroom drama. As a result of Ruth's friendship, Naomi found her life restored by food and family.

The ministry of friendship is a biblical alternative to the pastor as caregiver or counselor. Obviously we need caregivers. A pastor needs to be able to recognize when a person needs professional counseling, but "friend" provides an alternative way to view that pastoral responsibility.

Friendship ministry is not just being a cordial person. In the manner of Ruth, the ministry of friendship walks with a person from pain into promise, often without awareness or applause. Ruth-type friendship happened when Jesus turned aside and told Zaccheus that he wanted to come for a visit. The Bible records no words of condemnation or even challenge directed at the tax collector, just the request to visit.

The ministry of Ruth does not take care of the wounded, but enables promise to emerge in midst of pain.

John records Jesus' call to a ministry of friendship: "No one has greater love than this, to lay down one's life for one's friends. . . . I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father" (John 15:13-15).

When I read those words, I hear the story of Ruth, the one who befriended a penniless widow, staying with her until she heard the women of the neighborhood say, "A son has been born to Naomi."

It may be a ministry that only a few people can do. But the pastor who befriends the congregation frees that congregation to befriend the world. And the world needs a friend.

The call of Isaiah, at least the one in chapter 6, portrays Isaiah volunteering for ministry. It is not clear that God really wanted Isaiah. Perhaps even God has a hard time turning down a volunteer. Isaiah's was not Ruth's ministry of friendship. God called Isaiah to be a poet.

We have long known that the biblical prophets bequeathed to us magnificent poetry. More recently, we have begun to recognize the importance of poetry, changing our picture of the prophets from angry preachers in the mode of American rivalism to marvel at the artistry of their divinely inspired poetry.

Isaiah comes to us as one of the Bible's premier poets. The poetry in the biblical book of Isaiah ranges from a tearful poem of betrayed love to the expectation that God will repair the infrastructure of the world.

> My beloved had a vineyard
> on a very fertile hill.
> He dug it and cleared it of stones,
> and planted it with choice vines;
> he built a watchtower in the midst of it,
> and hewed out a wine vat in it;
> he expected it to yield grapes,
> but it yielded wild grapes
> (Isa. 5:1b-2).
>
> A voice cries out:
> "In the wilderness prepare the way of the Lord,
> make straight in the desert a highway for our God.
> Every valley shall be lifted up,
> and every mountain and hill be made low;
> the uneven ground shall become level,
> and the rough places a plain
> (Isa. 40:3-4).

Our Church of the Brethren congregations are populated with lobbyists of various kinds. This keeps us in step with the crusading mentality of the culture. But crusades mostly manage to increase volume, generating social and spiritual sound and fury.

There may be a time for Christian crusades. It has happened before. But in this time when the culture calls for crusades, the church may need poets whose words reach through the numbness of emotional overload, poets who free us to cry—to cry about pernicious sin and persistent pain.

Ministry can use poets who help us not only to cry but to hope by reaching through the scheming and violence of the present, to imagine God's future. Ministry can use poets who picture the possibility of God repairing the world's infrastructure.

The poetic ministry of Jesus happened through his parables, simple stories about everyday life. These stories are seldom accompanied by much commentary, but they challenge the imagination and awaken hope.

In a world besieged by special interests and benumbed by competing crusades, the ministry of Isaiah provides a divinely inspired alternative for the pastor.

Few churches would want to call either Ruth or Isaiah to their congregation as pastor. But part of what God does through the Bible is to raise new possibilities—possibilities that neither our heritage nor our culture provide.

These are transition time's in pastoral ministry. That makes it difficult for pastors and for ministry training. Nevertheless, times of transition can be the best of all times, although certainly not the easiest. As we develop the pastoral role for the next generation, we will be well served if we stay in conversation with our Brethren heritage, our cultural context, and our biblical ancestors who minister to us through Jesus Christ our Lord.

Eugene F. Roop is president of Bethany Theological Seminary, Oak Brook, Ill.

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Letters

Bothered by measly offerings

The eagerly awaited August/September MESSENGER, with its Annual Conference coverage, arrived and I put aside everything to peruse it. Thanks to its staff for capturing so well for the rest of the church community the spirit and substance of those demanding days of seeking, worshiping, and celebrating.

Three paragraphs especially, on page 26, caught my attention. The 4,578 (average) worship attenders (plus others) spent $147,696 on Brethren Press and SERRV items, and quilts and wall hangings. Thus, each conferencegoer spent, on an average, at least $32.26. Yet, this same person *gave* an average of only $14.06 to the Conference offering, for the week.

In addition, conferencegoers must have spent an average of at least $400 each to get to Indianapolis and pay for food and lodging there.

As times have changed, so too, necessarily, has Annual Conference changed. Today, it costs too much to hold it, and it costs too much to attend it. Many who would attend, simply cannot. And some others' values dictate that the money it would take to attend Conference should go elsewhere, to alleviate human suffering.

That measly $14.06 "offering" really bothers me. What does it say about our priorities? What does it say about our real feeling about our church?

It's time to renew dialog, to rethink who we are, what values we teach, what values we live, and how Annual Confer-

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The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

ence might be restructured to be consistent with the simple life values that once were so meaningful, and to which many Brethren aspire, even now.

Elizabeth J. Rogers
Bemidji, Minn.

About letters

Because we have a very small magazine staff, we do not have time to acknowledge the receipt of "letters to the editor." Neither do we have time to engage in personal dialog with the writers, as sometimes we are asked to do.

Also, we do not have space to print all the letters we receive. We strive to present a representative sampling of what comes in, to present letters on as wide a range of topics as we can, and to limit the letters to those that respond either to items that the letter-writer has read in the magazine or to issues currently holding the attention of Brethren. This rules out general musings, promotion of causes, and "bulletin board" items.

All letters are subject to condensation and editing for clarification. Letters received with the admonition "Don't change a thing!" are not considered. Letters least subject to condensation and editing are those that are brief, consise, and clear (and free of grammar and spelling errors). Our note that we run each month on the opening page of "Letters" gives further advice to writers.

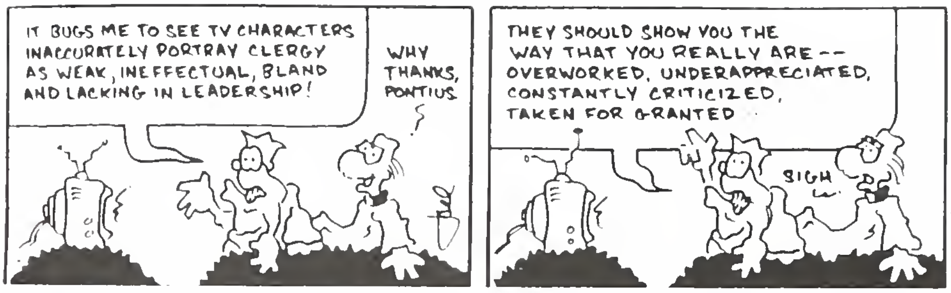
All letters are very much appreciated, because they provide a necessary gauge by which the staff measures the effectiveness of the magazine. Let us hear from you.

Watch your language

I agree with Ralph Detrick (see "No, Virginia, There's no Santa," April, page 30) in his abhorrence of the commercialized notion of Christmas and his insistence that parents be truthful to their children, as well as to all people. The

Pontius' Puddle

NOTICE Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*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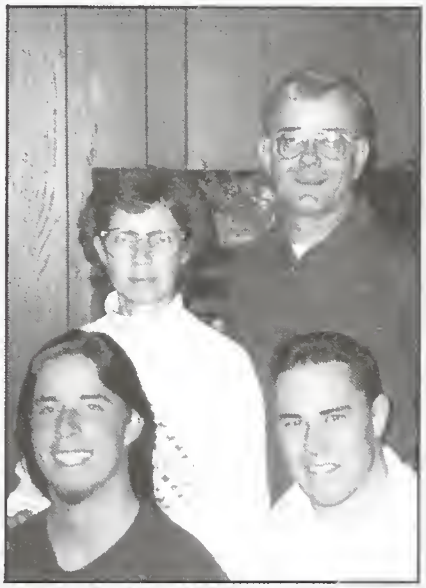

Mark Frazier, a sophomore at McPherson College (right front), poses with his brother Paul and parents, Rev. Glenn '67 and Mary Steele Frazier '67 of San Marcos, California.

"Mary and I received an appreciation for cultural diversity when Dr. Desmond Bittinger was president of McPherson during our student days. Since our son Mark is now attending McPherson, we continue to apreciate the college's commitment to working on global justice and peace issues."

-Rev. Glenn '67 and Mary Steele Frazier '67
Church of the Brethren
North County San Diego, California

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✂ . . . .

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same lack of clarity that Detrick refers to prevails in our approach to scripture, our heritage, and our life.

Just because something is true does not require that it be empirically verifiable. For example, I am confident of my wife's love for me. I know it is "true." But it is not "factual" or physically ascertained.

On the other hand, something could be absolutely "factual" and not be "true" in the sense that it corresponds to the values we hold important (weather statistics, for example).

This is a common but damaging category shift. It is the wrong category to ask whether my son's letter to me is factual. It is the wrong category to ask whether the evening's market report is truthful. We demean the significance of the "true" by asking if it is "actual."

I agree with Detrick that it is "Jesus who is real," and I agree that Santa is not an "actual, 'alive' person." But this does not make Santa (or the values represented by Santa) any less "real."

Nitpicking? No, this is more than word games. Our language is the chief way in which we communicate to our children and others. It also is a reflection of and molder of our thoughts. We need clearer distinctions—between true and false, not so much between real and true. For *truly*, is anything not *real*?

Tom Bryant
Empire, Calif.

Summer complaint

Brethren seem to lose their commitment toward supporting the Brotherhood Fund (General Fund) each summer, and need to be reminded that this fund pays for the programs that Annual Conference has approved. General secretary Don Miller, in his August/September column, reminds us that "normal cost increases add at least $200,000 to General Fund expenses every year."

Some districts and congregations emphasize tithing, which is good Old Testament teaching approved by our Lord. Paul told Christians to each "put aside some money, in proportion to what he has earned" (1 Cor. 16:2, GNB). Then he says, "I am not trying to relieve others by putting a burden on you; but since you have plenty at this time, it is only fair that you should help those who are in need. Then, when you are in need and they have plenty, they will help you. In this way both are treated equally" (2 Cor. 8:13-14, GNB).

Our stewardship problem arises when we enviously compare our income with those of similarly trained and experienced persons who receive a higher income.

Salary scale figures for pastors invite such envy-motivated comparisons. I object to such comparisons, but since they commonly are done, I ask this question to those "on scale": Would you care to ask pastors who are not "on scale" (so that their congregation is able

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PRESIDENT
Bridgewater College

Founded in 1880, Bridgewater is an undergraduate college of arts and sciences, enrolling about 1,000 students. It offers majors in 27 fields leading to the degrees of Bachelor of Arts and Bachelor of Science. The College is located in Bridgewater, Va., in the beautiful Shenandoah Valley, 125 miles southwest of Washington, D.C.

The academic program of Bridgewater College emphasizes a core of general studies required of all students, preparation for graduate and professional schools, and Christian values as a basis for constructive lives. The college is related to the Church of the Brethren.

The Search Committee invites nominations and applications for the position of President of the College. The new President will succeed Dr. Wayne F. Geisert, who has announced his retirement after long and distinguished service to this institution.

The President is the chief executive officer, responsible to the Board of Trustees for the overall administration of the College.

The Board considers the following to be essential qualifications for the new president:

- Successful managerial experience in an academic or other professional organization.
- A superior educational background that would enable the candidate to project a vision and articulate the importance of a private liberal arts college.
- The leadership qualities required to raise funds and enhance the reputation of the College.
- Religious convictions that are compatible with the goals of the College, which is affiliated with the Church of the Brethren.

Other qualifications that are desirable, but not essential:

- Experience as a trustee or senior administrator of a college similar to Bridgewater.
- A record of accomplishment in teaching and scholarship.
- Expertise in public relations, finance, and enrollment management.

Please send nominations, or letters of application and resumés by November 1, 1993, to:

James L. Keeler
Chairman, Search Committee
c/o WLR Foods, Inc.
P.O. Box 228
Hinton, VA 22831

Letters

to give regularly to the district, brotherhood, retirement homes, colleges, camps, and seminary) how they feel about subsidizing your salaries?

Instead of comparing *up*, compare *down* with those receiving less. How can we treat all Christians equally? Some families are living on less than $15,000 annually, and yet they are joyfully tithing. What level of giving should be anticipated from families making $50,000, so that all are treated equally?

Dean Kindy
North Manchester, Ind.

As if I were there

Thanks for the Annual Conference summary in the August/September MESSENGER. It was the best ever. I thought I "went."

B.J. Murdock
Fort Dodge, Iowa

Caring makes a congregation

Darren Cushman-Wood's provocative article, "The Power of Salvation"

CLASSIFIED ADS

ANNOUNCING—Peacemaker Congress 93-94, sponsored by Christian Peacemaker Teams, New Call to Peacemaking, and 20 supporting groups, Dec. 30-Jan. 2, in Chicago. Theme: Christian alternatives to a culture of violence. Main speakers: Michael Banks, African-American pastor from Bronx (N.Y.), Julie Garber, Editor of Brethren Press, and Bill Wylie Kellermann, peace activist, writer, teacher. 40 workshops. Saturday night concert by Susan Stark, Quaker singer-songwriter. All invited, young adults & college age emphasis. New York and Pennsylvania travel by Peace Train. Phone (312) 455-1199, or write P.O. Box 6508, Chicago, IL 60680.

CELEBRATION—100th Anniversary of Topeka (Kan.) Church of the Brethren will be celebrated November 13-14. 100th Anniversary History Book available mid-October. Price $19.95 plus $4 shipping. Send advance orders with check to: Nancy L. Brooks, Treasurer, 170 N.E. 82nd St., Topeka, KS 66617.

MEDICAL—Busy family practice available in beautiful Shenandoah Valley, Va. Strong Brethren/Mennonite community. Tel. John T. Glick MD (703) 896-1361, or William J. Hotchkiss MD (703) 896-1351 evenings and weekends. Write Glick-Hotchkiss Clinic, P.O. Box 397, Broadway, VA 22815.

SINGLES—BVS projects, offering adventure, work, and spiritual growth. Looking for one whose interests include advocating justice, working for peace, serving basic human needs, and maintaining the integrity of creation. Seeking 18-80 year old Mr. or Ms. Right with desire for one or more year commitment serving God by giving oneself to others. Applicants should be free-spirited, desire simple life, be prepared to grow in social awareness. Willingness to experience life to fullest through service expected. For info. packet, contact BVS recruitment, 1451 Dundee Ave., Elgin, IL 60120, Tel. (800) 323-8039 or (708) 742-5100.

TRAVEL—Photo safari to world renowned big game parks of Kenya and Tanzania, July 22-Aug. 7, 1994. Tour Nairobi, Mombasa, Tree Lodge, Mari Mara, Serengeti, and Africa's "Garden of Eden." For info. write J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host tour to Israel and Egypt. Aug. 8-18, 1994. 11-day tour incl. travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For info. write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947.

TRAVEL—Enjoy beautiful spring in British Isles. Tour May 11–26, 1993. England, Wales, Scotland by chartered coach, train. Itinerary ideal for second and third visits or your first visit to land of princes and queens, castles and palaces. Tour China in fall of 1993. Request info. on either of these tours. We give you more for less. Rothrock Tours, 502 Charles, McPherson, KS 67460.

WANTED—Readers for the MECC NewsReport. Published by Middle East Council of Churches. Highlights news and perspectives from churches and Christians in region. Free sample copies and subscription info. available from Africa & Middle East office. Tel. (800) 323-8039.

WANTED—Camp manager or couple to manage Camp Colorado in Pike National Forest. 40 minutes from Denver or Colorado Sprgs. From Memorial Day to Labor Day 1994. Camp located on 85 forested acres. Features swimming pool, hiking trails, 6 dorms, dining hall, recreation bldg. Camp has 4 wks. of Brethren-sponsored camps and is rented remainder of season to Brethren churches and family reunion groups. Duties incl. purchasing supplies, cleaning, and repairing camp. Altitude of camp 7,500 ft. Applicants should be in good physical shape. Salary $1,000 a month. Inclds. 2-bdrm. cabin, utilities. Interested parties contact Ron Achilles, Rt. 1, Box 143, Quinter, KS 67752. Tel. (913) 754-2322.

WANTED—Suburban Denver, Prince of Peace Church of the Brethren seeks experienced pastor with proven record of church growth, renewal, w/ strengths in worship, spiritual leadership. Capable of providing pastoral care for congregation. Supportive and financially strong congregation in economically growing community. Great challenge, in beautiful setting. Beginning two-year contract, excellent $45,000 a year, plus package. Send inquiries and profile to Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227. Tel. (303) 985-5737.

(August/September, page 28), is one to which everyone should give serious thought.

I grew up poor and a non-Christian. My family's life was drinking, women, and having a good time. Even though we were very poor people, anyone needing a bed at our home was never refused. Food was shared with needy neighbors. A person needing compassion was embraced and heard.

In the evenings, many a porch stoop had a group of people on it, talking about things that mattered. Prejudice was not at issue. There were blacks and whites, poor and middle-income people. Christians and non-Christians gathered together. We often began our morning by carrying a cup of tea outside and chatting with our neighbors in adjoining yards.

In the midst of that poor and raw life, the elements of caring always were present. They were elements that many churches today don't have, but should have. They are elements that would encourage many people to be part of a church.

Many congregations today show a lack of commitment. There often is little compassion and caring shown to neighbors or even to fellow church members.

Is the congregation today viewed as just another organization demanding a block of time in one's life? If so, how can it be changed?

The answer is simple. Jesus made his ministry simple. It was not glorified with programs and meetings. He presented short messages to his people and invited them to spread his message. Jesus was *among* the people, sharing God's message and embracing those whose hearts and lives were open to that embrace. He also ate and fellowshipped with those who were not considered righteous by the Jews.

There are many, many lonely people today, needing someone to listen to them, hold them, embrace them, and care about them. Instead of finding solace in the church, these people are searching for comfort outside it. But these are people who need to be cared for and *valued* within the church. That is what would turn things around.

When we turn away from people around us who are hurting, we are, in fact, turning away from Jesus. We are to expose our lives to one another and yield our hearts to the Lord.

Georgie Heisey
Millersville, Pa.

From the General Secretary

No creed but the New Testament

We Brethren pride ourselves in having "no creed but the New Testament." This allows us to be open to new truth while remaining solidly biblical; to be instructed anew by God in every generation, indeed, in every new day. So we Brethren at our best have a sense of God moving with us, showing the way of being; not bound by yesterday's formulations, but sensitive to the new being in our midst.

However, non-creedalism also has its problems, for it resists any effort to capsule what we believe. Any such summary runs the risk of becoming a creed. The "Brethren card" of the early part of this century became a creed for many. Unfortunately, our resistance to summarizing what we believe makes it difficult to communicate our belief to others.

We Brethren often are reluctant to engage others in a discussion about what we believe. In part, that may be because we understand faith to be more a way of living than a way of talking. Our reluctance, however, also comes from our not knowing what to say. Hesitant as we are to capsule our faith, we find it difficult to give a summary to anyone who may be interested. Indeed, if we are not reading the New Testament daily, we, ourselves, may not know what we believe.

One of the formative books for Brethren is radical pietist Gottfried Arnold's *History of Church and Heresy*. Arnold's thesis was that through the years, from the time of the early church, the heretics often were the most faithful to Jesus Christ. Creeds were the instruments of persecution, because those who did not agree with the creeds often were tortured and sometimes executed. Arnold believed that the church could be delivered from such violence by becoming non-creedal. The early Brethren followed him in this conviction.

However, objecting to creeds did not mean objecting to Christian belief. The Brethren three-fold immersion baptism points to belief in the Trinity. Accepting the Lordship of Christ and following Christ's ordinances, communing through the love feast and feet washing, living a life of non resistance to evil, caring for those who suffer, and hearing the counsel of the church were all beliefs of the early Brethren. So was the belief in "no creed but the New Testament." Mack and others were willing to proclaim these beliefs. Non-creedalism does not mean unwillingness to express our convictions. It means, rather, unwillingness to use our belief in a violent way, as well as willingness to revise our beliefs in worship, Bible study, and conversation with other believers.

There is great value in non-creedalism. Actually, our view is more properly called New Testament creedalism, for we hold that the New Testament is our creed. Therefore, we should be more forthright in expressing what we believe. Indeed, we should develop good summaries of what we believe. Such expressions help us to speak to those who are interested. If we are to be more evangelistic we must be able to be "ready to give a reason for the faith that lies within us."

We should never use our belief to justify violence, a serious problem of creedalism. And we always should be willing to be instructed in new truths as we worship, study the New Testament, and converse with other believers. We should never let our words replace the Christ-like way of life. But we always should be willing to summarize and proclaim what we believe. "No creed but the New Testament" is meant to enrich our expression of faith.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

Turning Points

New Members

Agape, N. Ind.: Marvin Atkinson, Ray & Becky Imhoff, Brian & Lisa Miller
Akron, S/C Ind.: Laura Whistler
Antelope Park, W. Plains: Sarah Lewis
Arlington, Mid-Atl.: Karla Boyers
Bachelor Run, S/C Ind.: Stephanie Ruemler
Bassett, Virlina: Donnie Deal, Doug & Debbie Jones, Michele Summerlin
Bear Creek, S. Ohio: April Angel, Talene & Christin Brown, Stephen, Rhonda, Micah & Amber Cassel, Alison Cole, Ron & Patty Crickmore, Patricia, Harmony & Sarah Erbaugh, Mark & Mollie Magee, Taria Meade, Sara Patterson
Beaver Dam, Mid-Atl.: Kriss Moxley
Beaverton, Mich.: Katie De Cristi, Ottamar McKimmy, Sandra & David Waldo
Bradford, S. Ohio: Jesse Christophel, Robert Livingston, Joshua Kiser, Brandy Mead, Ken Sargent, James Welbaum
Burnettsville, S/C Ind.: Eileen Bixler, Mildred Musall
Carlisle First, S. Pa.: Dave & Karen Bailey, Brian & Susan Gehman
Cedar Lake, N. Ind.: Eric Aschleman, Lexi Shankster, Joshua Shown, Erica Sweitzer
Champaign, Ill./Wis.: Barbara & Benjamin Baker, James Drook
Christ the Servant, Atl. S.E.: Joseph, Linda, Timothy & Daniel Caporal, Nancy Crutchfield, Katie Dobert, Lynn, Ruth & Amy Fledderjohn, Joe Frazier, Denise John, John, Martha, Julia & William Kilmer, Annie Manning, Joshua McInnis, Daniel & Lorraine Shepherd
East Fairview, Atl. N.E.: Ken Millhouse
Eaton, S. Ohio: Debbie Heil, Ralph & Doris Lunsford, Mark & Joy Yeazel, Charles & Kathy Rinehart, Charles & Carolyn Rodeffer
Eel River, S/C Ind.: Ashley Bouse, Kari Cox
Elkhart Valley, N. Ind.: Tonja and Jeff Stern-Gilbert
Faith Community, S. Pa.: Herbert & Ruth Aldrich, James & Betty Arnold, Robert & Mary Jane Dunkin, Ruth Delano, Alverda Lerew, Blanche Martin, Ruth Shaffer, Goldie Sterner
Garbers, Shen.: Carroll & Doris Lambert, Sharon Moyers, Graham & Anne Packett, Philip Wimer
Garden City, W. Plains: Todd Brooks
Green Tree, Atl. N.E.: Linda Daywalt, Kathleen Podurgiel
Greenville, S. Ohio: Edith House, Justin North
Heidelberg, Atl. N.E.: Linda Balsbaugh, Stacy Dennis, Jessica Gibson, Karen Heisey, Matthew Rogers, Neil & Rachael Witman
Huntington, S/C Ind.: Joyce Dillon, Sara Kunze
Keyser, W. Marva: Elsie David, Kim Keplinger, Preston Miller, Juanita Reeves
Lampeter, Atl. N.E.: Mark & MariAlice Cunningham, Mervin & Nadine Keener, Gregory & Tamara Miller, J. Donald & Roxene Myer, Roberta Schwab, Dennis & Angel Willard
Lancaster, Atl. N.E.: Todd Bookman, Jennifer Bowman, Jessica Chillas, Grace Crimmins, Curtis & Anna Dubble, Matt Enders, Meg Fuchs, Audrey Groff, Lyle Hosler, Lisa Hufford, Richard & Priscilla Hurter, George Illig, Dorothy Kaetz, Loren & Eleanor Nedrow, Doug Shank, Brian & Mary Snyder, Michelle Trick
Lewiston, Atl. N.E.: Lonita Fahnestock, Dale & Lise Harrington, Corey Poulin, Brian Weaver
Lewiston, N. Plains: Penny Wilson
Liberty Mills, N. Ind.: Tabby Gullett, Missy Shrider, Mike Sites, James Spahn, Allen, Karen & Bret Young
Manchester, S/C Ind.: Victor & Lucille Bendsen, Robert, Martha & Joe Bowman, Anne Clark, Allen & Joan Deeter, James & Dorothy Mason, David & Renee McFadden, Hubert & Alice Newcomer, Andrew & Sally Rich, Louise Shively, Paul & Ella Mae Weaver
Maple Grove, N. Ohio: Bill Brindle
Mechanic Grove, Atl. N.E.: Joe Axe, Mike Bollinger, Laurie Kreider, Matt Rutt
Memorial, M. Pa.: Betsy Baker, Jean Harshbarger, Patricia Hinish
Middle Creek, Atl. N.E.: Geraldine Boll, Jere & Juanita Cassel, William & Orpha Ecenroad, Joseph Foster, Kevin Hess, Allen, Sharon, Daniel & Steve Kline, Daniel Nolt
Moler Avenue, Mid-Atl.: Stephanie Allen, Michael Duncan, Robert Edmonds, Autumn Kearns, Sommer Kelley, Melondy Sheppard, Erica Swartz
Mount Pleasant, N. Ohio: Logan Barnby, Nicole Lupica, Brett & Julie Mills
New Paris, N. Ind.: Rhonda Bixler, Joshua Haviland, Christopher, Stephanie, Fred & Nancy Michael, Justin Miller, Elliott Schrock, Angela, Nathan & Joshua Steffen, Candi Weirich, Casie Whitehead
New Carlisle, S. Ohio: James Buckles
Ninth Street (Roanoke), Virlina: Sherry Caldwell, Jack & Mary Davis, Daniel, Lowell & Alice Foutz, Jane Crouch, Charles & Lynn Flora, Emily & Jason Hartman, Amanda Johnson, Rosa Lackey, Betty Stoneman, Dorothy Tuck, Lisa Updike, Freddie Wilson
Nokesville, Mid-Atl.: Beulah Brown, Jesse Edenhart, Joshua Evans, Jeremy Furr, Jennifer & John Heddings, Tina Herring, Meghan & Heather McClure, Ryan & Steven Miller, Adam Nelson, Tracey Pittman, Susan Weimer
Northview, S/C Ind.: Marjorie & Bob Shackelford
Oak Grove, Virlina: Ben Foutz, Adrea Lucas, Karin & Nathan Musselman, Barbara Smith,
Parker Ford, Atl. N.E.: Michele Ewing, Barbara & William Garrett, Joanne McHugh, William McKee, Donald Trauger, David Weaver, Greg Willauer
Parsons, W. Plains: Gary Kallenberger, Dean, Elma & Brandon Smith, Stacey Taylor
Peters Creek, Virlina: Ethel & Elwood Dennison, Karen Eichenbaum, Lee & Sharon Linkous
Petersburg Memorial, W. Marva: Jeannette & Denisel Barger, Stephiner Hedrick, Charles, Dustin & Helene Twigg
Pittsburg, S/C Ind.: Terry Vaught, Weldon & Joyce Whitman
Pleasant View, N. Ohio: Curt, Mary & Tyler Griffin, Susie, Erin & Jodi Sawmiller
Ridgely, Mid-Atl.: Joshua & Brenda Judy, Stanley Ferguson
Roann, S/C Ind.: Brandi Alspach, Bill, Peggy & Sarah Bussard, Rhonda Carr, Gina & Chad Cussen, Wendy Hagan, Joshua Henson, Amy Hoppes, Greg Montel, Heather Sinclair, Erica Slisher, Laura Snyder, Bryan & Tim Williams
Roanoke, S. Plains: James & Jackie Balmer, Karli Davis, Brent, Norma & Melani McGee, Matt Prejean
Salem, W. Plains: Fay & Sara Carey, Becky Gast, Tony Kluss, Nicholas Reimann
Salkum Community, Ore./Wash.: Willy DeWeese, Rob McKellip, Bernadine Muller, Darrell & Judy Peterson, Christina Smith
Sebring, Atl. S.E.: Lynette Bassett, Jane Cassell, Fauna Keppen, Marvin & Carolyn Miller, Julie Osborn
South Waterloo, N. Plains: Amy Dettmer
Staunton, Shen.: Nancy & Sandra Baker, Oren & Mazie Gilbert, Hazel Hall, Earl, Linda, Michelle & Mealnie Mitts, Maxine McCutchen, Randall Mooneyham, Jerry & Bernice Ruff, Alexander Smith, Laura & Fred Wilkerson
Summit, Shen.: Wade & Almeda Kiser, Tracey & Elizabeth Ludwig, Nancy Michael, Lisa Slaven, Shannon Shifflett
Union Center, N. Ind.: John & Phyllis Carter, Dustin & Jamie Gill, Matthew Hahn
Virden, Ill./Wis.: Eric Boston, Grant Crawford, Marcia & Ross Mortimer, Bethany Peters, Melisa Royer, Laura Sharp, Melissa Skelton
Wakarusa, N. Ind.: Doris Lambert
Waynesboro, Shen.: Wendy Campbell, Amber Conner, Caroline & Shawn Cook, Jason Dowd, Cara Garber, Joseph Leggette, Joy Nobles, Shawn Pannell, James Parrish, Sandra Royals, Martha Shafer, Phyllis Stephens, Eleanor Van Buren, Sara Weese
Westminster, Mid-Atl.: Terry, Jennifer, Tracey, Troy & Louise Borneman, Paul & Eleanor Derstine, Keith Gray, Richard & Deborah Johnson, David & Kathy Miller, Derek & Heather Pospisil, Paul Stretton
White Oak, Atl. N.E.: Kimberly Martin, Polly & Steve Petersheim, Randall Weaver, James & Theresa Weidman, David Wenger
Woodbury, M. Pa.: Linda, Jessica, Ralph & Ryan Keller, Josh Martin
York, S. Pa.: Joel Baldwin, Vicki Lehman, Bruce & Jackie Markey, Melissa Miller
York Center, Ill./Wis.: Karen Lease, Joe Park, Lani Wright, Joel Ulrich

208th BVS Orientation Unit

(Orientation completed August 25)
Frey, Kenneth, Mercersburg, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Frey, Anna, Mercersburg, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Horning, Glenn, Newmanstown, Pa., to Good Shepherd Food Bank, Lewiston, Me.
Horning, Elaine, Newmanstown, Pa., to Good Shepherd Food Bank, Lewiston, Me.
Keller, Martha, Leeds, Me., to Wayside Cross Rescue Mission, Aurora, Ill.
Lehigh, East Berlin, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Long, Holly, Greencastle, Pa., to Hospital Castañer, Castañer, P.R.
Myer, Scott, Middleburg, Pa., to Good Shepherd Food Bank, Lewiston, Me.
Reed, Beth, Manheim, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Shank, Hagerstown, Md., to Good Shepherd Food Bank, Lewiston, Me.
Stoner, Jeffrey, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Me.

Licensing/ Ordination

Barragan, Lupe, licensed July, 31, 1993, La Mission De Jesus, Pac. S.W.
Berlanga, Narda, licensed July 31, 1993, La Mission De Jesus, Pac. S.W.
Blanco, Martin, licensed July 31, 1993, La Mission De Jesus, Pac. S.W.
Carter, Jeffrey William, licensed Aug. 15, 1993, Westminster, Mid-Atl.
Collins, John Wayne, licensed Sept. 19, 1992, Mount Hermon, Virlina
Fisher, Barbara Louise, ordination received July 23, 1993, Miami First, Atl. S.E.
Fisher, Travis F., ordination received July 23, 1993, Miami First, Atl. S.E.
Guilliams, William D., ordination received Mar. 13, 1993, Bethel, N. Ohio
Karpenske, Jack D., ordination received July 31, 1993, Lynchburg, Virlina
Mahon, Charles, licensed Feb. 20, 1993, Roxbury, W. Pa.
Romero, Gilbert Jr., ordained May, 8, 1993, Bella Vista, Pac. S.W.
Schneiders, Tony, licensed June 12, 1993, Salem Community, W. Plains
Wheeland, Frank E., ordained June 5, 1993, Black Valley, M. Pa.

Pastoral Placements

Barnum-Steggerda, Daniel, from Christian Church Uniting, Virlina, to Daleville, Virlina
Bomberger, Kenneth, Mingo/ Royersford, Atl. N.E., from interim to coordinating pastor
Bruney, Jon Gary, from other denomination to Camp Creek, N. Ind.
Custer, Jan, from Boiling Springs, S. Pa., to Huntsdale, S. Pa.
Norris, Esther, from secular to Garden City, W. Plains
Norris, Samuel, Ottumwa, N. Plains, to Garden City, W. Plains

Wedding Anniversaries

Allen, Donald and Betty, Perry, Iowa, 50
Almarode, Melvin and Louise, Waynesboro, Va., 50
Anstine, Charles and Lela, Hartville, Ohio, 65
Baker, Lucille and Jim, Martinsburg, Pa., 55
Barkley, Meredith and Minnie, Davidsville, Pa., 50
Biss, Louise and Theodore, Waynesboro, Pa., 50
Blocher, Kenneth and Ruth, Greenville, Ohio, 65
Bollinger, Abram and Ruth, Lititz, Pa., 50
Breidenbaugh, Lewis and Edna, Glen Arm, Md., 60
Brown, Claude and Jean, Palmyra, Pa., 60
Buckle, Wayne and Wilma, Falls Church, Va., 50
Burket, Herman and Mae, Martinsburg, Pa., 60
Carter, Harold and Velma,

Oreland, Pa., 50
Cheal, Clifford and Ila, Lansing, Mich., 50
Clark, Richard and Pat. North Liberty, Ind., 50
Cook, Maurice and Esther, Lacey, Wash., 65
Crim, Kenneth and Virginia, Greenville, Ohio, 50
Crist, Galen and Anna, Bridgewater, Va., 50
Crist, William and Lillian, Lynchburg, Va., 60
Driskill, Lewis and Doris, Lynchburg, Va., 50
Eisele, Albert and Bertha, Lincoln, Neb., 65
Elliott, Carl and Nettie, Hanover, Pa., 50
Emley, Harvey and Ramah, La Verne, Calif., 65
Erbaugh, Wilfred and Opel, New Carlisle, Ohio, 50
Faus, Jay and Verna, Manheim, Pa., 50
Fitzwater, Walter and Evalena, Oakwood, Ohio, 50
Foulke, Ray and Grace, Quakertown, Pa., 50
Francy, Leonard and Margaret, Winlock, Wash., 50
Funderburg, Wilmer and Rachel, New Carlisle, Ohio, 50
Godfrey, Katie and Sterling, Dallastown, Pa., 50
Guyer, Edward and Mary, Roaring Springs, Pa., 55
Hallman, George and Dorothy, Mont Clare, Pa., 55
Hanft, Paul and Blanche, Hartville, Ohio, 50
Harley, Chester and Kathleen, Greenville, Ohio, 55
Heddings, Jesse and Alda, Catlett, Va., 50
Hedrick, Glen and Mary, Baltimore, Md., 50
Heindel, George and Ruby, York, Pa., 55
Heiny, Wayne and Martha. Modesto, Calif., 60
Heitz, Emory and Eunice, Garrett, Ind., 50
Hosler, Marlin and Mae, Manheim, Pa., 50
Keim, Charles and Ruth. Davidsville, Pa., 50
Kiger, Clark and Mildred, Lynchburg, Va., 60
Kipp, John and Clara, Quakertown, Pa., 55
Koehler, Christian and Eva, Lititz, Pa., 71
Kramer, LeRoy and Nina, Springfield, Pa., 50
Krommes, Henry and Mabel, Jeromesville, Ohio, 55
Landis, Marion and Marie, Dayton, Ohio, 60
Lauver, Wilbur and Florence, Ottawa, Kan., 65
Leasure, Fred and Jean, Silver Lake, Ind., 50
Long, John and Inez, York, Pa., 50
Loucks, Otis and Helen, Goshen, Ind., 55
Love, Robert and Bernice, Pottstown, Pa., 55
Marker, J.C. and Helen, Mears, Mich., 50
Mason, Floyd and Kathryn, Bridgewater, Va., 50
Metzger, Earl and Clara, Dayton, Ohio, 65
Miller, Addison and Barbara, Ludington, Mich., 50
Miller, George and Edna, Bridgewater, Va., 65
Mills, Calvin and Colleen, Garden City, Kan., 50
Moyer, Glen and Mabel, Greenville, Ohio, 70
Overly, Richard and Ruth, Atwater, Ohio, 50
Pheniy, Philip and Gena, Bridgewater, Va., 50
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Bassett, Ruby, 81, Windber, Pa., July 28, 1993
Blough, Mae, 94, La Verne, Calif., May 12, 1993
Bohn, Katherine, 84, Linwood, Md., Aug. 16, 1993
Bollinger, Elsie, 88, Sebring, Fla., July 13, 1993
Bollinger, Edward, 93, Lancaster, Pa., Aug. 1, 1993
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Rittenhouse, Frank, 79, Timonium, Md., Aug. 16, 1993
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Rummel, Paul, 95, Lancaster, Pa., July 21, 1993
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Seese, Earl, 88, Sebring, Fla., July 22, 1993
Shenberger, Dennis, 92, Ashland, Ohio, May 21, 1993
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Wine, Galen, 83, Roanoke, Va., Feb. 24, 1993
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Wolgemuth, Herbert, 91, Manheim, Pa., May 15, 1993
Woods, Roy, 80, Eaton, Ohio, Nov. 5, 1992
Wright, Bessie, 94, Lynchburg, Va., June 9, 1993
York, Fred, 98, Dallas Center, Iowa, Aug. 16, 1993

Fielding the phone calls

Here at the Church of the Brethren General Offices in Elgin, Ill., the telephone switchboard operates from 8 a.m. to 4:30 p.m., Monday through Friday. No receptionist is on duty evenings, nights, weekends, and holidays.

While the switchboard is closed, a general "Avon lady" *Ding-dong!* sounds throughout the building when a calls comes in. Anyone happening to be working during that time can pick up the call on any extension. Some of us are inclined to answer, and others are not. It can be a nuisance when you are trying to concentrate on something. For some reason, many of the calls are "wrong numbers," which puzzles me, since 742-5100 is just another ordinary number. Some people suggest it's because our number must be close to some other number. But that doesn't make a bit of sense to me, since every telephone number in the world surely is just one digit away from being another number.

Aside from the likelihood of answering a wrong number and having the caller hang up with no comment, there are all the callers who put questions to you that you are ill-prepared to answer readily. I cannot talk glibly about Brethren Press inventory, for example, or discuss BVS opportunities, rehearse the general secretary's itinerary, or negotiate insurance policies for Brethren Benefit Trust. But most callers figure that if you answered the phone, you must be some sort of spokesman for the outfit.

And often I pick up calls from persons who incorrectly have assumed they are calling a Church of the Brethren congregation, particularly Elgin's Highland Avenue church. ("What time is the wedding reception there this afternoon?")

Late on Saturday night, a woman called and told me that she was looking for a church to attend next day and wondered what we were like. I explained that she had reached the worldwide headquarters of a denomination, not a congregation. Unfazed, the woman asked then what we believed as a denomination. Perhaps we were the same as the Plymouth Brethren. I assured her we were neither the Plymouth Brethren nor like them (and I didn't add "We are a lot like the Mennonites").

I mentioned several of our characteristics and then, because I had been interrupted while working on this editorial, I told the inquirer that we Brethren prefer to be in world trouble spots, where people are suffering or oppressed, or where people are working at peaceful resolution of conflicts.

I thought this would satisfy the caller, but my last statement seemed to intrigue her. "Tell me more about that," she requested. Wanting to get back to my work, I almost said, "Look, lady. It's 11 p.m., and I'm busy. If you want to learn more, get off the line and let me finish this editorial. I'll fax you a copy Monday morning."

But, keeping my best foot forward in my daunting role as the sole spokesman for the denomination, I indulged the good woman a bit further. "Right now, for example, there are some Brethren in the Gaza Strip, living with Palestinians to witness their lives of oppression under Israeli rule. That's one way we Brethren identify with oppressed people.

"Or here's another example: We have Brethren workers in Africa living alongside southern Sudanese who are suffering from displacement by a civil war. And, as a matter of fact, my magazine's managing editor is right now on a temporary assignment in Washington, working to get media and congressional attention focused on Sudan.

"Take Haiti, which is in turmoil over the planned return of its exiled president. One of our Brethren volunteers was worshiping in a Port-au-Prince church with Haitian friends when goons came into the service and assassinated one of the worshipers.

"Then there's El Salvador, where a group of Brethren young adults went recently to live and work for a couple of weeks among Salvadoran villagers just returned from refugee camps spawned by civil strife.

"Our Juniata College right now is hosting a seminar for United Nations diplomats and world scholars learning how to negotiate arms control agreements and peacefully resolve disputes between developing nations.

"Even our denomination's general secretary gets into the act. He had to rush from Iowa, where he was personally helping in flood relief, to attend the Israeli/PLO peace accord signing in . . . "

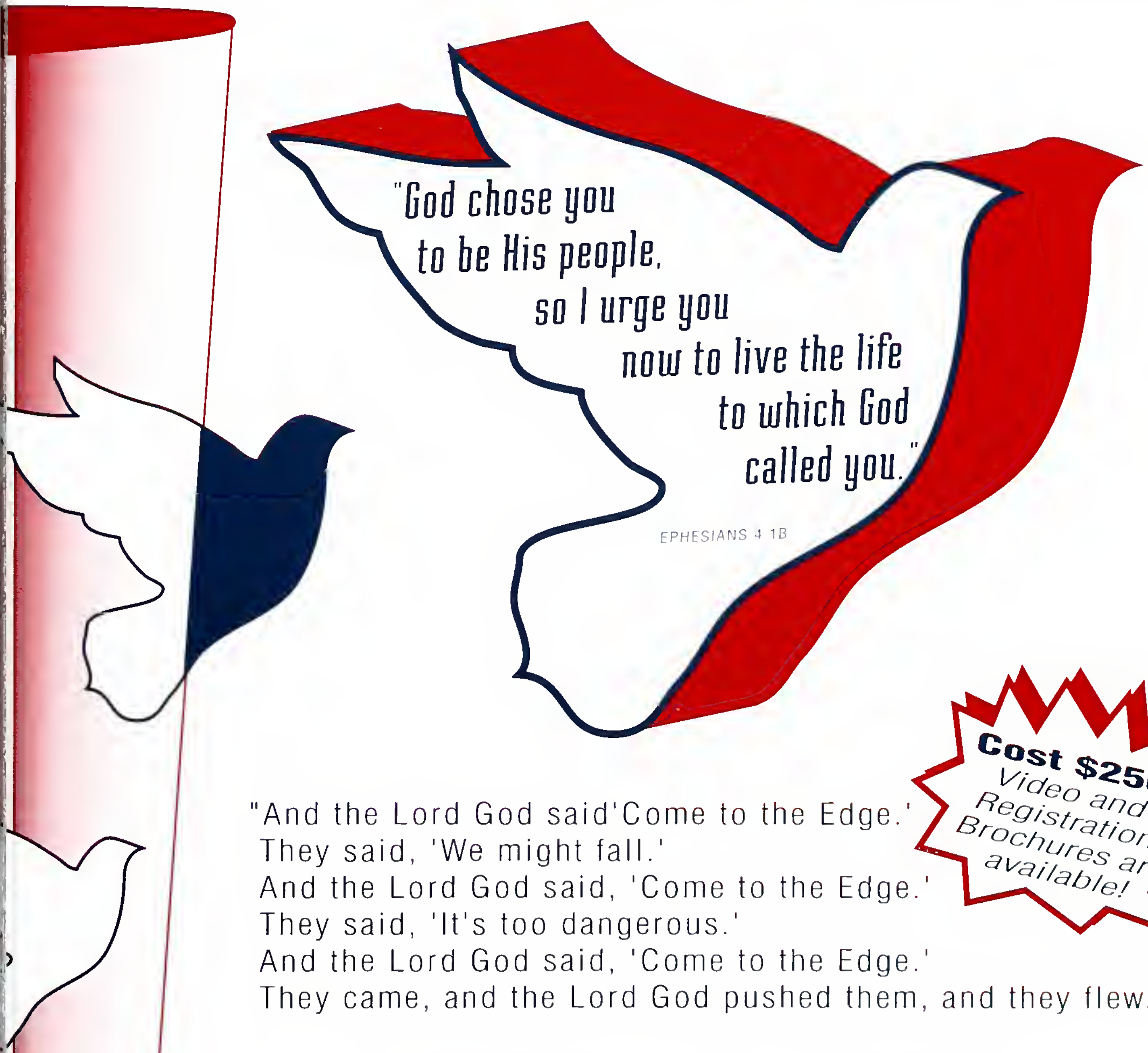
My caller interrupted me at that point. "That sounds interesting. How does that fit in with what you Brethren believe, though?"

I tried to explain that we Brethren believe in being a Christian witness, whether or not we are directly impacting political or societal ills. But I suppose my caller was growing a bit weary, or perhaps concerned about the phone bill. She interrupted again: "How do I get to that Highland Avenue church?" I gave her the address and phone number. And I looked for her next morning.

I didn't spot her. Maybe my directions were faulty. Maybe, in lieu of coming to church, she already was off somewhere being a presence. All I know is that it's Monday morning, and I still don't have my editorial written.—K.T.

1994 NATIONAL YOUTH CONFERENCE

Come to the Edge, Claim the Call



"God chose you
to be His people,
so I urge you
now to live the life
to which God
called you."

EPHESIANS 4 1B

Cost $250
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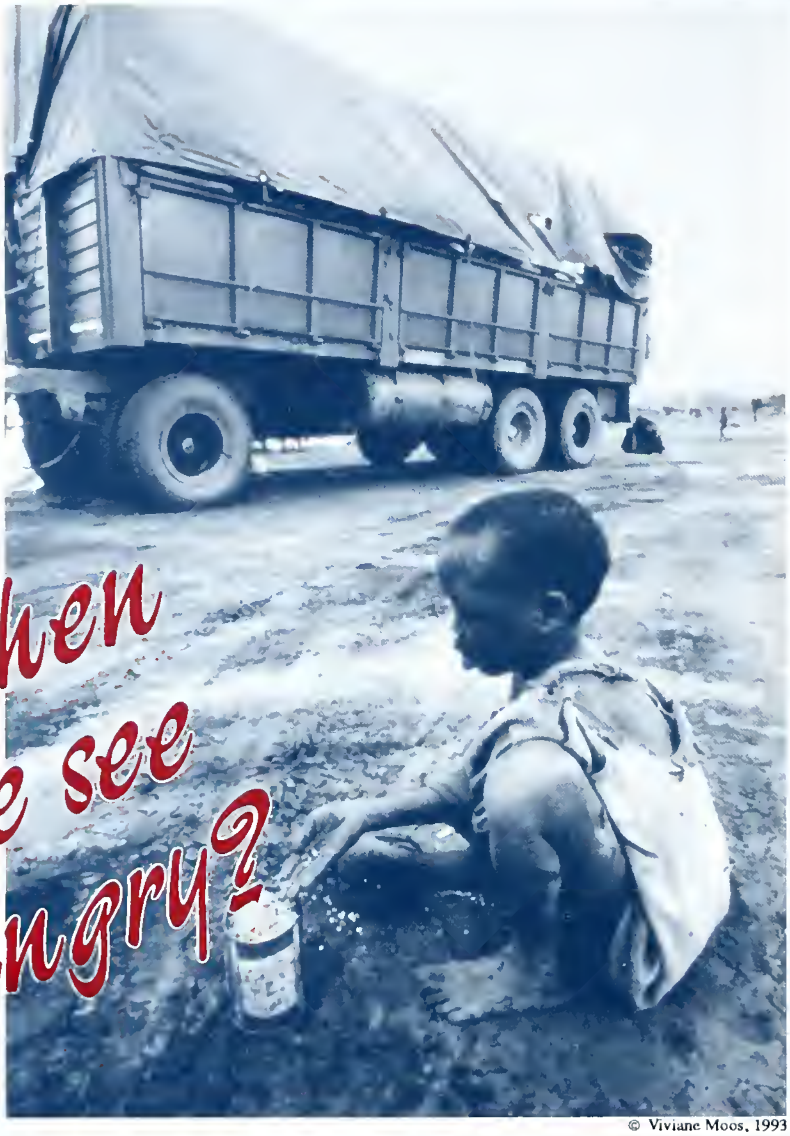
"And the Lord God said'Come to the Edge.'
They said, 'We might fall.'
And the Lord God said, 'Come to the Edge.'
They said, 'It's too dangerous.'
And the Lord God said, 'Come to the Edge.'
They came, and the Lord God pushed them, and they flew.

July 26-31, 1994
Colorado State University
Fort Collins, Colorado

For more information contact: Shawn Replogle, NYC Coordinator,
1451 Dundee Ave., Elgin, IL 60120, (708) 742-5100


Lord, when did we see you hungry?

© Viviane Moos, 1993

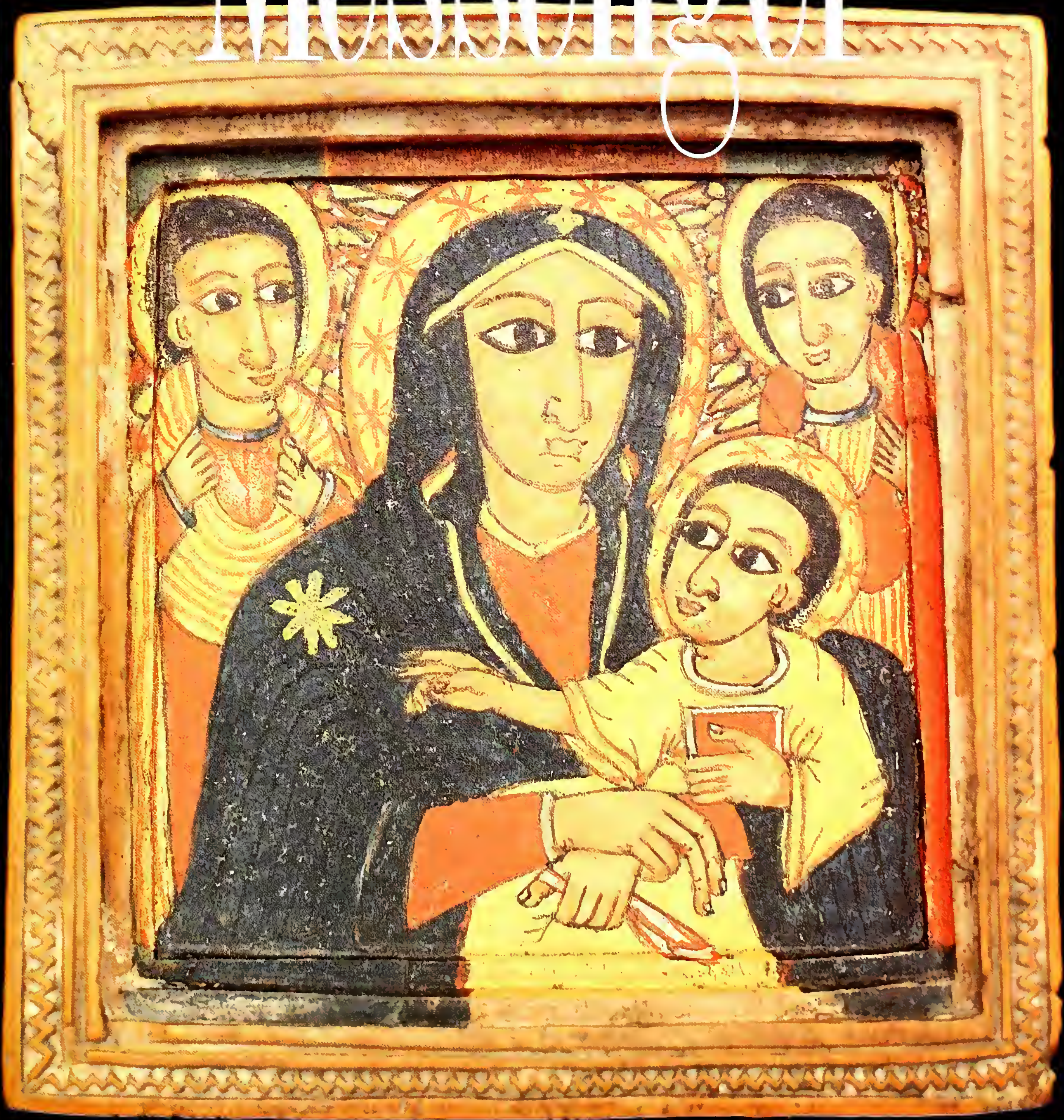
In Sudan, the lives of seven million persons are at risk because of civil war and drought. By giving to the Global Food Crisis Fund you share both food and hope.

GLOBAL FOOD CRISIS FUND

Church of the Brethren, 1451 Dundee Avenue, Elgin, IL 60120

Church of the Brethren December 1993

Messenger



From the Editor

The photo I selected for use on page 17, to illustrate Carolyn Schrock's story from Sudan, gripped me with its symbolism. It shows a group of southern Sudanese Christians standing tall amid the burned ruins of their new church building. The destruction had come at the hands of factions fighting among themselves in Sudan's civil war.

© 1990 Viviane Moos

That, in such circumstances, this group of Christians still could draw strength from their faith to hope and not despair touched my heart in a special way. I thought of Job, holding fast to his faith although beset with tribulations. I thought of the prophet Jeremiah, heeding a divine call to go out on the eve of his country's destruction and buy a field to demonstrate God's unfailing love. I thought of a tiny spider I once observed in Nigeria, building a new web less than an hour after a bush fire had swept away its world. I wanted to join those Sudanese Christians standing in the ruins and say with them, "God is great. God is still with us."

Those were the words Brethren fieldworker Louise Rieman heard last August, fleeing with 100,000 Sudanese refugees when the war swept over Kaya. Like the little spider I mentioned, they built anew. Says Louise, "They began building shelters for themselves even before we distributed plastic sheeting among them." And they said, over and over, "God is great!" and "God is still with us!"

> ***Bear one another's burdens, and in this way you will fulfill the law of Christ (Gal. 6:2).***

Could we say the same thing, under those conditions? Whether or not you can say yes, does not the plight of our sisters and brothers in Sudan make you want to do *something*? The articles on pages 18-19 tell you very specifically what you can do. Won't you, this Christmas, answer the "SOS" from Sudan? Remembering the One whose birth we celebrate this season—and reflecting on how, in one of his last acts of love, he girded himself with a towel—wrap some salt and soap in a symbolic towel and send them to New Windsor for shipment to Sudan (see page 18). It will make Christmas more meaningful to you and it will show your support for those who still could say, when war had stripped them of everything but their faith, "God is great."

Kermon Thomasson

COMING NEXT MONTH: An inspiring story by Don Fitzkee about a congregation on the rebound, five years after it considered closing its doors.

Messenger
Vol. 14~~3~~2, No.11 December 1993

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Carolyn Schrock describes her work in Sudan as "frightening, challenging, exhausting, frustrating, and rewarding." She believes firmly that God's grace is being experienced amid the sufferings of a drawn-out civil war.

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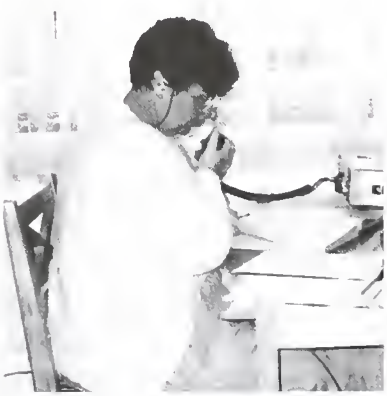


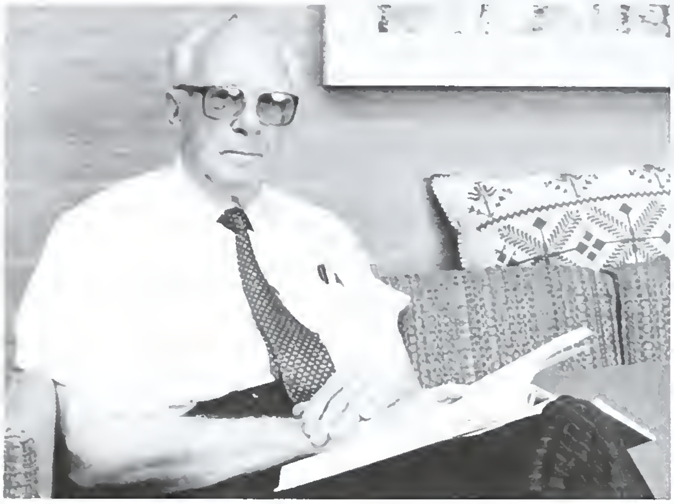
Carolyn Schrock, shown here sending a transmission over New Sudan Council of Churches (NSCC) radio, writes from years of experience in Sudan that began in 1980. On page 17, she describes what it is like to live as a Christian when settled living is out of the question and life is spent on the run.

***Cover:** This center panel of a 17th century Ethiopian triptych demonstrates the historic presence of Christianity in east Africa. The painting represents Mary with the Christ child, flanked by the witnessing archangels Gabriel and Michael.*

In Touch

He pledged allegiance

Harold B. Brumbaugh came to Juniata College to work in 1936. He stayed. When he moved out this September, to a nearby retirement center, he had put in 57 years of devoted service for Juniata.



"H.B." Brumbaugh has given 57 years of his life to Juniata College.

"I stayed here because of a strong sense of allegiance to Juniata College," said "H.B." (as he is popularly known on campus). "I continued living in the residence hall because I enjoy being around the students. They help keep the spark inside me alive."

It's that "living in the residence hall" that makes H.B.'s long tenure so remarkable. All those 57 years he lived in residence halls, starting with 32 years in The Cloister, Juniata's historic old dormitory designed by renowned architect G. Edwin Brumbaugh, who restored the Ephrata Cloister (see March 1976 cover story).

H.B.'s love for the students was returned. "It makes you feel special because you are living near somebody who really believes in this school," said student Jessica Lieb. "He's always looking out for the students."

H.B. began his career at Juniata as assistant to college president Charles C. Ellis, and served through the years in public relations, alumni relations, and fundraising. "He dedicated his life to this school, its students, and our alumni," said current president Bob Neff, as H.B. announced his retirement.

But the love affair goes on. H.B. still travels widely, meeting with Juniata alumni. As he acknowledges, he imparts a sense of history to students and alumni alike.

U-Bert's successor

When **U-Bert** the community camel (see December 1988, page 3, and May 1993, page 3) died last March, his owner, **Vern Michael**, decided at once to find a successor.

U-Bert had won not only the hearts of the Michael family and Mill Creek Church of the Brethren, but those of the entire Harrisonburg, Va., community. Vern decided that such a catalyst for good will should be perpetuated.

The search for U-Bert's successor took the Michael family to several western states, before they settled on a young female camel at a Nebraska auction.

U-Berta, as she is unofficially named, is now settled in her Virginia home and ready to pose in nativity scenes, march in Christmas parades, entertain at day care centers, or squirm through needle eyes—whatever it is that pet camels do . . . and her predecessor U-Bert did better.

A humble volunteer

"It makes me feel humble," said **Eileen McKinley** about her volunteer work. Eileen, a member of Salkum (Wash.) Community Church of the Brethren, has dedicated several years to volunteer service in her hometown in Lewis County, Wash.

Eileen volunteers in varied ways. She just completed 13 years of service with the Lewis County Health District. District officials held a luncheon in her honor last spring.

Eileen still volunteers in three other programs. She tutors second grade students in reading at Mossyrock Elementary School. Eileen was a teacher for 37 years before she became a volunteer. She has volunteered at the state welfare department for 18 years.

The Silver Creek Food Bank opened eight years ago with Eileen's help. She volunteers at the food bank regularly.

Aside from her volunteer work, Eileen is heavily involved in her church. She sings in the choir, quilts, occasionally teaches Sunday school, and is president of the church's womens group.

Volunteering makes Eileen feel humble, but humbleness seems to keep her going.

—Paula Sokody

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Building smaller barns

Who would donate a new barn in order to help an old one? That's what **Jay Buffenmyer** did. He donated his replica of the Star Barn near Harrisburg, Pa., hoping to restore the original Star Barn as well as help people in need.

Jay donated his replica to the 17th annual Church of the Brethren Disaster Relief Auction, held in September. There Jay's barn was sold for $1,500.

Jay, an Elizabethtown College professor, hopes that in addition to raising money for disaster relief, his replica will raise awareness locally about the original barn. The 19th-century structure will undergo a badly needed restoration if $600,000 is raised by June 1994.

After spending many hours studying the barn and its history, Jay and his wife, Carolyn, spent over 250 hours assembling their replica. The miniature is made of over 3,000 pieces of plastic and wood.—Paula Sokody

Jay Buffenmyer's miniature "Star Barn" brought $1,500 at the Disaster Relief Auction. But it wasn't a one-shot accomplishment; he's been a modeler for the past 20 years.

Wilma and Wayne Buckle celebrated their 50th wedding anniversary with an experience related to their honeymoon.

The honeymooners

"You must be crazy," one of **Wayne Buckle**'s friends said. Wayne had just told him about his honeymoon experience.

Crazy or not, after their June 26, 1943, wedding, Wayne and his wife, **Wilma** (Arnold), spent their honeymoon at a Brethren workcamp (after a few days at a friend's mountain cottage). For more than a week they did laundry and maintenance work and helped with recreation at Willow Grove, a farm camp for underpriviledged mothers and children of Philadelphia. They lived that week in a renovated chicken house. "It looked shabby outside, but inside it was nice and neat," Wilma explains.

That newlywed experience, plus stints at other workcamps and a year of Brethren Volunteer Service, helped Wayne and Wilma decide to do something equally "crazy" to celebrate their 50th wedding anniversary. After enjoying a reception given by their children Keith and Nadine at Arlington (Va.) Church of the Brethren (where, as charter members, the Buckles have been active for 40 years), Wayne and Wilma spent a week of "workcamp" at Mid-Atlantic District's Shepherd's Spring camp, near Hagerstown, Md.

There Wayne completed a two-year project of building a stone fireplace. Wilma prepared meals for volunteers and scraped and scrubbed stones for Wayne.

"As young people, we heard Dan West say that Brethren young men should be willing to give of themselves to make peace instead of entering military service," says Wayne. "I've always believed we should help make the world a better place."

Wilma agrees, adding that in her childhood she heard her father pray many times that God would "bless the world with all its needs."

For Wilma and Wayne service to others has been a way of living out that prayer.—Kenneth L. Gibble

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren and promotion consultant for Messenger.

Names in the news

Doris Coppock, retired professor of physical education at McPherson College, has been inducted into the Hall of Fame of the National Association of Intercollegiate Athletics (NAIA). The tribute recognized her "exemplifying the highest ideals of intercollegiate athletics and fine moral character."

Close to Home

An 'empty' message

When **Elkhart City** Church of the Brethren, in Elkhart, Ind., discovered it was going to cost $1,600 to replace just three characters in its aging nativity scene, it decided not to be downhearted.

THE MANGER IS EMPTY

Elkhart City's empty manger scene got the attention of passersby, who inquired about the whereabouts of Jesus.

Christmas is a time of hope and joy, so the Elkhart City folks decided to proclaim this hope on a large sign next to the empty nativity scene outside the church. But the sign, carrying the four words, "The Manger is Empty," caused reactions varying from mild befuddlement to downright consternation among townspeople and passersby.

The mystery behind the message was revealed at the service on Christmas Eve, when pastor David Bibbee explained the theological (and practical) reasons for the sign. "You won't find Jesus in a manger anymore. You won't find him in a tomb or in a temple. He's in our lives. He's in the body (of believers). He's in the faces of the poor who are in need, wherever there's a need for compassion. You won't find him in a manger anymore, but wherever his people are doing his work."

Christmas is a time when many people are receptive to new or different religious ideas, and David feels that the "empty manger" sign outside the church provided an opportunity for people in the community to find out more about the church and what it believed.

"The popular portrayals of Christmas keep us distant from what really happened. We tend to look through the lens of Hallmark nativities that are all serene and warm, when the Bible tells us something altogether different," says David.

The memory of the message lingers on in the minds of the community, and so the problem faced by David and his congregation, is what to do this year. You may have to make your way to Elkhart this Christmas to find out.—Margaret Woolgrove

Howdy, partner!

Garden City (Kan.) Church of the Brethren hosted the members of the new **La Misión de Jesús** fellowship, in Dodge City, Kan., for last spring's love feast.

The pastor of the Dodge City fellowship is Martin Barragan, who came there from **McFarland** (Calif.) Church of the Brethren and its own **La Misión de Jesús**, a daughter congregation. (See "La Misión de Jesús: Spanish Speaking Is Essential," May 1991, page 36.)

For the love feast and feetwashing service, the fellowship pastor read the scripture in Spanish and led in prayer. Garden City has been charged by **Western Plains District** with nurturing the new fellowship. Members are being taught the scriptural basis of Brethren beliefs and practices from the denomination's roots in Schwarzenau, Germany, to the present day.

This and that

The youth group from **West Goshen** Church of the Brethren, Goshen, Ind., spent a long weekend in August, volunteering its services to Galilean Home Ministries in Liberty, Ky.

Galilean Home Mimistries is a home devoted to caring for the poor and disabled.

- For the second year in a row, **Trinity** Church of the Brethren, Sabetha, Kan., took first prize for its float in the annual Sabetha Rodeo Parade. (See July, page 4.)

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Busy in the community

Olympic View Community Church of the Brethren, Seattle, Wash., has a variety of outreach ministries that keep its members busy in the community. Tutor's Linc is a partnership between Olympic View and Olympic View Elementary School. Church volunteers give two nights a week to tutoring children.

In the Latch-key Kids Supper program, the church provides a meal once a month for 80 "latch-key" children, taking turns with other community churches. In the Kool-Is program, 46 homeless children are provided permanent addresses so they can attend the same school throughout the school year. Olympic View provides school supplies, clothes, and toys for these children and treats them at Christmas with a Christ-centered celebration.

To help feed the community's hungry, Olympic View regularly provides sandwiches to three shelters, which use 900 sandwiches weekly. The church also provides about 15 boxes of food a month to a local shelter for battered women and children. The boxes are filled with rice, cheese, meat, tuna, and other items, enough to provide 10-12 meals. For Thanksgiving 1992, 31 boxes were provided, complete with turkeys.

Tok'ahookaadi' incorporated Navajo elements into its Christmas decor, including Navajo figurines for the crèche.

Christ for all

When **Tok'ahookaadi'** Church of the Brethren, near Cuba, N.M., decorated its sanctuary for Christmas, pastor Leola Allen was intentional about including Navajo objects in the worship center. The manger scene on the altar used Navajo figurines, and the traditional poinsettia was in a Navajo vase.

Explained Leola, "We wanted the building to show that it belonged to the folks who worship there and to visibly symbolize that Christ came for all people."

Tok'ahookaadi' members sometime sing hymns in Navajo and English, simultaneously. It's, well, *amazing* how good "Amazing Grace" sounds with the languages blended, says Leola. Something is transcended here, she believes. "God speaks the language of the human heart."

Campus comments

In September, a group of 10 **University of La Verne** faculty, staff, and students participated in the ninth annual AIDS Walk in Los Angeles. Education professor Jim Dunne organized the ULV team. The 6.5 mile walk raised $2,907,992 in pledges and donations, money which will help provide a better quality of life for AIDS sufferers.

- Tom Harvey, dean of the **University of La Verne**'s School of Organizational Management, has had published his fifth book, *Building Teams, Building People: Expanding the Fifth Resource*. Tom also is a city councilman and a member of La Verne Church of the Brethren.
- **Manchester College** recently dedicated a new residence hall. Named A. Blair Helman Hall, it honors the former president, now a resident of Fort Wayne, Ind., and a member of that city's Lincolnshire Church of the Brethren. Among the amenities of the new hall is Patricia Kennedy Helman Lounge, named for the college's former first lady.

University of La Verne participants in the Los Angeles AIDS Walk '93 were (kneeling) Debbie Victorino, Juan Bigornia; (standing) Henri Mascorro, Amber Allen, Jim Dunne, Sharon Davis, Pat Taylor, Kathy Erickson, Don Hayes, Joseph Erickson, and Dan Campana.

Let's celebrate

Jones Chapel Church of the Brethren, near Martinsville, Va., dedicated its new educational facilities August 22. Virlina District executive David Shumate was the guest speaker.

- **Selma** (Va.) Church of the Brethren dedicated its new heating and air-conditioning system September 19.

*Top: **Tomás Cruz, a pastor from Cuba, addresses the World Ministries Commission at the October General Board meetings.** Above: **Chris Detrick turns in his war toy during an event at The Peace Place.***

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other natioanl and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER or the Church of the Brethren.

Board meeting kicks off 50th anniversary celebration

Meeting at the newly renamed Brethren Service Center in New Windsor, Md., to kick off the center's 50th anniversary celebration, the Church of the Brethren General Board approved the 1994 budget, approved ongoing work on a media outreach campaign, and acted to resume participation in health care advocacy.

Media outreach campaign. Approval was given to an objective calling for research on a media outreach campaign that will "help articulate the identity and mission of the Church of the Brethren and the denomination's niche in reaching new people—information that would give impetus to general denominational planning as well as guide evangelism and communication."

1994 Budget. The Board approved a detailed budget of $6,340,000 for 1994. Current programs were reduced by $375,000. Salary and benefit increases coupled with non-program reduction resulted in a net reduction of $256,000.

The overall budget parameters were approved in March of this year, based on a policy that limits expenses for 1994 to no more than the projected income for 1993.

Health Care Advocacy. Active participation was resumed in the Interreligious Health Care Access Campaign. The action allows the denomination, through the Washington Office, to engage in public education efforts to inform members of the church and others of the need for fundamental changes in the United States health care system; to advocate for a health care plan that incorporates the values and goals identified by the Church of the Brethren in its health care policies of the past 20 years; and to analyze and respond to health care legislation proposed by the executive and legislative branches of the government.

Board reports. The board heard a report from Esther and Lester Boleyn, who work with Bible translation in southern Sudan. The translation of the Old Testament into Nuer is about half finished, with only four books not yet started. Fifteen books have gone through the entire process and are complete. Illiteracy in Sudan continues to be a problem, with education having come to a virtual standstill during the recent 10 years of civil war.

A designated fund was established for The Andrew Center to accept money for its operation from outside users and other sources. While the center hopes eventually to support itself financially, the fund is needed for the money generated from users outside the Church of th Brethren, although its primary purpose i to encourage evangelism among the Brethren. The center, part of the evangelism program directed by Paul Mundey, opens in March.

Jubilee! Jubilee! God's Good News, the new children's curriculum, will be available for congregations in September 1994. The curriculum is designed for children 2 through 13. There will be ove 80 training sessions available in 1994 in preparation for the new curriculum.

Parish Ministries Commission also heard a recommendation from the Hispanic Committee concerning use of its funds; and reviewed the Native American Annual Conference paper. Th commission also stated it will continue its support of Education of the Public, but with reduced funding.

World Ministries Commission held a dialog with representatives from the Dominican Republic and Cuba. Fausto Carrasco and Miguel Ogando from the Dominican Republic reported on the growth that is taking place in the Church of the Brethren there, and some of the struggles and difficulties that the church is facing. The church is concentrating mainly on consolidating its growth at this point, recognizing the strength of having fewer, well-organized churches rather than more that are poorly organized. The blockade on

Haiti is likely to exacerbate the Dominican Republic's existing economic and social problems, both through an influx of refugees and through the sale of contraband food and goods in Haiti, the visitors said.

Cuban visitor. Tomás Cruz, executive secretary of the Christian Pentecostal Church in Cuba, spoke of the current situation in Cuba, and the effects of the US embargo. The church is doing well, but the country is hampered economically—and therefore socially—by the continued embargo. Problems include getting basic hygiene materials. Cruz also said there are successes such as the education system that they "are loathe to lose." He asked for help from the church in supporting an end to the embargo, and in renewing the program of mutual mission.

World Ministries also approved the Sudan Peace Initiative, supporting participation in a Sudan accompaniment plan to be implemented by the New Sudan Council of Churches. (See page 18.) The On Earth Peace Assembly reported it will celebrate its 20th anniversary next year.

Germantown Trust. General Services Commission elected Diane Moyer to a three-year term on the Germantown Trust, representing Atlantic Northeast. W. Dean Crouse was elected to an additional three-year term as a General Board representative. The commission also recognized Harlan Bayer as a trust member representing the German Baptist Brethren.

Celebration. The 50th Anniversary celebration kick-off included the unveiling of a new sign in front of the center. An anniversary video on the history of the center was screened, and sales began for a 1994 calendar depicting highlights in the center's story. Each of the General Board programs at the center will be highlighted in the coming year. The Employee Recognition Dinner honored employees of the center for years of service ranging from 5 to 30. Emma Moses was honored for 15 years of service; Cathy Rippeon, 20 years; Virginia Grossnickle, 25 years; and Mary Magruder, 30 years.

Parish Ministries Commission announces staff changes

Robert Faus has announced his retirement as consultant for ministry in July 1994. Faus took the position in 1979. He and his wife, Nancy, will be moving to Richmond, Ind., when Bethany Seminary moves to its new campus there next summer.

Jennifer Leo has been named marketing manager for Brethren Press. She began October 27, and will be responsible for developing and implementing a marketing plan for denominational resources and trade books. Leo is a master's degree candidate at Wheaton (Ill.) Graduate School and comes to this position with previous experience in journalism, international marketing, and banking.

Robert Faus

Jennifer Leo

Disaster response begins for southern California fires

In early November, Cooperative Disaster Child Care placed caregivers on alert for assistance in four areas that were impacted by the fires that swept through southern California in late October.

At the request of the American Red Cross, child care centers were established in Laguna Beach, Ventura, Altadena, and San Diego.

At press time, Church World Service was assessing the needs and had placed disaster response consultants on call. The Federal Emergency Management Agency (FEMA) moved into Los Angeles, Orange, Riverside, San Diego, and Ventura counties to provide public and individual assistance following President Clinton's declaration that they were disaster areas.

The American Red Cross set up service centers in Altadena, Laguna Beach, and San Diego. A center was also set up in Ventura County.

At Laguna Beach, where more than 300 houses and a trailer park were damaged or destroyed, four temporary Red Cross shelters housed close to 400 persons and served 2500 meals at the height of the fire emergency.

More than 6,500 firefighters from throughout the western states battled the 17 wildfires that consumed more than 135,000 acres, damaged or destroyed some 600 homes, and caused 37 injuries in six counties. No deaths had been reported and members of fire crews sustained most of the injuries.

Calendar

The Peacemaker Congress '93-94, December 30, 1993-January 2, 1994, at the International Conference Center in Chicago, co-sponsored by the Christian Peacemaker Teams and New Call to Peacemaking [contact John Stoner, P.O. Box 500, Akron, PA 17501; (717) 859-1958 or Gene Stolzfus, 1821 W. Cullerton, Chicago, IL 60608; (312) 455-1199].

Middle East trip, January 1994, co-sponsored by Bethany Theological Seminary [contact Coordinator of Peace Studies, Bethany Theological Seminary, Oak Brook, IL 60521; (708) 620-2226].

Training Workshops by Cooperative Disaster Child Care, Rochester, N.Y., February 25-26 [contact CDCC, (410) 635-8734]; northern Illinois is early March [contact Marian Patterson, (815) 225-7279].

Health Tour of Russia postponed from fall 1993 until April 25-May 11, 1994 [contact Association of Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Church visit to Brazil, July 10-28 [contact Latin American/Caribbean office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Seminar to South Africa, August 1994, sponsored by Church of the Brethren Southern Africa Network [contact COBSAN, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513].

Brethren Service Center now celebrating 50th anniversary

New Windsor's Brethren Service Center began a year-long celebration of its 50th anniversary in October. The center opened in September 1944.

The center was redesignated with its original name on October 14, beginning the celebration with the unveiling of a new streetside sign. (For a number of years, the center was called the New Windsor Service Center.)

During the year, other Brethren programs will be celebrating the anniversary. SERRV Self-Help Handcrafts opened its newest store in Towson, Md., just outside Baltimore. The On Earth Peace Assembly (OEPA) opened its own bookstore, The Peace Place, on the bottom floor of the center's Windsor Hall.

Other programs such as center operations, Refugee Disaster Services, and Cooperative Disaster Child Care will be highlighted with special events in coming months.

The center shares its celebration with Heifer Project International, which also is celebrating its 50th anniversary in 1994. HPI's Mid-Atlantic regional office will be planning events for that event.

The center's original buildings had housed Blue Ridge College before the campus was purchased by the Church of the Brethren. M.R. Zigler and the Brethren Service Committee had a vision to establish a site for programs that would respond to the needs of people around the globe. The Brethren used the center in relief efforts for World War II. It is still focused on its original mission—helping those in need—by serving, in part, as a refugee and distribution center.

September 11, 1994, will be the culmination of the celebration, with an open house, tours, displays, and rededication service.

Brethren
Service Center
500 MAIN ST.
SERRV Internatio
Gift Shop
New Windsor
Conference Center
CELEBRATING 50 YEARS OF SERVICE

The new sign unveiled to initiate the Brethren Service Center's 50th anniversary celebration in New Windsor, Md., demonstrates the return to the original name.

BVS orientation schedule for 1994 announced

Brethren Volunteer Service has announced the 1994 orientation schedule.

The winter unit is scheduled for January 9-29 in Florida. The spring unit is April 4-23 in Texas. August 7-27 is when the summer unit in New Windsor, Md. is scheduled. The joint unit of BVS and Brethren Revival Fellowship is August 14-24 in Pennsylvania. The fall unit is planned for September 25-October 15 in Chicago, Ill.

Applications are due six weeks before the units begin. Accepted volunteers will be notified a month prior to the start of orientation. Contact the BVS recruitment office, 1451 Dundee Ave., Elgin, IL 60120, for more information.

Emergency Disaster Fund provides $70,000 in grants

Monies have been allocated by the Emergency Disaster Fund to assist work in the Midwest, India, Sudan, and the Philippines.

A grant of $25,000 has been given in response to the earthquake that hit India on September 30. More than 15,000 people were killed, with an equally large number seriously injured by the damage. The money granted will be used to buy tarpaulins, utensil kits, food, medicine, and blankets.

A further grant of $25,000 has been allocated to support the Church of the Brethren's ongoing project in the Midwest, parts of which suffered from floods this summer.

The sum of $15,000 has been allocated by the disaster fund toward the costs of packing and shipping SOS Kits for Sudan (see page 18).

One smaller grant of $5,000 has been given in response to the damage done by Typhoon Flo in the Philippines. The northern Luzon region of the Philippines suffered massive flooding and landslides that destroyed homes and crops. The money will be used to help provide much needed mosquito nets, food, and clothing.

Moderator plans Prayer on the Plains gathering in Kansas

Moderator Earl Ziegler has announced a "Prayer on the Plains" gathering at McPherson College in Kansas in February. The gathering is designed for "all members in the Church of the Brethren to come together to study scripture, pray, and to celebrate the life of our beloved church."

The "gathering" is February 25-27, 1994. Since this is not a leadership gathering, participants are asked to pay their own expenses. The cost is approximately $60 plus airfare and transportation to and from the college.

For more information and registration, contact Gary Flory at McPherson College, McPherson, KS 67460.

Brethren giving for 1992 shows substantial increase

A report released from the Stewardship Education office showed that 1992 giving by Brethren was up nearly $5 million over the previous year, with a dollar figure of nearly $80 million.

Approximately $58 million was given to local programs, and about $22 million to outreach. A total of $79,703,215 was given for the year. Outreach giving includes the Brotherhood Fund, Bethany Seminary, colleges, districts, homes and hospitals, and the Emergency Disaster Fund (EDF) and Brethren Vision for the 90s (BV90s).

In comparison with estimated income figures based on data from the Department of Commerce, Brethren gave approximately 2.71 percent of their income, the highest since 1988.

According to the report, nearly $4 million dollars was given to the Brotherhood Fund, a drop from 1991 giving.

Total outreach giving exceeded that of 1991, particularly for colleges, homes and hospitals, EDF, and BV90s.

Brethren Volunteer Service Unit 209 completed orientation in Washington, D.C., September 19-October 8. Members are (**front row**) Kathy High, Diane Feasenhiser, Carrie Wullen, Jacinta Brunnel, Tammy Krause Riddle (BVS orientation coordinator), Margaret Woolgrove, Tracy Moavero, Rebecca Wentling; (**second row**) Adela See, David See, Maren Michaelis, Astrid Beckers, Peggy Taylor, Emily Zielinski (BVS orientation assistant); (**third row**) Vicky Aeschbacher, Karen Breidenstine-Howe, Ralf Weidemann, Cinny Poppen, Julie Baker, Janel Groff; (**fourth row**) Vic Ullom, Scott Wittstruck, Stephanie Hirsch, Joni Vanderburg, Christine Gogola, Tor Lindbloom; (**fifth row**) Greg Breidenstine-Howe, Arnaud Choutet, Tom Thorsheim, Peter Gelencser, Matt Delahanty, Steve Brady

Disaster auction raises more than $300,000 for relief

The 17th Annual Brethren Disaster Relief Auction raised $315,000 at the Lebanon County Fairgrounds in September.

The event raised money for flood victims in the Midwest, starving civilians in Bosnia, and other relief efforts in the United States and around the world. Fifteen percent of the proceeds went to The United Relief Fund of Atlantic Northeast and Southern Pennsylvania Districts, which assists local relief efforts for the homeless and victims of disasters.

Volunteers from 112 churches in the two districts sold food and produce.

The heifer auction raised $73,000, an increase of nearly $6,000 over last year's auction. Items auctioned included a three dimensional Abner Zook painting, $7,000; 130 quilts and wall hangings ranging in price form $100 to $3,000; and a Gruber wagon, $1,550.

Conversations continue with Korean denominations

During a September trip to Korea, David Radcliff, Korea representative, and Dan Kim, Korea field staff, continued conversations with leaders of the Reformation Presbyterian Church, a new denomination with similarities to the Brethren. Representatives of the group attended last summer's Annual Conference. They visited with several Christian leaders with interest in working with the Church of the Brethren.

Radcliff and Kim also met with the leader of a women's denomination in Korea to discuss shared priorities in ministry.

Also on the trip were Joan Deeter, World Ministries executive, who had the opportunity to preach at a seminary chapel, and Donald Clague, a University of La Verne faculty member. A principle purpose of the visit was to join field director Kim in researching a possible joint education venture in the Kwangju area of Korea.

The visiting Brethren delegation participated in a worship service marking the completion of Kim's first year in Korea on behalf of the denomination. A number of ecumenical leaders and interested people attended the service, held in Seoul.

The trip also gave Radcliff and Kim the opportunity to meet and have conversations about the Brethren with a number of students in the course of the visit to Taegu. They spent one night in a dormitory for poor students, visiting with the students and answering questions about the Church of the Brethren.

Arie R. Brouwer, former general secretary of the National Council of Churches, died October 7 of cancer at age 58 at his home in New Jersey. Brouwer served with the NCC from 1985-1989. He also worked for the World Council of Churches in Geneva, Switzerland, where he served as deputy general secretary, 1983-1984, and the Reformed Church in America as general secretary, 1977-1983.

In October, the Patriarch of the Ethiopian Orthodox Church, Abuna Paulos, while visiting the United States, was violently attacked by a group of persons purporting to be protesting various alleged actions of the present government in Ethiopia and accusing the Ethiopian Orthodox Church of complicity in those actions.

There were more questions than answers at an October 15-17 consultation on "Biblical Interpretation Beyond Patriarchy," sponsored by the National Council of Churches' Bible Translation and Utilization Committee.

Some of the questions: "Should we try to change, cover up, or reinterpret Bible passages that express a patriarchal outlook? What dangers and benefits come from that? Should we minimize, reinforce, or interfere with the biases we see, and if we do, are we replacing them with other biases?"

The answers? There weren't so much answers as agreement to continue to struggle with the questions, said Shannon Clarkson, who chairs the committee.

The consultation was the first of three to be sponsored by NCC/BTU on issues related to the Scriptures and their translation and interpretation. The second will call together religious educators seeking to increase biblical literacy, and the third is a three-year series of consultations on the role of race and class in Bible translation.

The Presbyterian United Nations office is accepting applicants for its third annual January term, "Global Studies at the United Nations."

The program will be conducted January 4-20 and will be under the direction of Gordon Schull, professor of political science at Wooster College in Ohio. The program is designed to allow college students and others to examine the work of the United Nations and the surrounding international community in New York City.

Participants will examine the UN's peacekeeping and peacemaking functions, as well as study its involvement in issues influencing the environment, human rights, women's rights, population, health, and poverty.

The cost of the program is $750, which includes lodging, meals for six days, background materials, and transportation to New York airports at the close of the program. An additional tuition of $300 applies to those wishing to obtain academic credit for the course. For more information, write the Presbyterian United Nations Office, 777 U.N. Plaza, New York, NY 10017.

A military coup overthrew president Melchoir Ndadaye of Burundi in October.

The military announced that three days after the coup, the president had been killed during the takeover of power. Prime Minister Sylvie Kinigi—who had taken refuge at the French Embassy in the capital of Bujumbura—called for international military intervention, according to a Reuters news report.

Burundi, one of the world's poorest nations, has been torn by violence between the Hutu and Tutsi tribes since gaining independence from Belgium in 1962. The Hutu account for about 85 percent of the estimated 5.6 million people, but the Tutsi have long held power. The election of 40-year-old Ndadaye, a Hutu, in June ended years of military rule.

The Episcopal Peace Fellowship (EPF) of the Episcopal Church has announced a research trip to Cuba on January 3-14, 1994. The goals of the trip will be to "investigate recent dramatic changes in Cuba, with special emphasis on the role of the churches, to meet with leaders of the religious community and leaders from various sectors of society, and to broaden knowledge of the church in Cuba, recent political changes, and the current economic situation." The cost of the trip is $990, which includes visa, round-trip airfare from Miami, lodging, most meals, translation, and transportation in Cuba. For more information, call the EPF at (202) 783-3380.

Participants on the Freedom to Travel Challenge to Cuba were detained for questioning by US Customs officials at Houston, Miami, Raleigh, and Dallas airports October 17. Tom Hensen, one of the organizers of the challenge, and his four-year-old son were among those detained in Miami. Government officials told the travelers that they may face arrest in the near future.

Reports from all returning challengers indicate a consistent pattern of harassment. Challengers were read their Miranda rights, asked to waive those rights, and in many cases their personal gifts and written materials from Cuba were confiscated, along with their passports. Although all travelers are now on their way home, customs officials have made it clear that they may be prosecuted for "trading with the enemy." The maximum penalty for this offence is 10 years in prison and a $250,000 fine.

"It is a marvelous climax to the struggle against apartheid and a wonderful accolade for both of them," said South African Archbishop Desmond Tutu of the Nobel Peace Prize awards to Nelson Mandela and F.W. de Klerk. "It acknowledges that South Africans are a people who can be welded together to transcend the difference of race and political ideology. The symbolism of a white and a black man being recognized together is important for the peace process and the business of trying to create one nation."

The country's first non-racial election will be held April 27, and it will be the first in which all the the country's black majority will be allowed to vote.

Two Brethren are part of a group of 11 North Americans who traveled to Haiti in October to bring messages of peace and friendship from Mennonite and Brethren congregations to churches and community workers in Haiti. Debbie Asta of Oak Brook, Ill., and Rodger Cragun of Duluth, Minn., were part of a group expecting to be a nonviolent presence through the return of exiled president Jean Bertrand Aristide.

Santa's workshop has a North Liberty address

You thought all those gifts were made at the North Pole? North Liberty is where to find the workshop that operates through the true understanding of Christmas.

by Shawn Mummert

Finding the right fit between the gifts of a congregation and the needs of the community can be difficult. But at North Liberty (Ind.) Church of the Brethren, an idea that Esther Shoue got 11 years ago so well matched the gifts of that congregation with a need of the community that a program was developed that is going strong today.

North Liberty's "Christmas Project" provides a way for needy members of the community to obtain Christmas presents for their children. Starting out in 1982 with 19 families and 30 children, the project served 78 families and 190 children in 1992.

"Basically," says Esther, "we had a lot of members—many of them retirees with time on their hands—who were good at woodworking and other crafts. And we were looking for practical ways for the congregation to minister to the community." She sees the project spreading joy two ways: It provides the children the joy of receiving gifts, and parents have the joy of giving their children something. A third joy, of course, is the joy of those who make and donate the gifts.

The project works simply. Needy families are recommended by church members; the community food pantry; and programs for school lunches, Head Start, and community low-income housing. After Thanksgiving, the families that are accepted are sent an invitation to participate, which they will present at the church for admission.

One regret of the program directors at present is that limited resources and increasing needs preclude inviting all recommended families to participate in the Christmas Project. In the early years, that was possible.

By far, most of the donated items are handmade, which reflects the Brethren ideal of simple living. The making of the

Needy parents receive a warm welcome at North Liberty Church of the Brethren and an opportunity to select attractive Christmas gifts for their children.

Santa's elves—Grant Steele, Ron Mummert, Dean Shoue, and Raymond Naragon—stay busy in the Christmas Project workshop, turning out toys. Sturdy wooden toys have become one of the most sought after items of the annual sales.

gifts is a year-long activity. The women of the church meet regularly to prepare comforters, and other groups hold work days to make the wooden toys that have become a project tradition.

When the time for gift selection comes, the craft items are arranged in the church basement by project volunteers. The participants come in according to the order of their arrival, visiting the display in groups of five to allow for leisurely shopping.

Each family may purchase one item for each child from each category of gifts, with comforters being an exception (one to a family) to ensure every family receiving one. The prices of the items range from 25 cents to a dollar. The money received helps pay for non-donated materials for the next year.

At first there was some discussion among the project planners about the appropriateness of having the participants pay for the gift items. "Sometimes you don't want to charge the people," says Esther. " One woman looked for a long time. She finally decided on the same gifts for each of her two children—a monkey and a wooden fence with animals. Her total came to one dollar, and she paid us with two rolls of pennies. I wanted to tell her to put the money back in her purse, but when I looked in her face, I could see that she felt good about buying those toys for her children. It's hard for these people to accept our help, and it's important to allow them their dignity."

The project is time-consuming, but the volunteers find their participation fulfilling. "Sometimes people take you for granted," says last year's coordinator, Pat Houser. "But there are a lot of people out there who really depend on us. There always are those people who break your heart, who tell you how much they appreciate the project."

A satisfying outgrowth of the project is the people who, helped by the project in the past, come forward to make donations of their own. One year an Avon dealer who had been helped gave the project stuffed animals that her company had provided distributors to give away. Last year a woman who had benefited from the program brought barrettes that she had made for sale. Some people turn down their invitations, recommending someone else whom they feel is more needy.

Because of the increasing number of needy families and word spreading about

*Top: **Esther Shoue and Pat Houser arrange gifts before opening the doors for the Christmas Project shoppers.** Above: **Esther Shoue shows a customer just how much fun a marionette can be . . once you get the hang of it.***

Top: ***Comforters are rationed one to a customer, but the price is right—just a dollar apiece.*** *Above:* ***It's a cold, snowy day for gift-buying, but customers are lining up by 7 a.m. for the 9 a.m. opening.*** *Bottom:* ***Satisfied customers pay for their purchases, happy to have inexpensive, quality gifts . . . made with love.***

the service, North Liberty has had to scale back the scope of the project. Teenagers were included as recipients in earlier years, but now the project focuses on younger children. And this year, the service has been cut back to include only families in the North Liberty area.

Pat Houser hopes that the Christmas Project will grow more robust. "It's disappointing to both me and the people who don't get invited. But we had quite a few items left after the project ended last year. God willing, we will be able to increase our production this year and help more people."

Although the Christmas Project has become a large-scale operation that serves many families, the focus of the project on ministry has not changed. Esther Shoue points out that "our church believes in the ministry of all believers." The Christmas Project demonstrates how this belief is put into practice. "It has helped get people involved who like to work behind the scenes," says Esther. "It also has involved new people. Everyone has a reason to belong to the church and everyone needs to be involved. The church needs to have something in ministry for everyone to do. The Christmas Project helps our volunteers grow as Christians, since we have to start on the ground of the people we help. We have to put ourselves in their place. We have to go where they are."

By discerning a need and going to the people affected by it, North Liberty has found a good way to witness to its faith and demonstrate God's love in the community.

Shawn Mummert is a member of North Liberty (Ind.) Church of the Brethren. He is a junior English major at Nebraska Wesleyan University, where he has served as editor-in-chief of Cornerstone, *the student newspaper.*

If John the Baptist came to Anaheim

Admit it! You would have dismissed John the Baptist as a wacko too. Actually, you have to take a five-step approach to such prophets.

by Michael A. King

What if this year not tinsel, silver bells, Santa Claus, or madding crowds prepared the way for Christmas? What if this year John the Baptist came to America to help us experience what it first meant to hear "the beginning of the good news of Jesus Christ, the Son of God" (Mark 1:1)?

But before John comes to America, let me set the stage. The Gospel of Mark portrays John as fulfilling the Old Testament expectation:

"See, I am sending my messenger
ahead of you,
who will prepare your way;
the voice of one crying out in the
wilderness:
'Prepare the way of the Lord,
make his paths straight'"
(Mark 1:2-3).

Interstate highways hadn't reached John's corner of the world. So a king often traveled over roadless terrain and needed a way prepared for his chariot. John was to prepare the way for Jesus' chariot. He did this by "proclaiming a baptism for the forgiveness of sins" (Mark 1:4). It created a great stir: "And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins" (Mark 1:5).

Mark's words are simple. Making them come alive in our lives is not. As I wondered what preparing the way might look like today, I remembered a conference for therapists I attended in Anaheim, Calif., with my therapist wife. It occurred to me that steps I went through with a seminar presenter were similar to steps by which we prepare the way for Jesus. So let me place the seminar and John the Baptist in conversation with each other and see what happens.

The first step emerging from that conversation is *resistance*. Mark's account doesn't mention resistance to John. But the Baptist's eventual imprisonment and death, as well as his fuming at scribes and Pharisees in other gospel accounts, show that some people did resist John's message.

Resistance was my first reaction to the seminar. The presenter was a psychologist (and "cafeteria" Catholic, as he put it) whose aim was to enable us to open ourselves to the people and experiences that help our spirituality grow. One of his techniques was to have us close our eyes, listen to meditative music, and imagine various encounters on a winding path.

I had many reasons for resisting this. I had just started doctoral studies aimed at understanding how we communicate and exchange meaning with each other. And I was being taught suspicion of "therapeutic" language.

Then there was the possibility that I was in the clutches of a New Age screwball. I didn't want to travel that winding path only to find that it led to some weird land of channeling and crystals.

The final strike against this man was the mere fact that he was a presenter. As a speaker myself, I know the tension between imparting truth and groping for status. So, until they prove otherwise, I assume that all speakers are sick shysters.

These were valid reasons to resist quickly trusting that presenter. Resistance can be good.

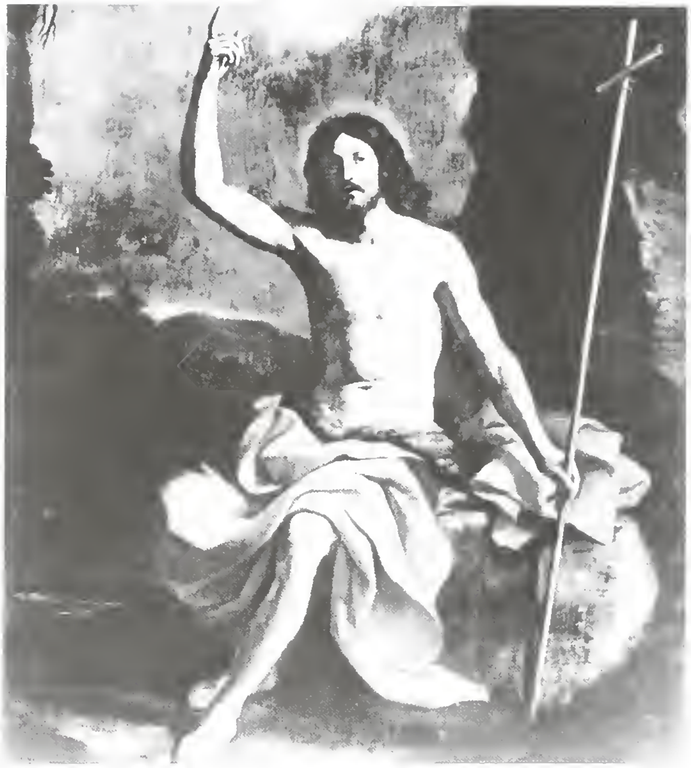
Although Mark doesn't highlight it, initial resistance would have been a proper response to the wild man roaming the wilderness clothed in camel's hair and eating locusts. In John's day, as in ours, false prophets flourished; separating truth from falsehood was crucial.

But if resistance can be good, how do we move beyond it when appropriate? Through a second step—*sensing truth*. Sometimes something penetrates our barriers. Whatever resistance John's hearers felt, something got through to them so powerfully that Mark portrayed the whole countryside as embracing John's truth. Despite my resistance to the psychologist, he began to touch me. In that complex process of mentally evaluating and intuitively experiencing a person, I concluded that here was someone worth listening to.

But why? What are we touching when we sense truth in another person? That leads to the third step of *entering the wilderness*. In the Bible, the wilderness is a crucial place. Wilderness is where people most fully meet God and their truest selves. Sometimes, the Bible shows, the wilderness is where we confront our failure to be true to God and what God calls us to be. We engage in that agonizing process of letting go of the reasonably nice person we think we are and facing the true and terrible nature of some of our acts and motives. At other times, the wilderness is the place where God forgives and renews friendship with us.

The truth people sensed in God came, I believe, from intimacy with wilderness. John had long wrestled with God and his calling in the barren lands. There the illusions that clouded John's sight, as they do any human's vision, had burned away. His hearers intuited that John had become a prophet who saw clearly.

What made me trust the seminar presenter was his sharing enough of his own life and values that I could tell he had entered wilderness. Speakers who haven't entered wilderness do speak for their own glory and the fulfilling of their own needs. And this makes them false teachers. But those who have suffered in the desert lands say such odd things as



John the Baptist is portrayed by 17th-century Italian artist Giovanni Barbieri in his painting titled "The Voice Crying in the Wilderness."

"The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals" (Mark 1:7). The psychologist in Anaheim said nothing as strange and unself-serving as that, but he radiated concern that we grow not for his sake, but to encounter truth bigger than anything he could offer.

People at home in wilderness invite us to join them there. They invite us to close our eyes and take whatever path leads to our own wilderness, so we encounter God and see ourselves as we really are. And there in our wilderness, we can take the fourth step that prepares the way for Jesus—*repentance*. To repent is to turn around, to make a U-turn on life's road.

Mark simply tells us that John invited repentance without saying what repentance involved. This again points to the importance of wilderness, which is where the specific things we need to repent of become clear.

At one point, the psychologist asked us to close our eyes and imagine that the path through our wilderness led to a lake. On the lake a boat drifted toward us. The passengers turned out to be people we knew but from whom we were alienated. Some were versions of ourselves we rejected. We were invited this time to turn toward rather than away from those people, allowing them to help us grow.

I particularly met two people. One was a real person involved in my most broken relationship. Another was a version of myself who becomes cold and distant to avoid the pain, depression, and anger underneath. As for once I moved toward those people, I touched the power of this form of repentance.

Every act of repentance, of turning from what destroys us to what makes us new, makes us softer, more receptive, more ready to take in whatever healing flows toward us. So it was that the psychologist led us from repentance to the fifth step of *childlike openness*.

"Now," he said, "imagine that your path takes you by a playground. School has just been dismissed. Children are skipping, jumping, running. You see yourself, as a child, approach the playground."

I suspect, given what happened later, that many of us imagined a girl or boy awkwardly standing with hands in pockets, watching the frolicking children, yearning to be involved, but too clumsy and afraid to play.

Then the presenter continued, "The children look up. They see you. They burst into smiles of welcome. They call your name and tell you how glad they are to see you. Then they gather around you. They place you in the middle of their games and make clear to you how special to them you are."

The room filled with the sound of sniffles. It was clear that something tender and wounded had been touched in us. It was clear that the thought of being so cherished nearly overwhelmed most of us. And it was clear that a healing spirit was present among us.

Now suppose at that moment—in that room in Anaheim, filled with plain old average Americans trying to survive the wilderness of cars and freeways and growing violence that is southern California and more and more of the nation, in that room filled with the sound and the feel of tears—John the Baptist had appeared. Suppose that John had said he baptized with water, but the coming one would baptize with the Holy Spirit.

Something most unusual might have happened then. With souls still open to the neediness as well as the clear eyes of our freshly discovered childhood selves, we might actually have felt how much we ached to meet this special one sent from God. And in that burst of vulnerable and tender longing we would have made straight a path for the chariot of the Lord.

Michael A. King, of Telford, Pa., is a Herald Press book editor; associate pastor of Salford Mennonite Church, in Harleysville, Pa.; and a freelance writer and speaker. Also, he is a doctoral student in rhetoric and communication at Temple University, in Philadelphia, Pa.

Extra! Extra!

Christmas, if anything,
is not a one-shot happening
with a two-millennium-old dateline
but a "good news" edition
of tomorrow's newspaper
with banner headlines,
thrown on every front porch
of our global village.

Read all about it:
God's show-and-tell
of a new day becoming—
a new you and a new me,
hope hung in the sky
of every newborn
shaper of decades.

What a front page spread!
Want a paper, Mister?

Such incarnation!

Imagine a God big enough
to become small
for us,
to cram the cream of universes
and all being
into man-shaped skin
recognizable as brother!

What superb condescension—
and yet,
what an ultra-
superlative
compliment!

by Ernestine
Hoff Emrick

Waiting for the kingdom *and remembering Christmas*

Lord, did you hope that little Child you sent
would stop the fatal menacing of swords?
With two millenniums to learn of love,
the lands he walked are shambled with debris
and hatred still makes rubble out of flesh.

In that past day, among the ones who died
was that pure Child, turned man and martyr then.
Can we who try to copy him expect
a lesser fate than his—and still believe,
amid all this, that love will never end?

A baby cried

A baby cried at Bethlehem,
  And all creation smiled
To celebrate that life had waked
  A special newborn child.

He cried again another time
  As grown men will, alone;
He climbed on top a dusty hill
  And heard a city moan.

He cried for those who could not love,
  For those who could not see.
That little babe in Bethlehem—
  Dear God! He cried for me.

Poet Ernestine Hoff Emrick, of La Verne, Calif., is a member of La Verne Church of the Brethren.

Experiencing God's grace in Sudan

Sudanese Christians stand amid the ruins of their new church building destroyed in interfactional fighting that is a part of Sudan's long civil war. Humble before their Maker, they remain unbowed, however, by the strife and sufferings they endure. Material possessions are but transient holdings in southern Sudan.

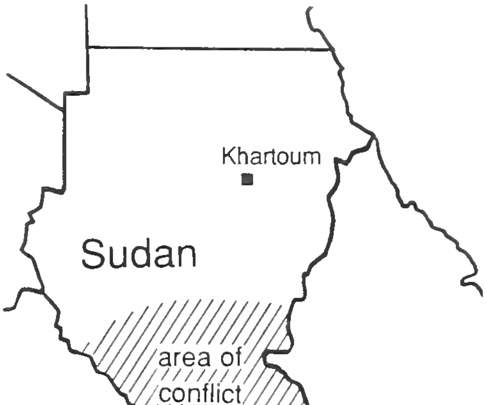
by Carolyn Schrock

With the front-line fighting drawing nearer, the Antonovs flying over, and bombs and artillery rumbling in the distance, fear gripped the hearts of the people of Kaya, and rumors flew.

This is war and it doesn't sound like a place for Brethren pacifists to be located. But Kaya was the home of Phil and Louise Rieman until early August, when they evacuated along with 100,000 other people from Kaya and the surrounding villages into northern Uganda as a result of heavy military activity in the area.

The Church of the Brethren supports three couples who work with the Sudanese churches. Phil and Louise Rieman are community development facilitators for the New Sudan Council of Churches (NSCC). Roger and Carolyn Schrock also work with NSCC—Roger as executive secretary and Carolyn as coordinator of communications and interpretation. Lester and Esther Boleyn are seconded to the Presbyterian Church of the Sudan (PCOS) as managers of the Nuer Bible translation project.

Because of the war conditions, the Riemans now are based in Kampala, Uganda, and the Schrocks and Boleyns work from Nairobi, Kenya. All three couples travel into Sudan as their work dictates and as the civil war allows.



The people of southern Sudan have experienced decades of hunger, discrimination, displacement, and death as a result of a civil war that seems to have no end. The war that has raged for 28 of the 38 years since independence is fought over a complexity of economic, religious, cultural, and racial issues.

Beyond those struggles, the Christians of southern Sudan have felt deserted by the Christians of the world. One of them said, "You brought Christianity to us and we believe, but where are you when we are required to die for those beliefs under the tyranny of the militant, fundamental Islamic government of our country?"

In 1992 the NSCC sent some of the Sudanese church leaders to Europe and North America to tell the story of Sudan and to alert the rest of the world to the suffering and human rights abuses going on in their country. Their story is being told as several Christian groups have visited Sudan in the past several months and then taken up the cause of Sudan in the halls of their governments and at the United Nations headquarters. The voice of the Sudanese is beginning to be heard at last.

Included in the visiting groups was a delegation of 12 Church of the Brethren members who came to Sudan last

(continued on page 20)

Sudan calls th

by Eric B. Bishop

Church of the Brethren involvement in southern Sudan has not been limited to the work of field staff. In other ways the denomination has attempted to answer the heart-felt question asked by southern Sudanese: "Why has the world forgotten us?"

The church has committed money, time, staff, and emotions to the Sudanese cause.

But it is easy to think of it as "them over there." It is easy to drop money in an offering plate and feel you have done your share. Much material aid has been given, but there are other forms of aid to give. There are enough trouble areas in the world to go around, and because of the lack of media attention in the secular press, too few people know the real plight of the southern Sudanese.

There are several ways Brethren can continue to advocate for the Sudanese.

The Global Food Crisis Fund was established to enable Brethren to respond to global hunger with special emphasis on relief and development in Sudan. Contributions to this fund assist, among others, the people in Sudan.

People can be advocates by promoting congressional legislation that relates to Sudan. Because of the well-publicized situation in Somalia, few members of Congress are willing to move forward to make Sudan the priority it needs to be.

The two key pieces of legislation are S. Res. 94 in the Senate, and H. Con. Res. 131 in the House. Just six months ago, Sudan was becoming a priority among some elected officials. Today Sudan sits on the back burner, with little attention. Calling or writing one's senators or representative is an effective way for Brethren to personally be involved in helping Sudan.

Another way to help is to write letters about Sudan to newspapers. Printed in the opinion sections of newspapers, these letters become editorials by the people in the community. Ask in these letters why the news media continually has ignored the plight of the southern Sudanese.

Prayer, of course, should be a natural response for Brethren. Make the people of Sudan, both northerners and southerners, a part of daily prayers. Prayers should be for an end to the civil

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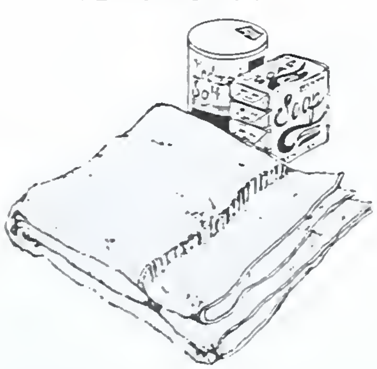
SOS for Sudan



by Merv Keeney

As Brethren read letters or news reports from field staff working in our Sudan program, many feel compelled to seek additional ways to assist sisters and brothers of southern Sudan. The civil war there has displaced millions of people and separated them from their families. Many refugees literally have no material possessions left.

While the quantity of food required is better handled by the United Nations or the New Sudan Council of Churches (NSCC), other needs exist. The SOS kit for Sudan provides other basic essentials that can be consumed directly or used as a trading item. When people are displaced from their homes and lack income-producing opportunities, barter items become more useful than currency.

SOS kits are an excellent church school project, a way for individuals to have an impact, a supplement to the Christmas Achievement Offering for Sudan.

What is included?

- Salt, iodized, 26-oz. cylinder.
- Soap, bath, 4 bars, 4.5- or 5-oz. size.
- Towel, light-weight, bath size (approximately 28 x 50 inches).

Total estimated cost is $5 to $7.

Why these items? For us as Christians, **salt** is a symbol of the vitality and life of our faith in the world as expressed in the New Testament. For many southern Sudanese, salt is an ingredient needed to add flavor to the staple of cooked grain. Iodized salt is especially important because of the lack of iodine in the soil and food supply of the region. This important mineral is necessary to maintain proper growth cycles in childhood and pregnancy and to prevent goiter.

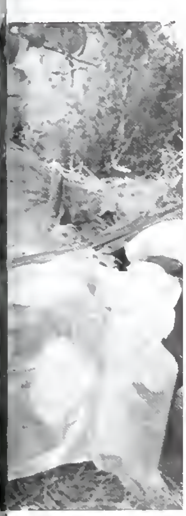
Soap enables the washing of bodies and clothes. Washing hands and bodies limits the spread of disease and promotes health.

Towels, in addition to their normal use, are multi-purpose in that they can serve as a blanket for an infant or child, as a head wrap, or as a shawl to keep out the cold.

Each of these items has been determined by field staff to be an important component for survival and health for displaced Sudanese.

The goal. Our goal is to contribute as many SOS kits as there are Church of the Brethren households—about 40,000 kits. Keep in mind that these are consumable items. Think how many people you and your congregation might

Brethren to action



Most of southern Sudan's war refugees have to live in makeshift quarters out in the open. Brethren dollars help to pay for such necessities as simple pieces of plastic tarp to keep off the rain. Field worker Louise Rieman shot this scene near Konoko on a cold and rainy day last August.

war, for the end of displacement of the people, and to the end of starvation and needless deaths. Pray also for the work and witness of Brethren field staff.

These field staff members in Sudan—the Schrocks, Riemans, and Boleyns—appreciate hearing words of support. Letters to these staff are a vital way of undergirding those standing directly with the people of Sudan.

In late summer, a new campaign was launched to provide an opportunity for Brethren to give gifts of more than money. The sending of "SOS kits" to Sudan is catching on. (See story below.)

In October, the denomination began a special ministry in southern Sudan. The Africa/Middle East office and the office of denominational peace witness are recruiting Brethren for a program of accompaniment. The effort is one part of a multi-faceted Brethren response in cooperation with the people of southern Sudan.

The purposes of the program are to be in accompaniment with the people of southern Sudan in the midst of a devastating civil war; to provide a visible international presence in communities, existing refugee camps, or future "safe havens" in southern Sudan.

Participants will be joined by Sudanese church leaders, and perhaps by other internationals, including Muslims from the region, to monitor and report on infractions of safe-haven agreements or other agreements between the contending parties of the conflict. Also they will provide on-site coordination of relief shipments, English language lessons, or other services as needed in the community in which volunteers are placed. For more information call, (800) 323-8039 and ask for the Africa/Middle East office or the office of denominational peace witness.

The Brethren have had a presence in Sudan for the last 13 years. What began as a venture in establishing a rural health program has evolved by necessity into this program of accompaniment—of standing by people uprooted and oppressed by senseless warfare. In turn, this evolution of purpose has provided opportunities for Brethren across the denomination to effectively demonstrate their support, to become personally involved.

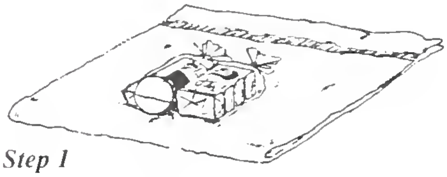
touch with these gifts representing love and concern.

The kits will be packed and shipped to Sudan in 1994 as they fill out large shipping containers at the Brethren Service Center in New Windsor, Md. This project can begin immediately, and it will continue through mid-1994.

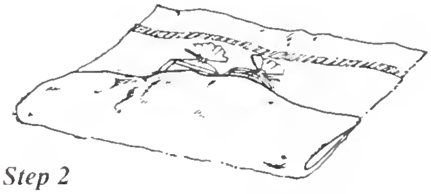
What else can I do? To transport these needed materials to Mombasa, Kenya, and truck them into NSCC areas of operation in Sudan is costly. The Church of the Brethren must purchase a huge shipping container. The church anticipates government reimbursement for the sea freight, but welcomes contributions for stateside packing and overland hauling within Africa. The estimated shipping costs are $2 a kit.

Make checks payable to Church of the Brethren General Board, designated to "SOS for Sudan." Funds should be sent to the shipping address below.

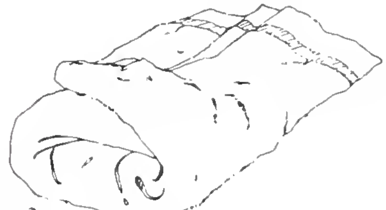
Packaging. Place the soap and salt in separate plastic bags and seal each bag with a string or twist. Then follow these steps:



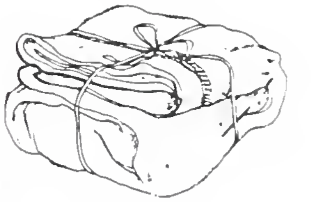
Step 1



Step 2



Step 3



Step 4

Step 1. Fold towel in half and position soap and salt a little below center.

Step 2. Fold up bottom of towel over soap and salt.

Step 3. Fold in both sides, one over the other.

Step 4. Fold top down, and tie the bundle firmly with a string.

Shipping your packages. Send by UPS, or physically transport kits to:

SOS for Sudan
Brethren Service Center
Distribution Center
Route 31 and Church St.
New Windsor, MD 21776

Behind your gift. Your gift of an SOS kit reminds the homeless and persecuted of Sudan that they are not forgotten. It lifts the spirit of people who are striving valiantly for peace and justice. It affirms your partnership with the God who is on the side of those who suffer.

Merv Keeney, a former Church of the Brethren field worker in Sudan, is World Ministries staff for Africa/Middle East.

A familiar scene in today's southern Sudan is that of weary war refugees straggling along the road, seeking shelter in camps such as those aided by the New Sudan Council of Churches. Brethren field staff spend most of their time helping such people. Carolyn Schrock photographed this group near Pageri.

(continued from page 17)

January. As a result of that visit, much interest has been generated in some US communities and in Congress. Another Brethren visit is being planned for this coming February.

But, you may ask, is this what Christian mission is all about? The Brethren working in Sudan believe so. They believe that mission is holistic, spreading the gospel by supporting the churches already in existence in Sudan, helping them translate the Scriptures into their own languages, offering a cup of cold water or bag of grain, shaping and supporting peacemaking efforts, encouraging self-reliance, and living alongside those who suffer and who feel that the world has forgotten them.

The Church of the Brethren is participating in all of these gestures of witness through its financial contributions to the relief efforts and through the presence of six of its members. *Alleluia!*

These six workers also believe that the Brethren emphasis on peace needs to be reclaimed and rechallenged as active peacemaking rather than as mere opposition to war or avoidance of conflict situations. Christ calls us to be peace-makers, not only peace-lovers. In southern Sudan, some Christians have been asking not only "Who will win the war?" but, more importantly, "Who will win the peace?"

Arranging a cease-fire or stopping the bombing is not peace. Peace is a way of living together as humans on this planet. And this is not a way of life that comes naturally to most people. We have to struggle just as mightily to live peacefully as we struggle to make war. Neither one is easy. Brethren should be leading the way in a world that so urgently needs good peace-making models.

Sudan peace needs to be waged at all levels—from grass-roots, community processes to the solving of the national conflict. The NSCC has been active in attempts to bring rival factions of the Sudan People's Liberation Movement to the negotiating table, a process that continues even today.

The Schrocks have also learned many important things from the Sudanese about peace. They were part of a recent reconciliation process in which two conflicting groups met to work out their misunderstandings. It was an effective process of explaining frustrations, accepting blame, and promising better communication in the future. At the conclusion, the question was asked whether a public statement needed to be made to tell others of the reconciliation. The decision was: "No, others will see we have reconciled by the way we now will cooperate." They will know us by the way we live. *Alleluia!*

The Brethren working in Sudan also believe very strongly in the unity of the Church. Although they support the idea that basic Brethren beliefs need to be taught and spread, they believe this can and is being accomplished through working with Christians of all denominations, remembering the church is not ours; the church is Christ's.

When the executive committee of the NSCC met in Akobo last spring, some members traveled to a part of Sudan where they had never been before. After a two-hour plane ride and a two-kilometer hike from the airstrip to the church, they were welcomed by the local congregation by having their feet washed. It was a moving expression of welcome and solidarity of all denominations under the lordship of Christ.

Was this a newly planted Church of the Brethren? No, it was a *Presbyterian* church that knows some Brethren and has taken their reading of the New Testament to heart. Feetwashing is sometimes incorporated into church practice even though the feetwashers do not carry the Church of the Brethren name. *Alleluia!*

Working with Christians in a war zone is frightening, challenging, exhausting, frustrating, and rewarding. The path to peace and rehabilitation in Sudan is not clearly seen. Perhaps thousands more Sudanese will be displaced from their homes before peace comes. And perhaps thousands more will die of disease or starvation. But God is working out his plan for the Sudanese, and the Brethren are there experiencing God's grace along with them and demonstrating that Brethren mission in Sudan is thinking holistically, making peace, and promoting Christian unity in the midst of Islamic repression. Praise God! *Alleluia!*

Carolyn Schrock is a Church of the Brethren worker assigned to the New Sudan Council of Churches (NSCC).

stepping
STONES

by Robin Wentworth Mayer

Studies have shown that "snooping" is a learned behavior. I know for a fact that is true because I learned it from my brother.

December 1963 . . . Aunt Mary's house . . . I was eight. He was nine.

Mark called me into the spare bedroom. Mark was stretched out on his belly, peering under the bed. "Robin! Look! Christmas presents!" I scooted down beside him to look. And there, sure enough, were bags full of colorful things.

Being something of an evangelist even then, I carried the "good news" to my five-year-old cousin. "Look, Karen! Christmas presents!"

Mark disappeared. He always was the slippery one. The next thing I remember is walking into the kitchen and hearing my dear, adorable little cousin telling her mother.

It had been a mistake for me to tell Karen. Her long, dark hair always was in ringlets or braids. She wore saddle shoes and sailor suits. She never lied, argued, sassed, disobeyed, or got dirty. Being a perfect child, she had no concept of there being some things that parents don't need to know.

As I approached, Aunt Mary was giving me "the look" while saying to her daughter, "No, Sweetheart. Those presents aren't for you. *Santa* brings the presents on Christmas Eve. But (and her tone took on unmistakable pointedness) he only brings them to *good* little boys and girls."

He's making a list; he's checking it twice; he's gonna find out who's naughty and nice. . . .

I was horrified. I was mortified. I was *terrified.*

Christmas Eve was a restless night for me, and I awoke while it was still pitch black outside. With much fear and trembling, I sneaked out to the Christmas tree, only to see that my worse fears were realized: *Nothing!*

Devastated, I raced back to my bottom bunk and began a litany of prayers and promises. Hours passed. Or maybe it was minutes. The gray light of dawn began to lift the shadows. So, holding my breath, and fighting back tears, I inched back out to the living room.

If I could put this on film for you, you would see a little girl in red sleepers, with short, brown hair, and large dark eyes that get larger (as the camera zooms in) while the stringed background music swells to crescendo along with the words

"Grace, grace, God's grace, grace that is greater than all (my) sin."

It was all there—the filled stocking, the Chatty Baby doll in her high chair, Koko the stuffed orangutan. It was all there all the time. I was just too blinded by my guilt to see the gifts.

And too many of us, year after year, approach Christmas the same way. With raw memories of recent mistakes and fresh failures, we *know* we have been naughty and not nice. Right or wrong, we are too blinded by our guilt to see the gift.

But the good news of the gospel is that God is bigger, and better, and wiser than Santa could ever hope to be: "But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law" (Gal. 4:4). "But God proves his love for us in that while we still were sinners Christ died for us" (Rom. 5:8).

God's gift of grace in Jesus is not just for the good little boys and girls. *While we still were* sinners . . . while we still were naughty and not nice . . . Christ came.

"Thanks be to God for his indescribable gift" (2 Cor. 9:15).

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community church.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Racism hasn't gone away

'Racism has re-emerged . . . . Its debilitating effects are damaging to our brothers and sisters of color, and to me alike. It behooves us to address our blindness, for only then will we truly see.'

by Glenn F. Timmons

It was right we were in worship at Baltimore (Md.) First Church of the Brethren. With the leadership of its former pastor, Bill Hayes, Baltimore First was the congregation that originated the query resulting in the 1991 Annual Conference paper "Brethren and Black Americans."

The Black Advisory Committee formed as a result of the paper is chaired by Mary Scott-Boria, Chicago (Ill.) First Church of the Brethren, and includes Richard Kyerematen, pastor of Germantown Church of the Brethren, in Philadelphia, Pa.; Steve Reid, professor of Old Testament at Austin (Texas) Theological Seminary; Stafford Frederick, pastor of Olathe (Kan.) Church of the Brethren; Glenn Timmons, Parish Ministries Commission executive; and Barbara Cuffie, former General Board member and member of Baltimore First. On this Sunday, September 19, 1993, the committee had concluded its meeting at New Windsor early, traveling to First Church for worship.

In the absence of available resources for staff, the committee was formed to give oversight, counsel, and leadership to the concerns and issues raised in the Annual Conference paper. The query itself calls the church and society to look again at its attitudes and practices that result in discrimination and injustice. But also, the paper asks for focus and intentionality in urban evangelism and service. The call to action is stated in 14 recommendations that touch congregational and denominational life, not to mention Annual Conference and other Brethren institutions.

While affirming what has and is being done, the committee advocates the church's reflections and actions that lead to greater understanding and appreciation of our diversity. Insight sessions, rural/urban church partnerships, continued leadership development, resources that increase awareness, the encouraging and supporting of urban congregational life are some of the committee's objectives.

In the near future, national staff will be asked to look at their racism. The Parish Ministries Commission is putting together a list of resources for study and addressing racism in our churches and communities. The Black Advisory Committee is establishing liaison relationships with churches that have members of color. The committee also has authorized a scholarship fund for needy youth to attend the 1994 National Youth Conference. In cooperation with the newly appointed urban ministry staff member, the committee hopes to explore several pilot projects with urban

Racism is more than hooded Klansmen circling around a burning cross. Racism permeates our society, and even those who struggle hard to overcome it personally fall short of their mark. Racism was the first significant issue of the early church, and as the second millennium approaches, it is with us as strong as ever.

churches—projects that focus on revitalization and evangelism, even church development. The Committee on Inter-Church Relations is exploring options with the American Baptist Convention and Progressive National Baptists, both in response to the paper and joint ventures in urban and black ministries.

As I sat in worship with the committee in Baltimore, I had a flashback to nearly 30 years ago, when I found myself one Saturday afternoon in Watts in south central Los Angeles, buying a hot dog from a neighborhood stand. It was a part of a larger consciousness-raising experience called an "urban plunge." With the Los Angeles riots of 1965 less than a year old, only the smoke had cleared, not the resentment or the reason behind it.

Some would have called it foolhardy to go into Watts alone. Alone or not, it was foolhardy to ignore what was happening to us. If only for a brief time, I wanted to know the feelings that had erupted from black reaction to police brutality. At that time I didn't have the courage to engage in conversation. I was there as an observer to sense what I could before returning to the safety of my home in east Los Angeles.

That morning, after an all-night marathon, this group of Southern California pastors was exposed to some of the black rage I was only beginning to understand. As a child, I had been the patient of a black physician in Connersville, Ind. That physician's office was burned in a fire believed to have been set by the KKK. Now on this Saturday in 1966, I heard and saw the results of years of such hatred. When the weekend was over, I came away from the experience with the conviction that although my personal prejudices might not be quite as blatant, I was a part of systemic prejudice. Prejudices that, when

Entry room

by Kenneth L. Gibble

I hated getting out of bed
that winter I worked for Bob Kurtz
whose farm was up the road a ways

I hated getting up two hours dark
before the school bus came
so I could help Bob milk his cows

I hated what I had to do—
pour feed into the troughs
lug to the milkhouse steaming pails
fork manure into the spreader

But mostly what I hated was
the getting up and going

Icy air hit me as I left the house
swung my legs onto my bike and
lunged into the darkness and the wind
The cold amazed me every time
stunned my throat my lungs
burrowed through my clothing to the skin
I shivered—shook—ground my teeth
in useless freezing rage

Then at last the barn

Straining up the hill I see the gable light
beckon like the star the wise men followed
Bike parked outside I yank open the stable door
Cattle warmth surrounds—embraces—blesses me
I sob with glad relief

You're late again says Bob
but merry Christmas anyway
He tosses me a ribboned Hershey bar and grins

Some think it's sad that Christ the king
had just a cattle trough for crib
I think a warm stable on a bone-cold morning
feels like the entry room to heaven

Maybe—for the Child—the entry room to earth

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren, and promotion consultant for Messenger.

May the blessings Christmas holds
be evident to you and touch your life.
—The Messenger *staff*

coupled with power, perpetuate exploitation and oppression. As a farm boy from Ohio, I knew that regardless of where my ministry was to be, I must maintain a relationship with some black friends, friends who would keep me honest with my personal prejudices, and in touch with those who know prejudice and racism when they see it.

With the civil rights movement of the 1960s, I would like to believe we have made some gains in eliminating racism in the last 30 years. And while we have made some gains in civil rights, racism from where I sit, is still very much alive and well.

We in the church know how to address the sins of the individual, but the church has been imprisoned by an individualism. Thus, neither acknowledgment of nor responsibility for corporate evil seldom finds its way to the agenda of our churches. And what does not get named cannot be addressed.

In his book, *Dismantling Racism*, Joseph Brandt, says aloud what I have been sensing myself, particularly in the last decade. Racism has re-emerged, dramatically and forcefully. Its debilitating effects are damaging to our brothers and sisters of color, and to me alike. It behooves us to address our blindness, for only then will we truly see.

The church is no stranger to racism. The first significant theological issue faced by the early church was the issue of racial and cultural divisiveness. A careful reading of the book of Acts reveals not just a struggle between strong personalities, but a battle with the sinister forces of evil that were imbedded in the belief systems, even in the structures of the church. Even when decisions were made on paper, their implementation was not simple.

As I sat in worship at Baltimore First on September 26, it was the same scene, only a contemporary setting. But I am in it for the long haul. The church decided and said it once and for all time: "There is no longer Jew or Greek, there is no longer slave or free, male or female; for all of you are one in Christ Jesus" Gal. 3:28.

We were at Baltimore First to lay claim to that proclamation. I invite the church to do what it takes to live out of that vision. M.

Glenn F. Timmons is executive of the Parish Ministries Commission.

From the General Secretary

Accept the love; share the joy

Recently the Mennonite Church ran an ad in *Newsweek* magazine with the caption "Muscular Christianity." It pictured a robust person constructing a house. Under the picture the printed text said that body-building can be Christian, best done when reconstructing someone's house that has been damaged by a storm. "Muscular Christianity" goes to work for those who are in need.

This raises the question of what caption would best characterize the faith of Brethren. Many Brethren have difficulty saying who we are and what we believe. We know a quick response is never adequate, but a truthful initial statement that provokes further inquiry can be very helpful.

One response is that the Brethren arose from the coming together of Anabaptism and Pietism, and that these two originating streams continue to shape us. For some inquirers, such an answer is of little use because one must be something of a historian to understand either Anabaptism or Pietism. We might say that Anabaptism centers on adult confession of faith and Pietism features inward joy of life in Christ. Such a response helps, but still leaves much unsaid.

The Brethren, like all Reformation churches, accepted the basic Christian doctrines of God, Christ, Holy Spirit, the Scriptures, the Church, forgiveness of sin, sanctification, resurrection, and eternal life. However, the Brethren affirmation of voluntary confession of faith, three-fold immersion baptism, the love feast, a disciplined community, Christ-like living, mutual aid, peacemaking, and inward joy give a special distinctiveness to our belief in the basic Christian doctrines.

Recently several persons attempted to characterize our belief in an informative "theme statement" that would invite further inquiry. They offered the phrase "Accept the love; share the joy." It points to the wonderful love of God that is available to us upon confession of faith. But it also suggests that the Christian faith is to be imparted to others in many ways. Furthermore, it suggests that we voluntarily accept faith in Jesus Christ as Lord. We participate in a meal of love, including the washing of feet, as a way of remembering Jesus' last supper. Becoming a member of the church and receiving the care of other believers also are a way to "accept the love." In that our sin is forgiven in Jesus Christ, we accept the love of God, which is the source of our joy.

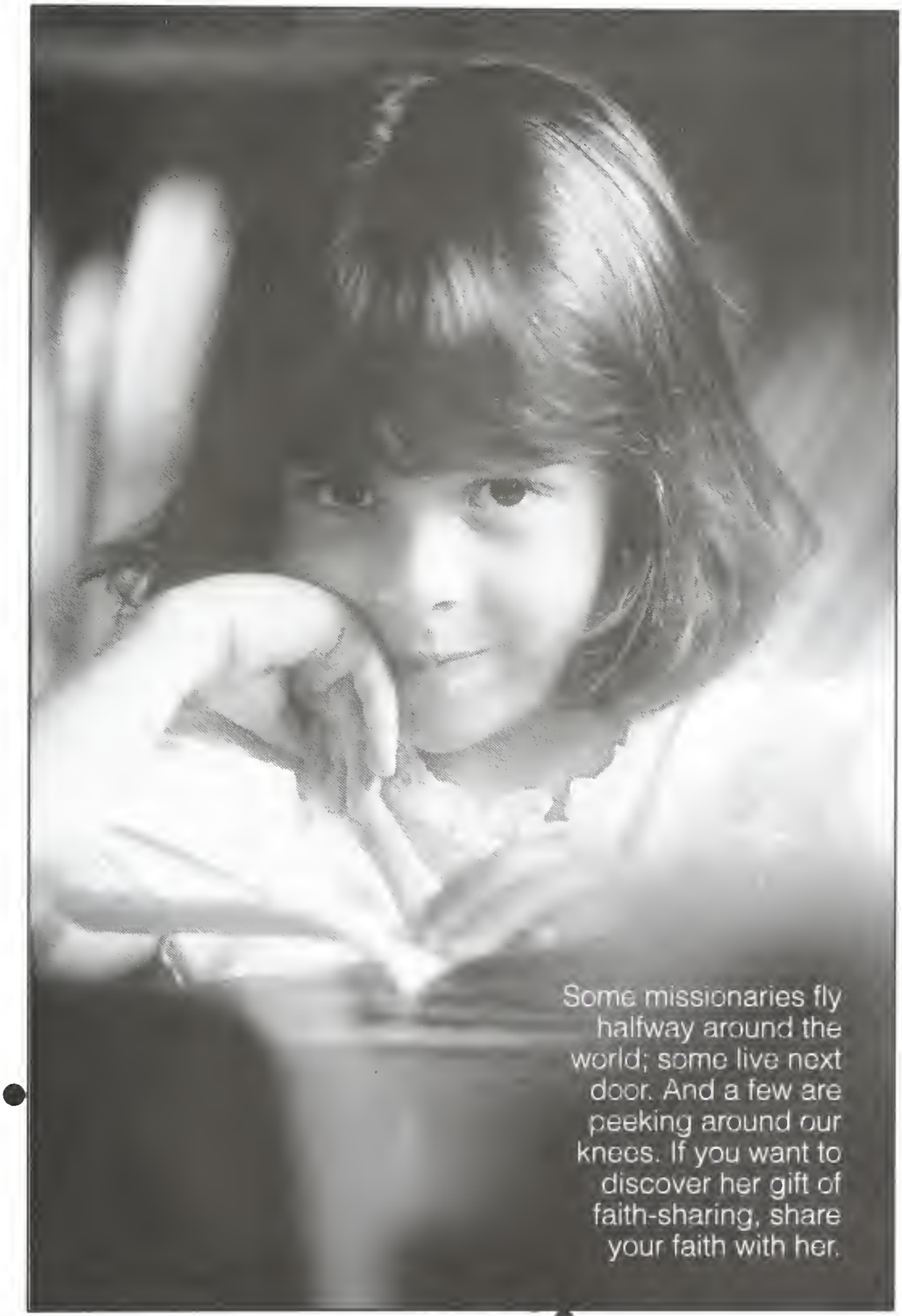
To share the joy is to worship, individually and together. To share the joy is to let others know of the love of God in Christ. To share the joy is to live a life of service to others, to feed the hungry and clothe the naked, to be good stewards of our possessions, and to be peacemakers in a world of violence. Joy is the source of both evangelism and service.

"Accept the love; share the joy" touches the faith of Brethren at a basic level. It moves us beyond self-righteousness in our service to others. It points us toward a renewal of evangelism. It gives all of us a common focus for our faith in Jesus Christ. And yet such a phrase leaves so much unspoken. Perhaps some other phrase fits us better.

The "muscular Christianity" ad prompted me to wonder what statement would speak powerfully to those whom we invite to join us. If you have a better suggestion, let me hear from you.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

FUTURE MISSIONARY



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Word from the moderator

As I travel, Brethren say to me about the 1993 Annual Conference, "What a testimony to the power of Bible study and prayer," or "I went to Conference with a high level of anxiety and fear of division; I came home with love and a sense of community."

I believe the Holy Spirit worked overtime for the Brethren. As James 5:16 has it, "The prayer of the righteous is powerful and effective."

I urge members of our beloved church to pray for one another. Pray for Conference officers and others in leadership.

A prayer summit has been called. Those interested (enough to pay their own way) are invited to McPherson College February 25-27. A "Prayer on the Plains" Gathering will focus on celebration, prayer, and Bible study. Call the Annual Conference office at (800) 323-8039 for details.

Earl K. Ziegler
1994 Annual Conference moderator

Letters

A 'sneaky observation'

It is a sneaky thing to observe that, in Messenger's Turning Points, "New Members" occupy such a small corner on the page in contrast to those who have (as we say) "passed on." Have we suddenly lost the practice of adding new members?

This leads to a concern that bothers me: We are seeing the demise of the Sunday school, and I nowhere see anything spectacular happening to replace it. These kids that have no Sunday school aren't as likely to join the church as kids once were. And it's going to be hard to increase our membership without them.

Chauncey Shamberger
Boise, Idaho

(Reader Shamberger, who was the denomination's first youth director, 1920-1930, modestly calls attention to the fact that, come next April 27, he will celebrate his 100th birthday.—Ed.)

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

'Christian legend' proven

In the June Messenger, Doug Trouten wrote an article debunking some "Christian legends." One of the "legends" he attacks concerns NASA

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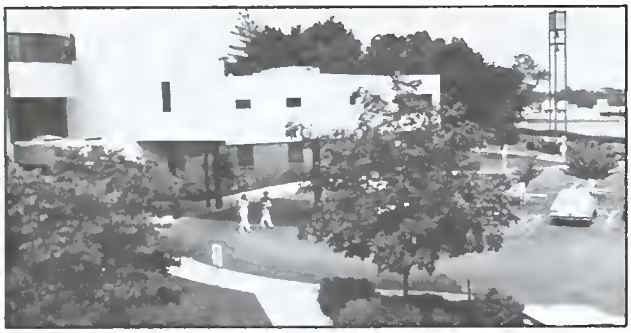

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scientists who discover the "missing day" mentioned in Joshua 10:13, where God stopped the sun at Joshua's demand. Trouten states, "This rumor persists despite NASA's denials."

I have enclosed with this letter a copy of a 1972 newspaper column documenting that a "consultant to the space program," not NASA, ran a program that discovered the "missing day" as well as the "10 intervals of shadow" mentioned in 2 Kings 20:11. This column documents the names, dates, and places involved.

Trouten refers to the "missing day" as a "scientific impossibility." As a Christian, Trouten should realize that "for God all things are possible" (Matt. 19:26).

Richard Mascioli
Camp Hill, Pa.

(The column that reader Mascioli included with his letter contains the very story that Doug Trouten was referring to. And, according to the column [and contrary to reader Mascioli's reading of it], the story was sent to the columnist by the so-called "consultant to the space program," but he does not claim to be the one who ran the computer check; he attributes that to the "space men." But reader Mascioli does unintentionally demonstrate, as Trouten said, that "this rumor persists despite NASA denials." —Ed.)

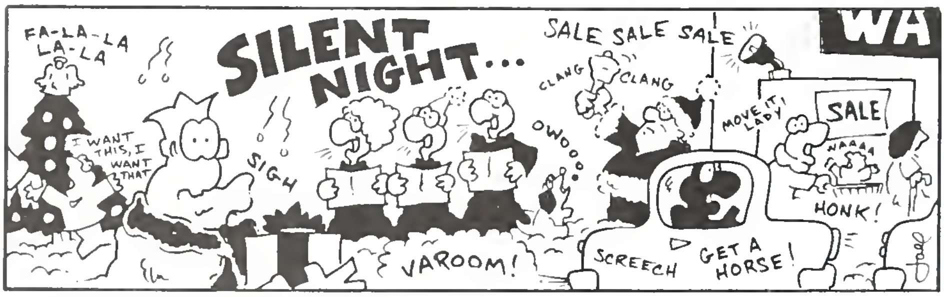
Don't miss the raft

In the October editorial, the editor wondered how he missed the boat to Europe and the prep school of a whole generation (or two) of Brethren leadership.

I was one of the editor's colleagues in Brethren Volunteer Service—Unit 44. And lucky me! I spent enough BVS time in Europe to learn Polish, German, and Czech. The experience of the grim days of the Cold War and the stark memories of World War II did deal a blow to the innocent idealism I brought out of BVS. But I learned at close range the civilization that produced so much of our

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*



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Michele Berkey from McPherson College poses with brother Jason and their parents, Phil and Barbara Berkey, on graduation day. The Berkeys are from Goshen, Indiana.

"The thing that impresses us the most at McPherson is how the church and community care for the college students; it seems they 'adopt' the students who are far from home. Michele met a lot of folks who helped to make her a home away from home."

Phil and Barbara Berkey
Goshen City Church of the Brethren, Goshen, Indiana

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American tradition. At least I learned it well enough to give me advanced standing in graduate studies. And I was on my way to an appointment to the Bethany Theological Seminary faculty.

Now as I begin my third decade on the seminary faculty, things don't look nearly so European as they did in 1965, when I graduated from this place. I look around the classroom and see a grand array of shapes and colors. The trendy word for the phenomenon is "multiculturalism."

Whatever the French philosophers who call themselves "post-moderns" mean by the term "multiculturalism" is beside the point. At Bethany, it means that if the last class I taught continues to be typical (it was on Methodist history, of all things) most of the students in classes of the future will not speak Polish, Czech, German, or English as their native language.

They will first speak Spanish, Hausa,

About letters

Because we have a very small magazine staff, we do not have time to acknowledge the receipt of "letters to the editor." Neither do we have time to engage in personal dialog with the writers, as sometimes we are asked to do.

Also, we do not have space to print all the letters we receive. We strive to present a representative sampling of what comes in, to present letters on as wide a range of topics as we can, and to limit the letters to those that respond either to items that the letter-writer has read in the magazine or to issues currently holding the attention of Brethren. This rules out general musings, promotion of causes, and "bulletin board" items.

All letters are subject to condensation and editing for clarification. Letters received with the admonition "Don't change a thing!" are not considered. Letters least subject to condensation and editing are those that are brief, concise, and clear (and free of grammar and spelling errors). Our note that we run each month on the opening page of "Letters" gives further advice to writers.

All letters are very much appreciated, because they provide a necessary gauge by which the staff measures the effectiveness of the magazine. Let us hear from you.

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Hindi, or Korean, and have to struggle with English. They also will have plenty of trouble with Bethany talk, Elgin speak, and Annual Conference rhetoric. Nevertheless, they will come from the parts of the world where the Brethren are young and vibrant and growing. They will live in those places where the Church of the Brethren must be if it is to have a 21st century.

The editor missed the boat to Europe. He missed out on the Super Power intrigue. He missed doing those brass rubbings in medieval cathedrals. He never heard the Munich Bach choir do the B Minor Mass.

But he got to Nigeria. And the bush and its people gave him the credentials that a new generation of seminary faculty and denominational staff need to serve a multicultural church.

Unless we are content to preserve ourselves as a memorial to our European past, then the opportunities we create for producing church leadership had better be pushing off on Huck Finn's raft, with the editor, on the open river ahead of the rest. And expend a lot less effort plying the waters of the North Atlantic, shipping freight back and forth between here and the old country.

Murray L. Wagner
Lombard, Ill.

Disheartened by divisions

The article "Still More Brethren" and the accompanying drawing (August/September, page 5) made me sad and disheartened.

Should a denomination (sic) be known as a Church of Pieces and Divisions rather than a Church of Brethren and Peace?

Roy Keyser
Lakeland, Fla

From the
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- Use it for your personal study of issues facing the church.
- Use it as a bulletin board item to recruit new subscribers to MESSENGER.

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CLASSIFIED ADS

ANNOUNCEMENT—Faithful Servant Church of the Brethren in Atlanta, Ga,. has voted to move to *inactive status*, and will not hold weekly services, but will meet during Advent and Easter for love least to maintain contacts with Brethren in Atlanta area. All are invited to join us for these special events. Contact Bob and Rose Garrison at (404) 979-7343. We are saddened by this situation, but optimistic that the Brethren presence in Atlanta will be rekindled in future. Please continue your prayers for the Brethren in Atlanta.

FOR SALE—2 -Bedroom, 2- bath manufactured home with screen porch. Partly furnished. Near Orlando, Fla. 30 min. from Church of Brethren. Tel. (407) 239-4354 or write; Roger M. Schrock, 16547 Avenida Del Lago, Winter Garden, FL 34787.

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TRAVEL—Photo safari to world renowned big game parks of Kenya and Tanzania, July 22-Aug. 7, '94. Tour Nairobi, Mombasa, Tree Lodge, Man Mara, Serengeti, and Africa's "Garden of Eden." For info. write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Israel/Egypt Holiday Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug 8-18, 1994 11-day tour includes Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For information write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947

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WANTED—Info. on Brethren in Charlotte, N C. With the 1995 Annual Conference coming to our city, let's get together Upon graduating from Manchester College in 1993, I became a stockbroker, my wife, a day care teacher. As we establish our home in Charlotte, we would like to communicate and fellowship with other Brethren in our area Please contact us (Christopher and Jennifer Lehman) by phone at (704) 588-7272 or (800) 428-5494 ext 207, or write to 2216-K Yager Creek Charlotte, NC 28273

WANTED—Brethren Encyclopedia, Inc. seeks information on Brethren inventors and Brethren holding patents Join the ranks of Stutz and Studebaker as known Brethren inventors Please send information to Brethren Encyclopedia, Inc , Ronald G Lutz, 313 Fairview Ave., Ambler, PA 19002.

Turning Points

New Members

Antelope Valley, S. Plains: Leo Dolezal, Tom Howry, Kirt & Regina Sharp
Beaverton, Mich.: Norma Furlo, Cody O'Rourke, James Terrell
Bermudian, S. Pa.: Jim & Paula Baer, Katie Beck, Anna & Sarah Fissel, Derek & Jamie Lamparter, Lois Rager, Eugene Ross
Bethel Nebraska, W. Plains: Ron & Cathy Hergott, Sally Row
Bethlehem, Virlina: Jim & Ellen Irons
Canton, Ill./Wis.: John & Carol Davis, Nancy & Chellis Evans
Chambersburg, S. Pa.: Kenny & Joanie Mangum, Holly Shoup
Chiques, Atl. N.E.: Melissa & Mike Binder, Angie Bross
Codorus, S. Pa.: Jessica Brant, Carla Orwick
Communion Fellowship, N. Ind.: Buddy Balough, Stan Byler, Stephen Christophel, Yama Claassen, Kevin Deal, Darlene & Ken Dunnavant, John & Rhonda Federonick, Mark Garrett, Jason Gingerich, Jonathan Glick, Eric & Wendy Good, Tim Jagger, April & Dan Miller, Andrea Nafziger, Eric Nord, Aleta & Rodney Schrock, Dave Trowbridge, Sheldon Yoder
Dupont, N. Ohio: Kurt Bibler, Roy Branham, Jessica Curtis, Dan Dotson, Carrie & Christy Dull, Nikole Doster, Jessica & Katrina Good, Don & Kenny Hazelton, Shirley Halliwill, Amanda Jones, Beulah, Debbie, Mike & Mitch Prowant, Donna Sheeks, David Stauffer, Heather Taulor
Elkhart Valley, N. Ind.: Megan Hershberger
Germantown Brick, Virlina: C.J. & Jason Arrington, Sarah Childers, Julie Sink
Glade Valley, Mid-Atl.: Beverly Roberts
Greenville, S. Ohio: Dortha Baker
Hopewell, Virlina: Skye Campen, Sandy Gibson, Cecil & Vonda Hanna, Frank & Tsuruko Kearchner, William & Sharron Marple, Dieter & Sarah Maucher, Clinton O'Neill, Phillip, Carol & Kevin Stevens, Todd Thompson, Carson Vick
Jacksonville, Atl. S.E.: Heather Harper
Lampeter, Atl. N.E.: Mark & Mari Cunningham, Ryan Frank, Abby & Sara Hoover, Mervin, Nadine & Leanne Keener, Donald & Roxene Myer, Roberta Schwab, Dennis & Angel Willard
Maple Springs, W. Pa.: George & Jennifer Adams, Jerry Berry, Brock Hemminger, Dawn Horner, Sandra & Tom Hubbard, Heather Koba, Kim Livingston, David Martin, David & Kathy Patterson, Robert & Denise Rummel, Christopher & Fran Shaffer
Montezuma, Shen.: Ann Cheshire, Anna Glick, Corissa Link, Holly Moyer, Adam Richard, Derek Smiley, Matthew Shull, Jennifer & Jessica Waggy, Gene Wampler
Mount Morris, Ill./Wis.: Cassie & Charlie Beard, Dan Dietrich, Leslie Koesler, David & Philip Showalter, Jaime Simmons, Bill & Kelly Tucker, Richard Weinberrg, Mindy Ward, Keith & Kim Williams, Jennifer Wilson
Palmyra, Atl. N.E.: Steven & Cindy Bortner, Jay & Evelyn Frantz, Robert & Robin Granzow, Carol Lentz, Byron Light, Ryan Summers, Kimberly Talaber
Phoenix First, Pac. S.W.: Russell, Kay & Peter Betz
Plumcreek, W. Pa.: Louise Maragoni
Prairie City, N. Plains: Betty Booth
Pyrmont, S/C Ind.: Michael Hatfield, Brian & Carla Hufford, Amy & Brian Smeltzer, Arlene & Jeff Wise
Reading, N. Plains: Teresa Luing
Ridgeway Community, Atl. N.E.: Anthony & Pattie Bertoni
Syracuse, N. Ind.: Terry & Marti Thompson
Topeco, Virlina: Angela Carr, Audrey Coartney, Sarah Grim, Barbara & Shawn Harris, Brian Harman, Megan Simmons, Deanna & Valerie Wade
Williamson Road, Virlina: Don & Gayle Brubaker, Bertha Hylton, Fred & Pat King, Judy Mason, Anne Mae Meador, Ashley Paitsel, Dorothy O'Connell, Andrew Shepherd, Teresa Siler
Woodland, Ill./Wis.: Janie Danner, Ed & Karen McDivitt
Woodworth, N. Ohio: Kay Cluff, Keith Depp

209th BVS Orientation Unit

(orientation completed October 8, 1993)

Aeschbacher, Vicky, Sand Diego, Calif.; to National Farm Worker Ministry, Deland, Fla.
Baker, Julie, Andrews, Ind.; to Trees for Life, Wichita, Kan.
Beckers, Astrid, Dusseldorf, Germany; to Mid-South Peace & Justice Center, Memphis, Tenn.
Brady, Steve, Sparta, N.C.; to Tri City Homeless Coalition, Fremont, Calif.
Breidenstine-Howe, Karen, Hummelstown, Pa.; Tri City Homeless Coalition, Fremont, Calif.
Breidenstine-Howe, Gregory, Hummelstown, Pa.; Tri City Homeless Coalition, Fremont, Calif.
Bunnell, Jacinta, Dalton, Pa.; to The Beaman Home, Warsaw, Ind.
Choutet, Arnaud, Versailles, France; to Hope House Project of St. Croix, Stillwater, Minn.
Delahanty, Matthew, Milwaukee, Wis.; to On Earth Peace Assembly, New Windsor, Md.
Feasenhiser, Diane, Fruitland, Idaho; to Camphill Village, Copake, N.Y.
Gelencser, Peter, Szekestehervar, Hungary; to Catholic Worker House, San Antonio, Tex.
Gogola, Christine, Glen Ellyn, Ill.; to Camp Courageous, Monticello, Iowa
Groff, Janel, Manheim, Pa.; to Gould Farm, Monterey, Mass.
High, Kathy, Myerstown, Pa.; to Friendship Day Care, Hutchinson, Kan.
Hirsch, Stephanie, Eau Claire, Wis.; to Family Outreach Center, Brownsville, Tex.
Lindbloom, Tor, Northfield, Minn.; to Interfaith Conference of Metropolitan Washington, Washington, D.C.
Michaelis, Maren, Bonn, Germany; to The Meeting Ground, Elkton, Md.
Moavero, Tracy, Parma, Ohio; to Washington Office on Haiti, Washington, D.C.
Poppen, Cinny, Chicago, Ill.; to Washington Office on Haiti, Washington, D.C.
See, David, Broadway, Va.; to Project Global Village, Tegucigalpa, Honduras
See, Adela, Broadway, Va.; to Project Global Village, Tegucigalpa, Honduras
Taylor, Margaret, Pittsburg, Pa.; to Holy Family Services, Weslaco, Tex.
Thorsheim, Tom, Northfield, Minn.; to Catholic Worker House, San Antonio, Tex.
Ullom, Victor, Perry, Kan.; to Casa del Pueblo, Washington, D.C.
Vanderhurg, Joni, Olympia, Wash.; to Victim Offender Reconciliation, Bloomington, Ill.
Wentling, Rebecca, Comer, Ga.; to Ecumenical Project of Central America, Washington, D.C.
Wiedemann, Ralf, East Northport, N.Y.; to Evangelical Church of Czech Brethren, Praha, Czech Republic
Wittstruck, Scott, Columbia, Mo.; to CCNV, Wahington, D.C.
Woolgrove, Margaret, Roxburghshire, United Kingdom; to MESSENGER, Elgin, Ill.
Wullen, Carrie, Williamsville, N.Y.; to Pesticide Action Network, San Francisco, Calif.

Licensing/ Ordination

Baker, George, ordained Sept. 11, 1993, Beachdale, W. Pa.
Barragan, Jose Martin, licensed July 31, 1993, McFarland, Pac. S.W.
Chinworth, James, licensed May 26, 1992, Mountville, Atl. N.E.
Cunningham, Mark, ordained May 22, 1993, Mechanic Grove, Atl. N.E.
Davis, Charles, licensed Aug. 16, 1993, Happy Corner, S. Ohio
Eikenberry, Susan, ordained Aug. 14, 1993, West Green Tree, Atl. N.E.
Harris, Jack Lee, licensed Aug. 16, 1993, White Cottage, S. Ohio
Heller, Jack B., licensed Sept. 11, 1993, Locust Grove, W. Pa.
Hill, Nancy Jean, licensed Sept. 11, 1993, Ellisforde, Ore./Wash.
Hooks, Eric Lee, licensed Sept. 11, Plumcreek, W. Pa.
Johnson, Daniel, licensed June 1, 1993, Midway, Atl. N.E.
Kauffman, Michael, licensed Aug. 7, 1993, Maple Grove, N. Ind.
Liller, Mark, ordained Sept. 7, 1993, New Carlisle, S. Ohio
Longenecker, Thomas, licensed Sept. 12, 1992, Florin, Atl. N.E.
Mason, Cynthia, ordained July 7, 1993, Mack Memorial, S. Ohio
Matteson, Erin Amber, ordained July 31, 1993, Fellowship in Christ, Pac. S.W.
Matteson, Russell Leon, ordained July 31, 1993, Fellowship in Christ, Pac. S.W.
Mercer, Gay, licensed Aug. 16, 1993, Mack Memorial, S. Ohio
Miller, Douglas Melvin, licensed Aug. 19, 1993, Mechanicsburg, S. Pa.
Miner, Blaine, licensed Apr. 24, 1993, Highland Ave., Ill./Wis.
Montauban, Verel, licensed Feb. 25, 1992, First Haitian, Atl. N.E.
Perez, Luis, licensed Mar. 31, 1993, Puerto del Cielo, Atl. N.E.
Peterson, Cheryl, ordained July 8, 1993, Lincolnshire, N. Ind.
Price, Maurice Edward, ordained Sept. 11, 1993, Fruitdale, S.E.
Ramsey, Dwight, licensed May 17, 1993, Midway, Atl. N.E.
Rivera, Vincent D., licensed Sept. 25, 1993, La Nueva Jerusalem, Ill./Wis.
Shively, Jonathan, ordained May 22, 1993, Lancaster, Atl. N.E.
Smith, Floyd, licensed Aug. 16, 1993, Circleville, S. Ohio
Tschetter, John, licensed Sept. 22, 1993, West Charleston, S. Ohio
Ullery, Howard, licensed Aug. 16, 1993, Pleasant Hill, S. Ohio
Woodford, John George "Woody", licensed Sept. 11, 1993, Outlook, Ore./Wash.
Wray, Harry, licensed July 10, 1993, Kokomo, S/C Ind.

Pastoral Placements

Brumbaugh, Galen, from Christ, Ill./Wis., to Pleasant Valley, Shen.
Baker, Sandra, from Beachdale, W. Pa., to Rummel, W. Pa.
Collins, David H., from Green Hill, Mid-Atl., to Leakes Chapel, Shen.
Derr, Kevin, from Bethel/ Yellow Creek, M. Pa., to Beech Grove, S. Ohio
Dutka, Leon, from White Horn, S.E., to Bristol, S.E.
Ford, Wes, from secular to Easley, S.E.
Golden, Wilburt, from secular to Baltimore First, Mid-Atl.
Haddock, Larry, from other denomination to Wiley, W. Plains
Stern, Irven, from district executive, Pac. S.W., to Live Oak, Pac. S.W.
Stern, Pattie, from district executive, Pac. S.W., to Live Oak, Pac. S.W.
Wilkes, O. Magee, from retirement to Community (Mesa), Pac. S.W.

Anniversaries

Babb, Ed and Bea, Rockford, Ill., 55
Beckman, Lee and Deane, Morgantown, W.VA., 50
Clapp, Kenneth and Alice, South Whitley, Ind., 60
Cunningham, John and Annabel, Polo, Ill., 60
Domer, Herbert and Esther, Sugarcreek, Ohio, 55
Ebersole, Lynn and Jennie, La Verne, Calif., 60
Gillin, Richard and Willa Jean, Burton, Ohio, 50
Hamilton, David and Thelma, Virden, Ill., 65
Horner, Charles and Grace, La Verne, Calif., 70
Niner, William and Grace, Star City, W.Va., 65
Noonkester, Earl and Stella, Danville, Va., 74
Patrick, Norman and Beryl, Hershey, Pa., 65
Ruthrauff, Herbert and Esther, Mountain Home, Ark., 72
Stauffer, Cecil and Dorothy, Polo, Ill., 55
Talkington, James and Mildred, Virden, Ill., 50
Yingling, Stuart and Helen, Hanover, Pa., 50
Zimmerman, Stanley and Jessie, Bristol, Ind., 50

Deaths

Stanley, Walter, 78, Cerro Gordo, Ill., Oct. 8, 1993
Sweigart, Anna, 77, Ephrata, Pa., Aug. 29, 1993
Turner, Beulah, 79, Roanoke, Va., Aug. 22, 1993
Yoder, Glen, 75, New Paris, Ind., Aug. 29, 1993

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Swenk Kenneth	7:31
Teal Mark	5 31
Thompson, Wendell	6 31
Tschetter, John	8/9 40
Wentz, Douglas E.	10:31
Whetzel, Bobby	5 31
Wilkes, O Magee	12 30
Yoder, Gary D	1 31

DEATHS

Alltop, Chester	10:31
Anderson, Freda	11 30
Anthony, Chloe	4 31
Atherton, Williard	3.31
Baer, AnnaBelle	5 31
Bahn, Mildred	4 31
Bailey Ruth	7.31
Baker, Marie	3:31
Baker, Mary	11.30
Baker, Dorothy	3:31
Bailey Victor	5 31
Ballinger, Wildia	7:31
Bare, Samuel	10:31
Bartels, Clifford	11:30
Barthlow, Rodney	2:31
Bartley, Marcia	11.30
Beehor Isaac	6:31
Bassett, Cline	4.31
Bessett, Ruby	11.30
Batson, Lillian	10:31
Batterton, Mae	1:31
Battin Ann Margaret	6:31
Baughman, Sallie	6:31
Beehm, Cora	7.31
Beam, Harold	3:31
Beever, Guy	2.31
Beckner, Rebecca	5 31
Beckner, Florence	1:31
Bell, Elsie, 85	10.31
Bell, Raya	4:31
Belser, Julius	4.31
Bentzel, Norman	10:31
Bentzel, Norman	8/9.40
Berg, John	1:31
Betts, Leonard	1:31
Bevington, Agnes	3.31
Bickel, Maxine	4:31
Bleghler, Ronald	6.31
Billet, Dale	10:31
Bisbing, Mary	3:31
Biu, Mai Sule	3 6,7
Blair, Elton	7:31
Blocher, Virginia	8/9.40
Blough, Mae	11:30
Blough, Mary Helen	1:31
Blough, Wesley	5:31
Bohn, Katherine	11:30
Bollinger, Elsie	11.30
Bollinger, Edward	11:30
Bollinger, Florence	8/9.40
Bolton, Murray	10:31
Bolton, Mabel	10 31
Bonney, James	7.31
Boske, Mike	7:31
Bowman, J Paul	3.31
Bowman, Burl	3:31
Bowman, Osborne	3 31
Bowman, Everette	11.30
Bowser, Benjamin	11.30
Boyer, Russell	10:31
Bradley, Jane	4 31
Bradt, Eloise	4 31
Brammell, Freda	7.31
Brandt, Ada	3 31
Breeden, Lester	11.30
Brehm, Ruth Miller	6:31
Brickett, Miriam	5.31
Bridenbecker, Florence	6.31
Bridenbecker, Florence	5.31
Brookman, Marquis	7 31
Brown, Mary	10:31
Brown, Beulah	11:30
Brubaker, Crawford	2:31
Brubaker, Cornelius	3:31
Brubaker, Crawford	3 31
Brubaker, Emma	3 31
Brubaker, Crawford	1.31
Brubaker, Marie	11 30
Brubaker, Mary	6 31
Brubaker, Irene	2:31
Bruckhart, Anna	2.31
Brumbaugh, Raymond	6:31
Brunk, Hazel	5 31
Brunk, Mary	6.31
Buch, Ethel	10 31
Bucher, Caleb W	3.31
Bucher, Caleb	4 31
Bucher, Henry	1 31
Burkholder, Goldie	10:31
Bush, Floyd	7 1
Butts, Gladys	10:31
Byers, Ada	5 31
Byers, Heidi	6.31
Cable, Donald	3 31
Callihan, Mary	3:31
Campbell, Lelia	11 30
Carmack Betty	5.31
Carson, Harold	11 30
Carter, Gertrude	11 30
Casteel, Josephine	10.31
Chalfant, Carl	7.31
Chambers, May	10.31
Cheel, Clifford	11 30
Childers, Vernon	6:31
Chittick, Harold	1.31
Clapper, Thalia	6:31
Clapper, Mary	11.30
Clark, Hilda	10:31
Clark, Mary	8/9:40
Clayton, Wilbur	5:31
Cline, Glenn	4:31
Cluts, Florence	2:31
Cockrell, Bessie	7:31
Coffman, Harry	2:31
Coffman, Mary	11:30
Colbert, Inez	11:30
Cole, Viola	11:30
Coleman, Mildred	7:31
Coleman, Charles	11:30
Collins, Fred	11:30
Conrad, Thomas	5:31
Cook, Adam	1:31
Cook, Merle	3:31
Cooper, Merit	3:31
Cooper, Jerome	7:31
Copenheaver, Penn P.	3:31
Cove, Frank	1:31
Coy, Norman	5:31
Crabtree, Lillian	6:31
Cramer, Mildred	1:31
Crase, Martha	3:31
Craven, Eugene	10:31
Cretsinger, Holmes	1:31
Crist, Lehman	4:31
Croushorn, Lyla	7:31
Cullers, George	7:31
Cunningham, Kenneth	11:30
Cuplin, Ruth	10:31
Danner, Sidney	1:31
Deusman, Gleta	2:31
Dean, Elmer	4:31
DeHoff, Emory	10:31
Deimling, Wilma	1:31
Detwiler, Evelyn	11:30
Dillon, Jesse	4:31
Dobbins, Bessie	3:31
Douglas, Julie	6:31
Draper, Beatrice	10:31
Drienka, June	10:31
Dulaney, C.S	11:30
Dull, Mildred	11:30
Duncan, Kathryn	6:31
Duvall, Robert	7.31
Dyson, Oral	8/9:40
Dzurke, Goldie	3.31
Eby, John	5:31
Edlund, Beatrice	1:31
Edmonson, W H	10:31
Egolf, Frank	3.31
Eichelberger, John	1:31
Eikenberry, Ivan	7.31
Eisenberger, Amos	10:31
Eisenhart, Christopher	11:30
Eley, Prudence	8/9 40
Elleson, Mildred	6:31
Elicker, John	11 30
Eller, Leona	10:31
Eller, Gladys	11:30
Emig, Ellen	7:31
Emmert, Bertha	6:31
Emrick, Lily	4:31
Engle, Roy	8/9:40
Eshelman, Alma	3:31
Eshelman, Elmer	2:31
Estep, Howard	8/9:40
Evel, Minnetta	10:31
Fehrney, Richard	5 31
Feldman, Edna	5:31
Fellenbaum, R Glenn	3:31
Filer, Herman	2:31
Fike, Barbara	10:31
Fike, Homer	11:30
Finckh, Elsie	4:31
Finifrock, Alice	5:31
Finney, Helen	11:30
Finney, Helen	6:31
Flekerty, Russell	7:31
Flanders, Beatrice	3:31
Fleming, Mahala	11:30
Fletcher, Geraldine	3:31
Flora, Irvin	6:31
Flora, Opal	6:31
Flora, Glendon	1:31
Flora, Treva	11:30
Flory, Bernice	11:30
Flory, Muriel	8/9:40
Foster, Harry	11:30
Franklin, Julia	10:31
Frantz, James	11:30
Frantz, Royal	11:30
Freunfelter, Paul	11:30
Freunfelter, June	3:31
Frey, Merle	5:31
Fry, Ruth	10:31
Fudge, Ordena	11:30
Funk, Virginia L.	1.31
Gable, Ray	10:31
Gaerte, R Curtis	1:31
Gallagher, Hazel	7:31
Gallentine, Cora	11:30
Gandy, Hugh	1:31
Gans, Leona	10:31
Gardner, Frances	7:31

Garrison, Martha	4 31
Gauby, Rene	7 31
Gay Nathan	7 31
Gelman, Edna	11 30
Gemmer, H Robert	4 31
George, Marjorie	10 31
Geyer, Anna .	4 31
Gibbel, Ira	10 31
Gibble, Elva	1 31
Giff Charles .	7 31
Ginder, Samuel	11 30
Ginder, Elise	11 30
Gochenour, Donald	10 31
Godfrey, Harold	10 31
Godfrey, Daniel	11 30
Good, Charles	11 30
Gordon, Ruth	11 30
Gordon, Netta	10 31
Gordon, Clara	7 31
Goffschalk, Minnie K	3 31
Graff, Myer	10 31
Graff, Thelma	10 31
Gray, Raymond	2 31
Graybill T A	6 31
Graybill, Elizabeth R	3 31
Greenfield, Georgia	10 31
Greenslade, Harvey	2 31
Greiman William A	3 31
Greiner, Violet	11 30
Griffith Willis	7 31
Griffith Daniel	7 31
Groshon, Jacqueline	1 31
Grove, Wayne	1 31
Hackman, Russell	3 31
Haines, Ellen	1 31
Hall, Vernon	10 31
Halsinger, Everett	4 31
Hambright, Thomas	4 31
Hamilton, Mary	10 31
Hamm, Leonard	11 30
Hammer Henry	1 31
Hanson, Grace	3 31
Harding, Roland	10 31
Harford, Janet	11 30
Harmon, Esta	11 30
Harper, Earl	11 30
Harper, Orva	4 31
Harrington, Treva	10 31
Harris Clyde	6 31
Harshbarger Keith	4 31
Harshbarger Robert	7 31
Harshbarger, Marvin	3 31
Harsh,Ernest	1 31
Hayes, William	11 30
Haynes Danny	1 31
Heasley Ralph	7 31
Heckman, William	11 30
Hefner, Hattie	5 31
Helland John	6 31
Heisey Florinne	5 31
Heisey, Virgie	3 31
Helsey, Virgie	4 31
Heisler, Judy	7 31
Heisler Esther	7 31
Helsel, Lillian	11 30
Helsel, Elsie	7 31
Heminger, Evelyn	7 31
Henderson Elaine	8/9 40
Henderson Richard	7 31
Henry, Harry	4 31
Herridge Zola	8/9 40
Hess, Homer	1 31
Hildebrand, Eldon	11 30
Hill, Mary	10 31
Hillsamer, Muriel	2 31
Hinkle, Haold	5 31
Hoal, U.A	11 30
Hockenberry, Jack	1 31
Hodges, Ella	10 31
Hoff, Harold	10 31
Hoff, Richard	1 31
Hoffman, Clyde	3 31
Holcombe, Marion	3 31
Holl, David	3 31
Holl, David L	2 31
Hollar, Everett C	2 31
Hollenbeck, Velma	2 31
Hollinger, Clyde	10 31
Hollinger Kenneth	1 31
Hoover, Lawrence	3 31
Hoover, Jerry	11 30
Hornbaker, Minnie	6 31
Huber, Anna	11 30
Hudson, Robert.	11 30
Hufford, Elizabeth	10 31
Hummel, Paula, 46	7 31
Hummel, Beulah	10 31
Hunter, Ida	10 31
Huston, Barbara, 89	7 31
Hyatt Esta	6 31
Irvin, Dale	3 31
Isenberg Doris	8 9 40
Jeffers, Lucille	11 30
Johnsn, Clifford	11 30
Johnson Ruth	5 31
Johnson, Grace	11 30
Jones, Mary	3 31
Jones, Blaine	11 30
Jones, Myrtle Wirt	6 31
Joseph, Elta	4 31
Kaltenbaugh Emmet	8 9 40
Kauffman Ida	1 31
Kauffman, Wayne	3 31
Keefer Emma	6 31
Keener, J Franklin	3 31
Keeney, Mary	11 30
Keeny Eli S	1 31
Keeny, Eli S	2 31
Kehr, Iva	7 31
Keith Josephine	7 31
Kellenberger Pearl	1 31
Keller, Elmer	10 31
Keller, Emma	10 31
Keller Glenn	1 31
Kemper Elva	5 31
Kendall Mary	8/9 40
Kennedy Florence	7 31
Kenworthy James	6 31
Kenworthy Dorothea	6 31
Kern, Janet	10 31
Kessinger, Lois	11 30
Kessinger Lois Phlegar	6 31
King Raymond	6 31
King,Norman C	2 31
Kipp Ruth	7 31
Kline Wilmer	5 31
Kling, Roger	10 31
Knaub Curtis	6 31
Knicely, Cora	4 31
Korstange, Charles	10 31
Kreider Thelma	7 31
Kreider Elizabeth	8 9 40
Krenzin, Lydia	11 30
Krueger, Mary	10 31
Kussart, Samuel	3 31
Kutz, Horace	3 31
LaGee, Clifford	11 30
Lake, Harry	10 31
Laken Wilma	7 31
Laliker Maude	1 31
Lambert, Harold	11 30
Landis Ruby	1 31
Large, Jessie	10 31
Lawrence, Faith	11 30
Lawrence, Coy	10 31
Layman, Marvin	4 31
Leasure, Jane	6 31
Leckrone, Fern M	2 31
Lefever Donald	6 31
Lehman, Sarah	4 31
Lehman, Mary	11 30
Lehman Harry	8/9 40
Lehman, Charles	10 31
Lemon Daisy	5 31
Lentz, Everett	11 30
Leonard, Jay	3 31
Levenberger, Marion	6 31
Lewallen, Flossie	10 31
Lewis Ray	5 31
Lineweaver, Mary	4 31
Lippert Betty	6 31
Long, Ralph	4 31
Longanecker Rober	8/9 40
Longnecker, Samuel	11 30
Loucks John	7 31
Ludwig, Vera	3 31
Luing, Mildred	5 31
Lynch Charles	7 31
Madison, Elwood	3 31
MaeLandis, Flemmie	11 30
Mainiero, John	11 30
Manahan, Sylvia P	2 31
Markely, Lucille	10 31
Marks, Daniel .	11 30
Marshall, Angela	2 31
Mason Edna	6 31
Mathias, Marie	11 30
Matson, Phyllis	11 30
May Julia	8 9 40
McCabe, Ronald	10.31
McCauley, Earl	4 31
McCellan, William	10 31
McClain, Nancy	11 30
McCreary, Eunice	3 31
McDonald Ollie	5 31
McFarland, Don	3 31
McKee, Lula, 93	11 30
McLaughlin, Kathryn	11 30
Messamer, Genevieve	11 30
Metzer, Ruby	11 30
Metzler, Mabel	11 30
Meyer, Mary	10 31
Michael, Martha	10 31
Miley Janet	7 31
Miller Ellen	8/9 40
Miller, Todd	10 31
Miller, Harold	10 31
Miller, Alma	11 30
Miller Glen	1 31
Miller, Charles	10 31
Millman, Olive	2 31
Mishler William	8/9 40
Moats Gladys	5 31
Monn Kenneth	6 31
Montgomery, Diana	3 31
Montgomery Floyd	7 31
Moon Edward	6 31
Moore, Winona	10 31
Moore, Elbert	11 30
Moser, Pearlie	2 31
Moyer, Hattie G	3 31
Mulnix, Eva	10 31
Mummert Samuel	6 31
Murphy, Alan	11 30
Musselman, Edward	11 30
Myer, Claude	10 31
Myers, Sallie	11 30
Myers, Sherman	3 31
Myers, Quentin	10 31
Myers, Evelyn	11 30
Myers Richard	5 31
Myers Melvin	7 31
Myers John	5 31
Myers, Paul R	4 31
Naff Ernest	7 31
Nance Ward	6 31
Nash Clara	7 31
Nauman, Vera	10 31
Neff, Abe	11 30
Neff Weldon	5 31
Ness, Mary	11 30
Newbury Merry	6 31
Newcomer, Bernadette	11 30
Nissly, Alice	3 31
Noffsinger, Robert	10 31
Norris Ella	5 31
Norton, Wilma	11 30
Nusbaum Bessie	1 31
Nusbaum, Nellie	3 31
Ober, Velma	10 31
Ogg, Carl	11 30
Osborne, Mabel	10 31
Overmyer, Muriel	2 31
Parker Hazel	6 31
Parker Annetta	1 31
Patrick, Nina	10 31
Pauley, Olive	4 31
Pepple Esther	7 31
Peterson, Lenna	4 31
Petry, Elizabeth	11 30
Petry, Wilmer	6 31
Phenice, Warren	10 31
Phillips William	8/9 40
Pittman Merle	7 31
Poff Roy	8 9 40
Porter, Nolan F	3 31
Powell, Ruby	7 31
Power Florence	6 31
Presley Guy	8 9 40
Preston, Leanner	11 30
Price, Richard	7 31
Puffenbarger, Hubert	10 31
Puffenberger, Vernon	2 31
Pulley Clarence	8 9 40
Pulley Clarence	6 31
Putman, Evalyn	11 30
Radebaugh, Herbert	10 31
Randall, Curtis	3 31
Reebel, Jeannette	4 31
Reece, Thomas	11 30
Reed, Lester	10 31
Rennels, Stella	3 31
Renner, Alyce	10 31
Renoll, Paul	4 31
Ressler, Luke	3 31
Rexrode William	1 31
Reynold Paul	1 31
Rhoderick, Diane	4 31
Rice Ruth	7 31
Rife, Alice	11 30
Risser, Sadie	4 31
Ritchie, Helen	5 31
Rittenhouse, Frank	11 30
Rittgers,John	4 31
Robey, Ruth	2 31
Rogers, Inez	10 31
Root, Emerson	11 30
Ross, Stephanie	3 31
Rowe, Hazel	4 31
Royer, Ennis	5 31
Royer Harold	6 31
Rubling Zeretha	1 31
Rumburg Huston	5 31
Rummel, Paul	11 30
Russell, Belva	3 31
Sackett Bertha	5 31
Sanders, Elaine	11 30
Saul, Eliza	3 31
Schwenk Howard	6 31
Scott Lucille	7 31
Sears, Bessie	11 30
Secrest Hazel	8 9 40
See Bernice	5 31
Seese, Earl	11 30
Seese, Isaac	10 31
Shaffer Samuel Jr	6 31
Shaffer, Roy	3 31
Shaffer Murry	8 9 40
Sharp Grace	7 31
Shaulis William	5 31
Shawver, Bernice	4 31
Shaw,Vivian	4 31
Sheets Richard	1 31
Shenberger, Dennis	11 30
Shepler, Betty	3 31
Shepler, Betty	4 31
Shiflett Cecil	7 31
Shirkey Virgie	8 9 40
Shirt, Lois	11 30
Shively Elva	1 31
Shoemaker, Silas	11 30
Shoemaker Marjorie	1 31
Shorter, Raymond	11 30
Shoue Louise	6 31
Shoup, Dale	10 31
Showalter John	7 31
Shriver, Mabel	11 30
Shroyer, Ruth	10 31
Singleton, Joseph	3 31
Sinks, Theodore	11 30
Sites William	5 31
Skipper Genevieve	5 31
Slabaugh, Howard	11 30
Slaubaugh, Helen	10 31
Slaubaugh, Melvin	3 31
Small, Blanche	3 31
Smeltzer Clyde	7 31
Smith, Lester	11 30
Smith, Claude	2 31
Smith Clarence	7 31
Smith, Jennie	11 30
Smith, Harry	10 31
Snader, Edith	8 9 40
Snader, Robert	6 31
Snader Carol	7 31
Snelling William	6 31
Snider Barbara	1 31
Snyder, Edith	11 30
Snyder, John	11 30
Snyder, Grace	10 31
Snyder, Fran	2 31
Souslin Jesse	1 31
Spickler, Edna	2 31
Spurgeon, Mildred	3 31
Spurgeon, Lenna C	3 31
Srump, Galen	11 30
Stauffer, Glen	11 30
Steck Reba O	1 3 31
Steele Robert	6 31
Steen, Clifford	2 31
Steiner Grace	5 31
Stephenson Carmen	6 31
Stephey, Ethel	4 31
Sterling Iona	7 31
Stern Frances	8 9 40
Steward, Bertia	10 31
Stewart, Fred	11 30
Stickel Lowell	1 31
Stine, Hi	10 31
Stitzel, Pauline	3 31
Stockman, Gail	10 31
Stoner, Bertha	11 30
Stoots, Willie Mae	3 31
Stopfel Anna	8 9 40
Stover, Armatha	4 31
Strack, Warren	4 31
Straw, Harold	10 31
Streight, Ernest	11 30
Stremmel Merle	1 31
Strickler, Velma	3 31
Strietzel, Paul	6 31
Strong Ruby	1 31
Stuckman, Loyal	11 30
Studebaker, Modena	11 30
Studebaker, Edwin	11 30
Stump, Doris	11 30
Stutsman Madge	1 31
Stutzman, Eliza	10 31
Summers James E	1 31
Swarner, Blanche	11 30
Teach Charles	5 31
Texiere Mattie	8 9 40
Thomas Herbert	6 31
Thomas, Mabel	4 31
Thomas, Dortha	2 31
Thomas, Delbert	4 31
Thompson, James	10 31
Thumma Donald	1 31
Timm, Lois	4 31
Tomlonson Thomas	8 9 40
Tooker Lester	5 31
Treace, Sherman	3 31
Tucker, Glen	4 31
Turner Virginia	6 31
Valentine Sadie	8 9 40
Varner, Dorothy	3 31
Wagaman, B Franklin	3 31
Wagner, Lydia	4 31
Wagner, John	11 30
Walker, Pearl	3 31
Walker Maude	6 31
Wall, John	4 31
Wall, John	3 31
Wallace-Majors Jaquie	8 9 40
Wallace, James	10 31
Walters, Sarah	11 30
Wampler David	6 31
Wamsher Herman	6 31
Ward, Jeannine	11 30
Weaver Freda	7 31
Weesner Basil	8 9 40
Weimer Oscar	6 31
Weller, Irving	11 30
Wenger Warren	1 31
Wenger Ellen	1 31
Wentling Robert	7 31
Wenzel, Bertha	11 30
Werner Maurice	5 31
West, Caroline	11 30
Weyant E Myrl	6 31
Whitehead, Dale	2 31
Wiggins Leonard	6 31
Wiggins, Corinne	10 31
Wiles, Leata	11 30
Will, Ivan	3 31
Will, Rebecca	3 31
Willard Odell	6 31
Williams, Ann	11 30
Wilson, Ellis	11 30
Wilson, William B	4 31
Wilson Robin	8 9 40
Wilson Gail	1 31
Winand, Lester	3 31
Wine, Dennis	11 30
Wine, Galen	11 30
Wine Mary	1 31
Wingard, Ralph	10 31
Wingert Anna	5 31
Wirt Maude	5 31
Wise, Pearl	11 30
Wolfe, Beryl	4 31
Wolgemuth, Herbert	11 30
Woods, Roy	11 30
Wray, John	10 31
Wright, Bessie	11 30
Wunder, Robert	3 31
Yingling George	5 31
Yoder Dorothy	1 31
Yoder Carl	8 9 40
York, Fred	11 30
Younce Clara	5 31
Zechman, Arnold	3 31
Zellers, Dale	3 31
Zimmermen Marie	6 31
Zimmermen Dara	8 9 40
Zook Myrtle	8 9 40
Zook Carl E	1 31
Zuck, Katrena	4 31
Zunkel Charles E	2 3.31

What is it about New Windsor?

My staff colleagues and the General Board members may be astonished to read that, for me, this fall's General Board meeting was a "sentimental journey." I have become inured to observations and wisecracks from them about my glassy-eyed appearance during tedious sessions of those meetings. (Actually, the glassy-eyed appearance is a mask I effect, behind which my private thoughts roam far and wide, even sometimes touching on editorial or article material for a future issue of the magazine.)

Beginning in 1977, the General Board has held its fall meeting at New Windsor every fifth year. (For reasons I have forgotten, the second of these meetings was held in 1983, not 1982, accounting for subsequent meetings being held in 1988 and 1993.) The benefits, I understand, accrue from holding the meeting where a number of "non-Elgin" General Board staff and other workers are based and where, according to an unsubstantiated assumption, folks will flock in from the provinces (New Windsor being in the "heartland" of Dunkerdom) to watch in awe and be edified as the General Board goes about its work.

To be honest, my journey to New Windsor was a sentimental one not because of the Board meeting, but because New Windsor was the setting. I spent the happiest, most fulfilling nine weeks of my life at New Windsor back in 1959, in training for Brethren Volunteer Service (even if that experience did end in my missing the boat to Europe; see October editorial). I never revisit New Windsor without a catch in my throat and a tear in my eye. I wander the campus, seeking familiar sights and marinating in my memories. (Yes, the Grandma Moses farmstead scene is still visible from the parking lot behind Old Main, resplendent in its colorful foliage, just as I remember it from that fall 34 years ago.)

Now let me demonstrate that, behind the mask of effected ennui, I was being attentive to General Board business: Two items on the meeting's agenda seemed related, although I don't recall anyone drawing attention to the tie. One, we joined the New Windsor staff in kicking off the 50th anniversary celebration of the opening of the Brethren Service Center. (See page 8.) And, two, the Board acted on a Goals for the '90s objective that calls for "research that would help articulate the identity and mission of the Church of the Brethren." The idea is to come up with information that will stimulate denominational planning and guide evangelism and communication. A lot of talk centered on coming up with a catchy slogan that capsules the irresistible essence of what it is to be Brethren.

The relation between these two agenda items is those 50 years of activity at the Brethren Service Center. If we distilled all the New Windsor-based agencies and activities of the past five decades, and put the distillation into a capsule, might we not have captured the "essence of what it is to be Brethren"?

Soon after the New Windsor Board meeting, the Messenger staff was doing some planning for the 1994 issues of the magazine. We kept on naming upcoming 50th anniversaries. Finally I quipped, "Let's just lump them all together and celebrate the 50th anniverary of the 'Brethren heyday.'" And that heyday, the 1940s, centers pretty much on the Brethren Service Center. Think of relief goods pouring out of New Windsor, bound for war-devastated Europe. Think of refugees streaming through New Windsor, to be resettled in the United States. Think of Heifer Project. Think of Civilian Public Service. Think of International Christian Youth Exchange. Think of Brethren Volunteer Service. Think of Church World Service. Think of SERRV Self-Help Handcrafts. All happening at New Windsor.

And, of course, the good works didn't end with the 1940s. As the years passed, such agencies as Disaster Service, Interchurch Medical Assistance, Cooperative Disaster Child Care, and On Earth Peace Assembly emerged. And the center is still a beehive of activity in 1993.

What is it about New Windsor that makes each of us whose life has been touched by experiences there feel so good about it? What warms the cockles of our hearts whenever we return? What attracts scores of volunteers there to give weeks, months, years of service, radiating Christian benevolence and joy all the while?

I haven't yet come up with that snappy little jingle we can sing on all our radio and TV spots, or that memorable slogan we can print on our bumper stickers, but my hunch is that if we rounded up our best phrase-makers and set them down at New Windsor to soak up the atmosphere for a couple of weeks, they would come up with just the right words that tell the world what being Brethren is all about.—K.T.

COME TO THE EDGE

HEMPFIEL
BASKETBA

CLAIM THE CALL, CLAIM THE BLESSING

I learned that when you help others, the reward is great. Also, that anything can be accomplished through teamwork.

If you work side by side, hand in hand, you can always make a difference.

I learned a few things about construction, but more importantly, I learned that with God's help, I could help.

> **"We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?....let us love, not in word or speech, but in truth and action."**
>
> 1 John 3:16-18 (NRSV)

These verses from 1 John call us to "lay down our lives for one another." What better opportunity to show our love for Christ than to be in service to others in a workcamp! Dropping our money in an offering plate in not enough. We need to become doers of God's word, not just hearers. We are all called to come to the edge, to a place where we may feel uncomfortable. Yet it's the same place that God is asking us to claim the call to serve others. So many times we're too busy with school, jobs or sports teams that we don't see the need around us. We often fail to hear a brother or sisters cry for help. Workcamps are a challenge to us all to come to the edge of the unfamiliar, to take a step inside and claim God's call to help our neighbors who are in need. In the Bible, James tells us that faith without actions is faith that is dead. What actions tell your faith story? Accept the challenge to lay down your life for others as Christ laid down his life for you. Accept the challenge to attend a workcamp and put your faith into action.

☐ **RIO PIEDRAS, PUERTO RICO** .... **June 4-12**
☐ **CHEROKEE, NORTH CAROLINA** .... **June 20-26**
☐ **INDIANAPOLIS, INDIANA** .... **July 6-10**
☐ **HARRISBURG, PENNSYLVANIA** .... **Aug. 3-7**
☐ **DOMINICAN REPUBLIC (BRF)** .... **Aug. 4-17**
☐ **NEW WINDSOR, MARYLAND** .... **Aug. 8-12**
☐ **TIDEWATER, VIRGINIA** .... **August 17-21**

For a free brochure and additional registration information contact: Wendi Hutchinson,
1994 Workcamp Coordinator. 1451 Dundee Ave., Elgin, IL 60120 1-800 323-8039

1994 NATIONAL WORK

Sudan: Surprised by joy

Sudan—a nation long at war with itself. The basket case of the planet. Africa's largest country in free fall.

In the midst of Sudan's pain and destitution, six Brethren whose work takes them into areas of conflict find themselves surprised by joy, by the resilience and hope of the Sudanese. Christians driven time and again from their homes build bush shelters, raise the cross, assemble for prayers, and sing and dance in praise of God.

The Christians of Sudan ask for your prayers—for strength to shepherd their flocks, for human rights protection, for a just peace. They welcome your gift of salt, soap, and towel—an SOS Kit. They rejoice in the workers, the scholarships, the partnership that the Church of the Brethren sustains.

In support of this vital presence, respond with a special gift to the Christmas/Achievement Offering. Let the Sudanese know you care.

Extend their joy . . . and your own.

Sudan workers, from the top, Esther and Lester Boleyn, Phil and Louise Rieman, and Carolyn and Roger Schrock.

Christmas/Achievement
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Contribute through your local church, or send your Christmas/Achievement gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.